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BIBLICAL ESCHATOLOGY:

A Study on the End Times and The Exclusiveness of Israel in the Bible.

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DR. JUSTIN G. PROCK

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To those who already know their Christian Identity,

to those who are searching for their Christian Identity,

and

to those who don't know their Identity

in

our Lord and Savior Jesus Christ yet.

Grace and peace.

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To learn who rules over you,

simply find out who

you are not allowed to criticize.

—Voltaire

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PREFACE

We live in a world today wherein there is no need for organized religion (i.e., churches, pastors, elders, bishops, deacons, etc.). The entire Christian world today has access to a variety of free Bible computer programs, such as e-Sword and Blue Letter Bible. If one wants to pay for a fancy Bible program, one could purchase Logos and Wordsearch 12, which are now based on denominational beliefs, or any other such Bible program. Most of these programs are even available for your tablet or cell phone.

The point is that we, as Christians, have access to the original languages of Hebrew, Aramaic, and Greek. As we sit in any one of these "Babylonian churches" with the pastor preaching, we can look up the verses that he is quoting and see what the true meaning of the words are. By doing so, we start to learn the true inspired Word of God—not someone's English translation based on their denomination's traditions.

However, today's Christians are lazy; they believe that by saying the Sinner's Prayer, anyone—including themselves—is saved and only has to wait to be raptured out of this wicked world. In the meantime, do not sin; and if you do, go to the altar and confess your sin. Also, do not forget to

1. go out tracking,
2. tithe,
3. volunteer for anything and everything related to the church, and
4. come to every service when the doors are open.

Your new life in Jesus Christ now revolves around the church of your choice.

Or does it? Is that what Yahshuah has required of us in the New Testament, or is it something totally different? And if you sin, how

do you know that it is sin, and who exactly are you sinning against? When you sin, do you have to confess at an altar or to a specific person or only to your Father, Yahweh, who is in Heaven? Is the Old Testament relevant today, and if so, how?

Our ancestors experienced a dark age wherein they were not allowed to have a personal copy of the Word of God. The Roman Catholic Church was the authority and interpreter of the scriptures up until the Reformation, which really did not change much except divide the Protestants into one thousand different denominations from which you can choose, as well as the Roman Church.

But I digressed. Our ancestors literally died to have a Bible or practice true Christianity—and they died violent deaths. Just read *Foxe's Book of Martyrs*. It would give you an idea of how horrendous these people were who murdered Christians since the time of the Crucifixion of Jesus Christ. The Roman emperors and popes saw to it that true Christians or the "people of the Way" were hunted down, persecuted, and executed. But this only made Christianity spread throughout the known world—everywhere true Israel went, there went the Gospel.

However, today we are facing a second dark age—only this time it is *voluntary*. Christians prefer to go to their Babylonian church to listen to their "Babylonian pastor's" interpretation of the Holy Writ, pay their dues, and leave feeling good about themselves, never opening their Bible at home during the week to study *it* for themselves, always relying on last Sunday's sermon to get them through the week.

I have to admit that I have been one of those kinds of Christians. I have spent most of my life studying the "doctrines of men" (i.e., "the traditions of the elders," as well as "the leaven of the Pharisees") in one form or fashion. However, it was not until I had finished my Ph.D. that a Bible verse had gotten stuck in my head and just did not go away:

> ***I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews [Judahites], and are not, but are the synagogue of Satan***. (Yahshuah to the ecclesia of Ephesus)

So, for about two weeks, I let that verse roll around in my head, and then I decided to find out just what Yahshuah meant. This is the fruit of my research.

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May YAHWEH GOD bless you all richly!

Dr. Justin G. Prock
June, 2021

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PART I: A STUDY ON THE END TIMES

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INTRODUCTION

Throughout my education in the Bible, I was always told that there were only four groups of people mentioned in the Bible: the Jews, the Gentiles, Israel, and the church. I was also told that what the Jews were missing was Jesus Christ, that the Gentile church was missing the Jewish traditions, and that at some point soon all this would be reconciled once the Gentile church was raptured before the tribulation (i.e., the seventieth week of Daniel [the last seven years on the earth]), in which we are now according to some eschatology experts since the Feast of Trumpets 2017 started the seventh millennium and the day of the Lord[1], after which God would "deal with Israel and the Jews." *Notice how easy it is to interchange words.* But this was what 99.99 percent of Christianity had been taught since the early twentieth century in the Western Hemisphere, and this was my belief system *until* I decided to study for myself and let Yahweh's Holy Spirit teach me.

In so doing,

1. I read an article entitled "Seven-Eighths of the Bible Misunderstood" by Edward Hine in 1876 (see Appendix I).
2. I read an article entitled "An Open Letter to Any Minister Who Teaches 'the Jews Are Israel'" by Pastor Sheldon Emry (see Appendix II).
3. I studied the lyrics to "O Come, O Come Emmanuel" (see Appendix III).
4. I read *My Discovery of Biblical Israel* by Arnold E. Kennedy (see Appendix IV).

[1] Steven Pidgeon, *Yom Qodesh: Hebraic Calendar with the Feasts and Torah Portion* (Eureka, MT: Cepher Publishing Group, LLC, 2013), 7.

5. I studied the Laws of Yahweh in both the Old and New Testaments (see Appendices V, VI, VII, and VIII.
6. I downloaded MySword Bible app to my phone and tablet and made sure that I downloaded the King James Bible with Strong's Concordance. By doing so, I could easily see the meanings of the original languages of Hebrew, Aramaic, and Greek.
7. I purchased the English Hexapla, the Interlinear Bible, the Septuagint with Apocrypha, the Aramaic English New Testament, the Cepher, the Apostolic Bible Polyglot, and a variety of other original language Bibles.
8. I purchased Noah Webster's 1828 *American Dictionary of the English Language.*
9. I purchased Walter Skeat's *Concise Etymological Dictionary of the English Language* and *Oxford Dictionary of English Etymology.*
10. I started reading books published *before the twentieth century*, which were readily available in PDF format on the Internet. (Use it while it is still free.)
11. I went down the rabbit hole and started studying *all* the so-called taboo subjects with regard to the Bible and history that popped up on Internet searches.
12. I kept an open mind and was willing to admit when I was wrong.

Caveat 1: After using these resources, these are the following groups of people that I believe are in the Bible, as well as in the world today (so far):

1. Pre-Adamites (i.e., those who have the spirit of man within them) (see Genesis 1; Enoch 15; John 3; 1Corinthians 2)
2. Adamites (i.e., the sons of God who have the Spirit of God within them, that is, the seed of the woman) (see Genesis 2 and 3; John 3; 1 Corinthians 2)
3. Cainites (Kanites) (i.e., the sons of that "wicked one" who have that same evil spirit within them—Satanists by various group names, that is, the seed of the serpent) (see Genesis 3; John 8; 1 John 2)
4. The house of Israel (i.e., the Ten Lost Tribes of Israel, plus the majority of the two southern tribes of the house of Judah, that

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is, "Joseph, the stick of Ephraim, and for all the house of Israel his companions") (see Ezekiel 37:16)

5. The house of Judah (i.e., the two tribes of Judah, which included Judah, Benjamin, and part of the tribe of Levi, that is, "Judah, and for the children of Israel his companions") (Ezekiel 37:16)
6. The ecclesia of Yahshuah
7. The kingdom of Yahweh on the earth
8. The throne of Yahweh on the earth
9. The kingdom of Satan on the earth
10. The throne of Satan on the earth
11. "Those who say they are Jews [Judahites], and are not, but are the synagogue of Satan" (Revelation 2:9, 3:9)
12. All the above-mentioned people groups who have mixed with each other. Because of this, "Except those days [the great tribulation] should be shortened, there should no flesh [*sarx*] be saved: but for the elect's [Israel's] sake, those days shall be shortened. Just as in the Days of Noe." More on this later.

So, who is who in this end time's mishmash of humanity? Who have they been in the beginning? Can we trace them to the present using the genealogies of the Bible and secular history? Yes, we can. But did you know that our Lord and Savior has called them out for who they are and told them to their face that they will not be saved? Yes, there are actual people in this world who cannot be saved. Remember that the Potter does have control over the clay. See Isaiah 45 and Romans 9. Also, remember in John 17 that Jesus has said, "I pray not for the world [*kosmos*]."

I will prove to my audience (you) that there is only one Yahweh, that He is the Lord God of Israel only, *and* that the ecclesia of God comes out of Israel only. According to the promises to our fathers (the heirs) Abraham, Isaac, and Jacob (Israel), the Israelite nations will consist of "a great nation" and "a company of nations," as well as a nation that will be great and be a "multitude in midst of the earth" (Genesis 48). Does that sound like the Israel of today?

I will discuss the different promises to the house of Israel and to the house of Judah, as well as the parable of the fig tree and how they have been and are being fulfilled. I will also discuss "those who say they are Jews [Judahites] and are not but are the synagogue of Satan"

and who they are today. But perhaps most importantly, I will discuss the word *church* in the Bible and the importance of Mystery Babylon.

Why did Yahshuah say, "Come out of her, My people (*laos* in the Greek), that ye be not partakers of her sins, and that ye receive not of her plagues" in Revelation 18:4? Why did He say what He said in the first place? Why did Yahweh send His prophets to Israel to say what they said?

Here is caveat 2—if you disagree with anything Yahshuah has said, then it is you who have the problem. Are you ready? Here we go.

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CHAPTER 1

WHAT IS ETYMOLOGY?

According to John 1:1–14:

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even of them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father,) full of grace and truth.

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According to John 8:31–32:

> Then said Jesus to those Jews [Judahites] which believed on Him, If ye continue in My Word, then are ye My Disciples indeed; and ye shall know the truth, and the truth shall make you free.

According to the *Oxford Dictionary of English Etymology*, the word *etymology* means "origin, formation, and development (of a word); branch of grammar dealing with forms; sense of a word, original form, primary or basic word."[2] According to Noah Webster's 1828 *American Dictionary of the English Language*, the word *etymology* means as follows:

1. That part of philology which explains the origin and derivation of words, with a view to ascertain their radical or primary signification. In grammar, etymology comprehends the various inflections and modifications of words, and shows how they are formed from their simple roots.
2. The deduction of words from their originals; the analysis of compound words into their primitives.[3]

According to Ben Williams:

> The term, *right,* must mean something, and the term, *wrong*, must mean something. *Truth* must be objective if it is going to *set us free* (John 8:32). Word meanings must be standard and consistent . . . Our words must be based in reason and honesty, not left to individual whimsey, emotional preference, or serendipity inspired by an individual's mood at any given time. Without standard of definitions, our words become completely meaningless and no one knows what the other person is talking about or thinking. In modern America, this is a huge problem. Today, the people in general are losing the ability to communicate or to know what

[2] C. T. Onions, *The Oxford Dictionary of English Etymology* (Oxford, England: Oxford at the Clarendon Press, 1966), 329.

[3] Noah Webster, *American Dictionary of the English Language* (Chesapeake, VA: G. and C. Merriam Company, 1828), 72.

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> is meant by their words. For example, the concepts of *right* and *wrong*, *good* and *bad*, *male* and *female*, are no longer of any use in America. Today's culture is losing its ability to know anything definitively. While we are losing our words, we are losing our intelligence and our ability to reason anything at all.[4]

Some of the commonly used words that are in the Bible have been improperly translated and do not match their true etymologies, thereby creating huge misunderstandings further created by today's cultural take on these words. It is interesting to note that most of these problems have never been addressed until recently.

Sir Isaac Newton (1642–1727) stated:

> About the times of the End, a body of men will be raised up who will turn their attentions to the prophecies, and insist upon their literal interpretation, *in the midst of much clamor and opposition*.[5]

How true! How true!

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[4] Ben Williams, "Our Words Must Mean Something," Ben Williams Library, March–April 2019, accessed March 2, 2019, http://www.benwilliamslibrary.com.

[5] Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (San Bernardino, CA: Feather Trail Press, 2009).

CHAPTER 2

WHAT ARE TYPES IN THE BIBLE?

The word *type* is from the Greek word *tupos* (Strong's no. G5179), which means "a stamp or scar; a model for imitation."[6] According to Noah Webster's 1828 *American Dictionary of the English Language*, a *type* is

1. the mark of something; an emblem; that which represents something else;
2. *a sign; a symbol; a figure of something to come; as, Abraham's sacrifice and the paschal lamb, were types of Christ*;
3. a model or form of a letter in metal or other hard material; used in printing;
4. in medicine, the form or character of a disease, in regard to the intension and remission of fevers, pulses, etc.; the regular progress of a fever;
5. in natural history, a general form, such as is common to the species of a genus, or the individuals of a species;
6. a stamp or mark.[7]

According to *The American Heritage Dictionary*, a *type* is

1. a group of persons or things sharing common traits or characteristics that distinguish them as an identifiable group or class; kind or category;

[6] James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), G92.

[7] Webster, *American Dictionary*.

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2. a person or thing having the features of a group or class;
3. an example or model; embodiment;
4. a person regarded as exemplifying a particular profession, rank, or social group;
5. *a figure, representation or symbol of something to come, as an event in the Old Testament that foreshadows another in the New Testament.*[8]

For this discussion, a *type* is a person or thing that prefigures or paints a picture of our coming Messiah, Yahshuah.

Throughout the Pentateuch, there are types of Yahshuah, each testifying to an attribute of our Lord and Savior and prophesying to His First Coming, such as Isaac and Joseph, the feasts of the Lord, the offerings/sacrifices, and the Tabernacle.

Isaac, the son of the promise to Abraham and Sarah, is a *type* of Jesus Christ, the only begotten Son of Yahweh and Mary. With regard to his birth/beginning, Isaac was

1. the long-awaited son (Genesis 17:19),
2. the son of the promise (Genesis 17:19),
3. known by name before his birth (Genesis 17:19),
4. the product of a miracle of God (Genesis 17:19),
5. born at a set time (Genesis 21:6),
6. born with great rejoicing (Genesis 21:6),
7. the firstborn—the spiritual son of the promise (Genesis 22:2),
8. the son destined to inherit all that his Father has (Genesis 24:36), and
9. circumcised on the eighth day (Genesis 21:4).

With regard to their sacrifice, Isaac and Jesus both

1. were the only "begotten" sons (Genesis 22:2, John 3:16),
2. were to be offered up in the same place—Mount Moriah/Golgotha (Genesis 22:2; Leviticus 1:11, 4:12; Isaiah 53:9),
3. rode a donkey to their sacrificial location (Genesis 22:4, Matthew 21:5),
4. made a special three-day journey (Genesis 22:4, Matthew 12:40);

[8] Margery S. Berube et al., *The American Heritage Dictionary* (Boston, MA: Houghton Mifflin Company, 1982), 1309.

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5. commanded to their servants/disciples to "abide ye here" (Genesis 22:4, Matthew 26:42),
6. were the same age (i.e. thirty and thirty-three at the time of their sacrifice) (Genesis 22:4),
7. were totally submitted to their Father's will to be sacrificed (Genesis 22:5, Matthew 26:42),
8. advised the people they were with that they would return (Genesis 22:5, John 2:18–21, Hebrews 11:17–19),
9. carried their wood to the sacrificial location (Genesis 22:6, Luke 23:2, 6);
10. were bound on the wood (Genesis 22:9, John 19:18),
11. visited by angels before their sacrifice (Genesis 22:11, Luke 22:43), and
12. were provided a "lamb" by God (Genesis 22:8, 13–14; John 1:29).

With regard to their brides, according to the Hebrew wedding model, the ketubah (betrothal) included that

1. the payment of the purchase price was made; as a result, the bride was set apart (*sanctified*);
2. the bridegroom departed to His Father's house to prepare room additions, while the bride prepared for His imminent return;
3. there was/would be a surprise gathering, and the *huppah* (wedding) took/would take place; and
4. there was/would be a seven-day marriage supper.[9]

So, the marriage was fulfilled by

1. the covenant being established (1 Corinthians 11:25),
2. the purchase price (1 Corinthians 6:19–20),
3. the bride being set apart (Ephesians 5:25–27; 1 Corinthians 1:2, 6:11; Hebrews 10:10, 13:12),
4. the covenant being reminded (1 Corinthians 11:25–26),
5. the bridegroom departing for His Father's house, and
6. upon His return, the bride gathering unto Him (1 Thessalonians 4:16–17).[10]

[9] Chuck Missler, *The Book of Genesis* (Coeur d'Alene: Koinonia House, 2005), 217.

[10] Ibid.

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With regard to Isaac's situation, Abraham (Yahweh) commissions Eleazer (Yahweh's Holy Spirit) to gather a bride for Isaac (Yahshuah). Eleazer qualifies her by a well. She agrees to marry the bridegroom; he gives her gifts, and then she joins her bridegroom at the well of La Hai Roi, which means "the well of the living One who sees me." As we need physical water to drink to exist, so too do we need spiritual water to exist.

The same can be said for Yahweh's Holy Spirit bringing us to Yahshuah to become a part of His bride, Israel, not the ecclesia. The ecclesia is His body; Israel is His bride. (This will be discussed in more detail later.) Just like Isaac has personally not been mentioned in the Bible for two chapters until he has been united with his bride by the well of La Hai Roi, so also has Yahshuah been gone for almost two thousand years; but like Isaac, who has returned for his bride, so also will Yahshuah return for His bride, Israel. In other words, throughout the centuries since the ascension, Yahweh's Spirit has gone out among His Son's kindred, Israel, looking for a wife for Him, who is pure and spotless. Are you ready?

Another major type of Jesus Christ was Jacob's son Joseph.

1. Joseph's occupation was that of a shepherd (Genesis 37:2), just as Yahshuah was referred to as the Good Shepherd (John 10).
2. Joseph was against evil and exposed it (Genesis 37:2) as Yahshuah did.
3. Joseph was loved by his father, Jacob (Genesis 37:3–4), as was Yahshuah by His Father, Yahweh (Matthew 3:17, 17:5).
4. Joseph was hated by his brothers (Genesis 37:4) as was Yahshuah (John 1:11).
5. Joseph was hated for his words (Genesis 37:8) as was Yahshuah (John 7:7).
6. Joseph was envied by his brothers (Genesis 37:11) as was Yahshuah (Matthew 27:17–18).
7. Joseph was sent by his father, Jacob, to his brothers (Genesis 37:13); Yahshuah was sent by His Father, Yahweh, to His brethren, Israel (John 4:34, 5:30, 6:38–40, 12:48–50, 17:21).
8. Joseph was conspired against (Genesis 37:18) as was Yahshuah (Matthew 12:14).
9. Joseph's brothers/family did not believe his dreams (Genesis 37:19, 29);

10. Yahshuah's brethren did not believe His words (Matthew 27:39–43).
11. Joseph was stripped of his cloak (Genesis 37:23) as was Yahshuah (Matthew 27:27–28).
12. Joseph was cast into a pit (Genesis 37:24); Yahshuah was thrown into the grave.
13. Joseph was taken out of the pit alive (Genesis 37:28); Yahshuah was bodily resurrected from the tomb (pit) (Matthew 28:7).
14. Joseph was betrayed by his brethren and sold for the price of a slave (Genesis 37:38); Yahshuah was betrayed by Judas and sold for thirty pieces of silver (Matthew 26:15).
15. Judah suggested the idea of selling his brother (Genesis 27:31); the Greek name for Judah is *Judas* (Strong's no. G2455).[11]

According to Arthur W. Pink in his *Gleanings in Genesis*, in Genesis 39,

1. Joseph became a servant (Genesis 39:1) as did Jesus (Philippians 2:6–7).
2. Joseph was a prosperous servant (Genesis 39:2–3) as was Jesus (Isaiah 52:13, 53:10).
3. Joseph's master, Potiphar, was pleased with him (Genesis 39:4) as Jesus's Master, God, was always pleased with Him (John 8:39).
4. Joseph was tempted by Potiphar's wife and ran from the sin (Genesis 39:7–12), while Jesus was tempted but did not sin (Matthew 4:1–11).
5. Joseph was falsely accused (Genesis 39:16–18) as was Jesus (Matthew 16:59– 60).
6. Joseph did not defend himself (Genesis 39:19) as did Jesus (Matthew 26:63, 27:14).
7. Joseph was cast into prison even though he was innocent (Genesis 39:20), while Jesus was sentenced to death by crucifixion by Pilate, even though He was innocent (John 19:4, 6).

This is not an all-inclusive study of the comparisons between Joseph and Yahshuah but is rather the highlights of their lives.

[11] Strong, *The New Strong's Exhaustive*, G43.

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Another type of Yahshuah can be found in the feast days of Yahweh:

1. **The Sabbath**

   The seventh day of the week (Exodus 23:3–4) represents God's day of rest and has been instituted by Yahweh in Exodus 16:23–40.

2. **The Passover (Pesach)**

   The fourteenth of Nisan (Exodus 23:5–8) represents the Lamb of God's death on the cross and has been instituted by Yahweh in Leviticus 23:4–5. **(FULFILLED)**

3. **The Feast of Unleavened Bread (*Chag ha-Matzot*)**

   The fifteenth to twenty-first of Nisan (Exodus 23:9–14) represents Yahshuah's death and burial and has been instituted by Yahweh in Leviticus 23:15–22. **(FULFILLED)**

4. **The Feast of First Fruits (*Yom ha-Bikkurim*)**

   The sixteenth of Nisan represents Yahshuah's resurrection and has been instituted by Yahweh in Leviticus 23:9–14. **(FULFILLED)**

5. **The Feast of Weeks or Pentecost (Shavuot)**

   The sixth of Sivan (Exodus 23:15–22) represents Yahshuah as being Lord of all and has been instituted by God in Leviticus 23:15–22. (It is interesting to note that this is the day that the law has been given to Israel and the day that the Holy Spirit has been given to the ecclesia.)

6. **The Feast of Trumpets (Rosh Hashanah)**

   The first/second of Tishri (Exodus 23:23–25) represents Yahshuah's Second Coming and has been instituted by Yahweh in Leviticus 23:23–25.

7. **The Day of Atonement (Yom Kippur)**

   The tenth of Tishri (Exodus 23:26–32) represents Yahshuah as our High Priest and has been instituted by Yahweh in Leviticus 23:2632.

8. **The Feast of Booths or Tabernacles (Sukkoth)**

   The fifteenth of Tishri (Exodus 23:33–44) represents Yahshuah in you and has been instituted by Yahweh in Leviticus 23:33–43.[12]

According to Gavin Finley, MD,

> The Seven Feasts of the LORD are key-way points on a road map in holy history. They tell the story of the main Covenant events between God and His Elect people as they occur here on the Earth and in time. The story begins back with the people God called in Old Testament times. And it extends right through to the Apocalyptic events John saw in vision and wrote about in the Book of Revelation. Indeed, the very next feast, the Feast of Trumpets is coming up in some future new moon of Tishrei to express its New Covenant fulfillment in holy history. The Feast of Trumpets will almost certainly be the one that will usher us into the 70th Week of Daniel and the final seven years of this present age. At the end of those seven years, the final Day of Atonement will come into its ultimate fulfillment as well. This will be the very last day of this age.[13]
>
> The Seven Feasts will take us beyond the Apocalypse. The Seventh Feasts, the joyous Feast of Tabernacles, will come into its ultimate fulfillment as the true

[12] Tim LaHaye et al., *The Tim LaHaye Prophecy Study Bible* (Chattanooga, TN: AMG Publishers, 2001), 144–46.

[13] Gavin Finley, "The Seven Feasts of Israel," End Time Pilgrim, 2003, accessed March 31, 2006, http://entimepilgrim.org/7feasts.htm.

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new age dawns. This will bring in the Millennium of Messiah, that glorious age to come. The deserts will bloom, and streams of waters will break forth upon the dry ground. God will camp out with mankind for 1,000 years as Emmanuel, "God with us." And, as a shepherd feeds and tends his sheep, He will draw His people to Himself.[14]

Is there an 8th Feast? Might the Feast of Hanukkah, the festive winter season of the Eternal Light celebrate the glorification of all the saints from both this age and the 1,000-year Millennial Age to come? Our Apostle Paul gives us a glimpse of that in I Corinthians 15:24-28: "*Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But, when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*"[15]

The first four of the Seven Feasts of the LORD have already been fulfilled. They were fulfilled in spectacular fashion. They were fulfilled right on the auspicious Hebrew calendar dates on which they have been celebrated in times past, the same dates that will be celebrated forever more. The three Spring Feasts were fulfilled by Jesus our Saviour. And the Summer Feast of Pentecost was fulfilled as well. It was fulfilled by the Holy Spirit 2,000 years ago.[16]

14 Ibid.

15 Ibid.

16 Ibid.

Here is the situation so far:

1. **Passover:**

   Fulfilled by Jesus /Yahshuah at His Crucifixion on Nisan 14 in the Spring of 32 A.D.

2. **Feast of Unleavened Bread:**

   Fulfilled by Jesus/Yahshuah at His Burial in the Tomb on Nisan 15 in the Spring of 32 A.D.

3. **Feast of First Fruits:**

   Fulfilled by Jesus/Yahshuah at His Resurrection on Nisan 17 in the Spring of 32 A.D.

4. **Feast of Pentecost:**

   Fulfilled by the Holy Spirit on the Day of Pentecost on Sivan 7 in the Summer of 32 A.D.[17]

To note, Douglas W. Krieger agrees with this timeline but differs with regard to the year as he notes that it should be AD 33.[18]

With regard to the remaining three fall festivals, Finley states:

> There is a gap of 2,000 years or so, wherein the Light of Israel went forth into the nations for the Gentiles to be evangelized. Now, here come the next three Holy Days on the Hebrew calendar. They are awaiting fulfillment and are probably just up ahead . . .[19]

5. **The Feast of Trumpets:**

   Unfulfilled as of yet. An epic event will unfold on the new moon of Tishrei on a future Jewish New Year.

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17 Ibid.

18 Douglas W. Krieger, *The Testimony of Jesus: Why the Rapture of the Church Matters* (Sacramento, CA: TribNet Publications, 2015), 340.

19 Finley, *The Seven Feasts*.

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6. **The Day of Atonement:**

   Unfulfilled as of yet. Tishrei 10 seven years beyond that epic future **Feast of Trumpets**. This will be the final Day of Reckoning, for that year, for the Jubilee, and for the age. The Jewish nation and all Israel will be saved (Zechariah 12:8–13:1; Romans 11).[20]

And then comes **The Day of The LORD:**

a. It is Doomsday for the wicked (Matthew 13:30).
b. The sign of the Son of Man will be seen in the heavens (Matthew 24:29–31).
c. He will deliver His people at Jerusalem at His action at Armageddon (Joel 2:28– 32).
d. He will deliver His people in exile in the magnificent Bozrah Deliverance (Micah 2:12–13).
e. He will glorify all His Elect at the Resurrection-Rapture (I Thessalonians 4:15– 17).
f. They will be drawn out from Israel, from the Church, and from the Gentile nations.[21]

7. **The Feast of Tabernacles:**

   Unfulfilled as of yet. Tishrei 15 will come five days after that final epic **Day of Atonement**. This will mark the coming of Messiah to tabernacle with His Covenant people. Thus, begins the long awaited 1,000-year Millennium of Messiah.[22]

Another important type of Jesus Christ can be found with reference to the Tabernacle in Exodus 25–40. For example:

1. **The Door** (Exodus 29:4) represents salvation and points to Jesus Christ as the Door to Eternal Life (Exodus 27:16; John 10:7–9).

[20] Ibid.

[21] Ibid.

[22] Ibid.

2. **The Bronze Altar** (Exodus 38:1–2) represents Regeneration and points to Jesus Christ as a Once-for-All Sin Offering (Hebrews 10:1–17).
3. **The Laver** (Exodus 30:18) represents Purification and points to Jesus Christ as a Cleansing of All Sin (Ephesians 5:25–26; I John 1:9).
4. **The Golden Lampstand** (Exodus 25:31) represents Illumination and points to Jesus Christ as the Light of the World (John 1:6–8; 8:12; Revelation 1:13).
5. **The Table of Showbread** represents Spiritual Nourishments and points to Jesus Christ as the Bread of Life (John 6:35, 50–51).
6. **The Incense Altar** represents Intercession and points to Jesus Christ as our Intercessor (Psalm 66:15; 141:2; Hebrews 7:25; Revelation 8:4).
7. **The Veil** represents Access to God and points to Jesus Christ as our Mediator (Matthew 27:50-51; Hebrews 10:19–28).
8. **The Ark of the Covenant** represents Representation and points to Jesus Christ's Incarnation (John 1:14; 14:6).[23]

In the book of Leviticus, the offerings and sacrifices are also types of Yahshuah:

1. **Burnt Offering:** No spot or blemish; Lamb of God
2. **Grain Offering:** Sinlessness, Perfection
3. **Peace Offering:** Made peace with God for us on the Cross; Fellowship with believers
4. **Sin Offering:** Substitutionary Sacrifice
5. **Trespass Offering:** Atonement for damages and harm caused by sin
6. **Drink Offering:** Christ's Blood[24]

Notice that there are six offerings/sacrifices. Six is the number of man.

With regard to the five special Levitical offerings, Arnold Fruchtenbaum states:

[23] LaHaye et al., *The Tim LaHaye Prophecy*, 97.

[24] Ibid., 125.

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The Burnt Offering (Hebrew—*olah*—"to go up")

The name indicates that the whole offering went up in smoke. The underlying purpose of the burnt offering was to secure atonement for sins, but the immediate purpose was to express total dedication to God. Hence, the burnt offering is symbolic of the sanctification of the whole man in self-surrender to the LORD.[25]

The Grain Offering (Hebrew—*korban minchah*—"to give a present")

The name is used in the context of giving a gift to gain the favor of a superior. It was offered to God in thanksgiving and then given to the priest for the purpose of ministry. The grain offering represents the fruit of that sanctification.[26]

The Peace Offering (Hebrew—*zebach shlamim*—"sacrifices of peace")

There were three motivations for the peace offering: (1) A thanksgiving offering (Leviticus 7:12–15; 22:29) or an acknowledgement of God's deliverance or blessing bestowed as an answer to prayer (Psalm 56:12–13; 107:22); (2) A votive offering, which involved making a vow (Leviticus 7:16); and (3) A freewill offering to express devotion of thanksgiving to God for some unexpected blessing (Leviticus 7:16; 22:17–20). This offering denotes the blossoming of the possession and enjoyment of saving grace.[27]

The Sin Offering (Hebrew—*chattah*—"expiation, missing the mark")

[25] Ibid., 122.

[26] Ibid.

[27] Ibid.

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This was a mandatory offering for sins done unwittingly or unintentionally. The key result of the sin offering was forgiveness.[28]

Trespass Offering (Hebrew—asham—"the concept of guilt and *moal*, a violation")

This offering is often referred to as either a trespass offering, a reparation offering, or a guilt offering. The sin offering focused on the sin itself, while the trespass offering focuses our attention on the practice of sin. With this offering, the emphasis is on the harmful effects of sin; therefore, it requires confession, compensation, and restitution for the wrong done.[29]

With regard to the book of Numbers, the encampment of Israel (Numbers 2) was laid out in the form of a cross (and also represented the faces of the cherubim in Revelation 4:7), with the Levites (the priests) in the center:

To the North: The Tribes of Naphtali, Asher, and Dan (The Ox);

To the East: The Tribes of Judah, Issachar, and Zebulun (The Eagle);

To the South: The Tribes of Gad, Simeon, and Reuben (The Lion); and

To the West: The Tribes of Benjamin, Manasseh, and Ephraim (The Man).[30]

The name *Jacob* (Strong's no. H3290, which in Hebrew was *Ya'aqob*) meant "heel catcher," that is, supplanter.[31] Jacob was the son of Isaac

[28] Ibid.

[29] Ibid.

[30] Chuck Missler, *The Book of Numbers* (Coeur d'Alene, ID: Koinonia House, 2006), 15.

[31] . Strong, *The New Strong's Exhaustive*, H58.

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and the grandson of Abraham (Genesis 25:19–26). He fathered twelve sons, who became the heads of the twelve tribes of Israel (Exodus 1:1–7). Jacob was responsible for two main deceptions:

1. He tricked his brother, Esau, into selling his birthright for a pot of porridge (Genesis 25:27–34).
2. He tricked his father, Isaac, into giving him the blessing of the firstborn, thereby taking it from his brother, Esau (Genesis 27:30–40).

According to Chuck Missler, Jacob is also a *type* of Israel as a nation.[32] That is a rather provocative statement.

As a result of his trickery, Jacob began what is called "the times of Jacob's trouble" (spanning twenty years), wherein he fled from Esau, was on the run, and was always looking over his back (Genesis 27:41–46). Jacob was tricked by his uncle Laban, wherein Jacob spent seven years serving Laban for Rachel but ended up with Leah, with whom he had

1. Reuben (Genesis 29:32),
2. Simeon (Genesis 29:33),
3. Levi (Genesis 29:34), and
4. Judah (Genesis 29:35).

Laban then tricked Jacob into another seven years for Rachel, but because Rachel was barren, he was given Rachel's servant, Bilhah, with whom he had

5. Dan (Genesis 30:5–6) and
6. Naphtali (Genesis 30:7–8).

Then Leah gave her servant Zilpah to Jacob, with whom he had

7. Gad (Genesis 30:10–11) and
8. Asher (Genesis 30:12–13).

Then Jacob had two more sons and a daughter with Leah:

[32] . Chuck Missler, *Cosmic Codes: Hidden Messages from the Edge of Eternity* (Coeur d'Alene, ID: Koinonia House, 2004), 405–6.

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9. Issachar (Genesis 30:17–18)
10. Zebulun (Genesis 30:19–20) and Dinah (Genesis 30:21).

Finally, after fourteen years, Jacob got the girl of his dreams, Rachel, with whom he had

11. Joseph (Genesis 30:23–24) and
12. Benjamin (Genesis 35:16–18).

(By the way, Jacob's last son was Joseph. Israel's first son was Benjamin, from whom all the disciples came, with the exception of Judas.)

For the rest of his "trouble," Jacob spent six years tricking Laban out of cattle and goods (i.e., accumulating wealth). In other words, the time of Jacob's trouble was divided into three parts:

1. Seven years for Leah
2. Seven more years for Rachel
3. Six years of accumulating wealth

So, when Jeremiah talked about the times of Jacob's trouble (Jeremiah 30:7), was there a twenty-year time frame with regard to *Israel* today as well? When did it actually start? Did it start with the affirmation of the Brit Amin by U.S. President Obama on March 22, 2013 (322—Skull and Crossbones, nice date)?

When Jacob was on his deathbed, he predicted the future of his twelve sons (Genesis 48–49), who became the twelve tribes of Israel, whereby Jacob was predicting the future of *the nations of Israel* and ultimately *the Savior of Israel, Yahshuah*. The most important of Jacob's prophecies had to do with his son Judah, wherein the Messiah would arise:

> The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be (Genesis 49:10).

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In today's world, one would not think of Jacob as a prophet, but he was.[33] However, just as Yahweh brought Yahshuah through the tribe of Judah, the grandson of Isaac, the son of the Spirit, would Yahweh bring the Antichrist through one of the twelve princes of Ishmael, the son of the flesh, hence an Islamic Antichrist perhaps? More on this later…

With regard to the book of Deuteronomy, most scholars agree that this is

> [a] re-statement of the Law for the new generation that had arisen during the wilderness journey. They were about to enter the Promised Land. In order to enjoy God's blessing there, they must know the Law and obey It.[34]

In Deuteronomy 4, God outlines prophetic events with regard to *Israel*:

Deuteronomy 4:25:	Israel and her descendants would grow old in the land.
Deuteronomy 4:25:	Israel would act corruptly and slip into idolatry.
Deuteronomy 4:26:	Israel would be forced out of the land.
Deuteronomy 4:27:	The LORD would scatter (them) among the peoples.
Deuteronomy 4:28:	Israel would be given over to idolatry during their wanderings.
Deuteronomy 4:29:	While dispersed among the peoples, Israel would seek and find The LORD when they searched for Him with all their hearts.
Deuteronomy 4:30:	There would come a time of Tribulation, said to occur "in the latter

[33] Leadership Ministries Worldwide, *Old Testament Prophets* (Chattanooga, TN: Alpha-Omega Ministries, 2010), 31.

[34] William MacDonald, *Believer's Commentary* (Nashville, TN: Thomas Nelson, 1989), 202.

days," during which time they would turn to The LORD.[35]

With regard to the land promised to Israel, Deuteronomy states:

1. **This land was promised to their Fathers.**

   Deuteronomy 1:7–8; 6:10, 23; 9:5; 11:21; 19:8; 24:4; 26:15; 28:11; 30:4, 20; 31:7, 20, 23; 34:4.

2. **This land is the gift of God to the children of Israel.**

   Deuteronomy 3:18; 4:21; 5:16; 6:23; 8:10; 9:5–6; 11:17, 31; 12:10; 15:4, 7; 19:1; 25:15, 19; 26:1–2, 9–10; 27:2; 28:8, 11; 32:49, 52.

3. **This land has a promise of blessing from God.**

   Deuteronomy 1:25; 4:21–22; 6:3; 8:7–10; 11:11–12, 17; 26:9, 15; 27:3; 30:9; 31:20; 33:13.

4. **This land He promised has specific borders.**

   Deuteronomy 2:5, 9, 19, 37.

5. **The land is be marked by obedience to God.**

   Deuteronomy 4:1, 5, 14; 5:16, 31, 33; 6:1; 8:1, 11; 12:1, 17; 16:20; 18:9; 24:4; 25:15; 30:16; 31:13; 32:46–47.

6. **God will remove His people from the land if they are disobedient.**

   Deuteronomy 4:25–26; 28:18, 21, 24, 33, 52, 63; 29:22, 24, 27–28.

7. **God predicts Israel's disobedience.**

   Deuteronomy 30:18; 31:16, 20–21.

[35] LaHaye et al., *The Tim LaHaye Prophecy*, 216.

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8. **God predicts vengeance on those who conquer the land.**

   Deuteronomy 32:41–43.

9. **In the Millennium, the Israelites will obey God and possess all the land.**

   Deuteronomy 28:1; 30:4.[36]

Moses concludes the book of Deuteronomy with both blessings and curses on the people of Israel. Unfortunately, because we are disobeying Yahweh, the cursings are coming true today!

In conclusion, David Limbaugh—in his new book—sums up Jesus Christ in the Old Testament:

> There are many different ways that Christ is revealed in the Old Testament, including by His titles; His work as Creator; His role as sustainer of God's creation; His appearances (known as "Christophanies"); the "types" and "portraits" of persons, institutions, events, and ceremonies pointing to Him; the Old Testament offices of prophet, priest, and king that prefigure His perfect work to come; God's promises, especially His major covenants that find their ultimate fulfillment in Him; and the many Messianic prophecies.[37]

And now that *etymologies* and *types* have been discussed, our attention will turn toward the law of first mention, with regard to Yahweh. I wonder who Yahweh is the LORD God of?

[36] Ibid., 218.

[37] David Limbaugh, *The Emmaus Code: Finding Jesus in the Old Testament* (Washington, DC: Regnery Publishing, 2015), Kindle Location 464.

CHAPTER 3

WHAT IS THE LAW OF FIRST MENTION?

The *law of first mention* is the principle in the interpretation of scripture that states that the first mention or occurrence of a subject in scripture establishes an unchangeable pattern and remains unchanged in the mind of God throughout scripture.[38] (By the way, *Yahweh* is used some seven thousand times in the Old Testament alone.)[39]

According to *Oxford's Dictionary of English Etymology*, the word, *of*, is

> a preposition expressing removal, separation, derivation, origin, source, spring of action, point of departure in time, cause, agent, instrument, material.[40]

With regard to the law of first mention, here is a complete list from the Old Testament of those things which are *of God*:

Genesis 1:2:	The Spirit of God
Genesis 1:27:	The image of God
Genesis 5:1:	The likeness of God
Genesis 6:2:	The sons of God
Genesis 20:11:	The fear of God

[38] Missler, *The Book of Genesis*.

[39] Joseph Bryant Rotherham, *Rotherham's Emphasized Bible* (Grand Rapids, MI: Kregel Publications, 1959), 22.

[40] Onions, *The Oxford Dictionary*, 624.

Genesis 21:17:	The angel of God
Genesis 28:12:	The angels of God
Genesis 28:17:	The house of God
Genesis 33:10:	The face of God
Genesis 35:5:	The terror of God
Genesis 49:24:	The hands of the mighty God of Jacob
Genesis 50:17:	The servants of the God of thy father
Genesis 50:19:	The place of God
Exodus 3:1:	The mountain of God
Exodus 4:20:	The rod of God
Exodus 4:27:	The mount of God
Exodus 8:19:	The finger of God
Exodus 18:16:	The statutes of God
Exodus 31:3:	The Spirit of God
Exodus 32:16:	The work of God
Exodus 32:16:	The writing of God
Leviticus 18:21:	The name of thy God
Leviticus 21:8:	The bread of thy God
Leviticus 21:12:	The sanctuary of his God
Leviticus 21:12:	The crown of the anointing oil of his God
Numbers 6:7:	The consecration of his God
Number 24:4:	The words of God
Deuteronomy 4:33:	The voice of God
Deuteronomy 28:2:	The voice of the Lord thy God
Deuteronomy 28:9:	The commandments of the Lord thy God
Deuteronomy 29:25:	The covenant of the Lord God of their fathers
Deuteronomy 33:1:	The man of God
Joshua 13:14:	The sacrifices of the Lord God of Israel
Joshua 22:29:	The altar of the Lord our God
Joshua 24:26:	The book of the law of God
Judges 18:31:	The house of God
Judges 20:2:	The people of God
Judges 24:26:	The ark of the covenant of God

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1 Samuel 3:3:	The lamp of God
1 Samuel 3:3:	The ark of God
1 Samuel 5:7:	The ark of the God of Israel
1 Samuel 9:27:	The word of God
1 Samuel 10:5:	The hill of God
1 Samuel 14:37:	The counsel of God
1 Samuel 17:26:	The armies of the living God
1 Samuel 29:9:	An angel of God
2 Samuel 9:3:	The kindness of God
2 Samuel 10:12:	The cities of our God
2 Samuel 14:16:	The inheritance of God
2 Samuel 15:24:	The covenant of God
2 Samuel 16:23:	The oracle of God
2 Samuel 23:1:	The anointed of the God of Jacob
2 Samuel 23:3:	The fear of God
1 Kings 3:28:	The wisdom of God
2 Kings 1:12:	The fire of God
2 Kings 17:26:1	The manner of the God of the land
1 Chronicles 6:48:	The tabernacle of the house of God
1 Chronicles 6:49:	Moses, the servant of God
1 Chronicles 9:11:	The ruler of the house of God
1 Chronicles 9:13:	The service of the house of God
1 Chronicles 9:26:	The chambers and treasuries of the house of God
1 Chronicles 12:22:	The host of God
1 Chronicles 16:42:	Musical instruments of God
1 Chronicles 22:7:	The name of the Lord my God
1 Chronicles 22:12:	The law of the Lord my God
1 Chronicles 22:19:	The sanctuary of the Lord God
1 Chronicles 22:19:	The holy vessels of God
1 Chronicles 28:2:	The footstool of our God
1 Chronicles 28:8:	The congregation of the Lord
1 Chronicles 28:8:	The audience of our God
1 Chronicles 28:8:	All the commandments of the Lord your God
1 Chronicles 28:12:	The treasuries of the house of God
2 Chronicles 1:3:	The tabernacles of the congregation of God
2 Chronicles 2:4:	The solemn feasts of the Lord our God

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2 Chronicles 6:7:	The name of the Lord God of Israel
2 Chronicles 26:5:	The visions of God
2 Chronicles 28:24:	The vessels of the house of God
2 Chronicles 29:6:	The eyes of the Lord God of our fathers
2 Chronicles 30:12:	The hand of God
2 Chronicles 31:14:	The freewill offerings of God
2 Chronicles 35:22:	The mouth of God
2 Chronicles 36:5:	The sight of the Lord his God
2 Chronicles 36:16:	The messengers of God
Ezra 3:2:	The altar of the God of Israel
Ezra 5:2:	The prophets of God
Ezra 5:5:	The eye of their God
Ezra 5:8:	The house of the great God
Ezra 5:11:	The servants of the God of heaven and earth
Ezra 6:5:	The golden and silver vessels of the house of God
Ezra 6:9:	The burnt offerings of the God of Heaven
Ezra 6:14:	The commandment of the God of Israel
Ezra 6:18:	The service of God
Ezra 7:12:	The law of the God of Heaven
Ezra 7:18:	The will of your God
Ezra 7:25:	The wisdom of thy God
Ezra 9:4:	The words of God
Ezra 10:14:	The fierce wrath of our God
Nehemiah 5:9:	The fear of our God
Nehemiah 5:15:	The fear of God
Nehemiah 8:8:	The law of God
Nehemiah 8:16:	The courts of the house of God
Nehemiah 8:18:	The book of the law of God
Nehemiah 12:24:	David, the man of God
Nehemiah 13:14:	The chamber in the courts of the house of God
Job 2:10:	The hand of God
Job 4:9:	The blast of God
Job 4:9:	The breath of His (God's) nostrils
Job 6:4:	The terrors of God
Job 15:8:	The secret of God

Job 15:11:	The consolations of God
Job 37:10:	The breath of God
Job 37:14:	The wondrous works of God
Job 38:7:	All the sons of God
Job 40:19:	The ways of God
Psalm 19:1:	The glory of God
Psalm 20:1:	The name of the God of Jacob
Psalm 20:5:	The name of our God
Psalm 20:7:	The name of the Lord our God
Psalm 47:9:	The people of the God of Abraham
Psalm 50:23:	The salvation of God
Psalm 51:17:	The sacrifices of God
Psalm 52:1:	The goodness of God
Psalm 52:8:	The mercy of God
Psalm 64:9:	The work of God
Psalm 65:9:	The river of God
Psalm 66:5:	The works of God
Psalm 68:2:	The presence of God
Psalm 68:15:	The hill of God
Psalm 68:17:	The chariots of God
Psalm 71:16:	The strength of the Lord God
Psalm 73:17:	The sanctuary of God
Psalm 74:8:	All the synagogues of God
Psalm 78:31:	The wrath of God
Psalm 81:4:	A law of the God of Jacob
Psalm 83:12:	The houses of God
Psalm 98:3:	The salvation of our God
Psalm 114:7:	The presence of the Lord
Psalm 114:7:	The presence of the God of Jacob
Psalm 119:115:	The commandments of my God
Proverbs 2:5:	The knowledge of God
Ecclesiastes 3:13:	The gift of God
Ecclesiastes 8:2:	The oath of God
Isaiah 1:10:	The law of our God
Isaiah 14:13:	The stars of God

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Isaiah 24:15:	*The name of the Lord God of Israel in the isles of the sea*
Isaiah 51:10:	The fury of the Lord
Isaiah 51:10:	The rebuke of thy God
Isaiah 52:10:	The salvation of our God
Isaiah 58:2:	The ordinance of their God
Isaiah 61:2:	The day of vengeance of our God
Isaiah 61:2:	The acceptable year of the Lord
Isaiah 61:6:	The ministers of our God
Jeremiah 3:25:	The voice of the Lord our God
Jeremiah 5:4:	The judgment of their God
Jeremiah 50:28:	The vengeance of the Lord our God
Ezekiel 8:3:	The visions of God
Ezekiel 8:4:	The glory of the God of Israel
Ezekiel 10:5:	The voice of Almighty God
Ezekiel 28:2:	The seat of God
Ezekiel 28:2:	The heart of God
Ezekiel 28:13:	The garden of God
Ezekiel 28:14:	The holy mountain of God
Ezekiel 28:16:	The mountain of God
Daniel 2:18:	Mercies of the God of Heaven
Daniel 3:25:	The Son of God
Daniel 3:26:	Servants of the Most-High God
Daniel 9:20:	The holy mountain of my God
Hosea 4:1:	Knowledge of God
Hosea 6:6:	The knowledge of God

With regard to the law of first mention, here is a complete list from the New Testament of those things that are of God:

Matthew 3:16:	The Spirit of God
Matthew 4:3:	The Son of God
Matthew 4:4:	The mouth of God
Matthew 5:9:	The children of God

Matthew 6:3:	*The kingdom of God (number 1 topic of the Gospels and NT)*
Matthew 12:4:	The house of God
Matthew 15:3:	The commandment of God
Matthew 21:12:	The temple of God
Matthew 22:16:	The way of God
Matthew 22:29:	The power of God
Matthew 22:30:	The angels of God in Heaven
Matthew 23:20:	The throne of God
Mark 1:24:	The Holy One of God
Mark 3:35:	The will of God
Mark 7:13:	The Word of God
Mark 16:19:	The right hand of God
Luke 1:19:	The presence of God
Luke 1:78:	The tender mercy of our God
Luke 2:40:	The grace of God
Luke 3:6:	The salvation of God
Luke 3:38:	*Adam, the son of God*
Luke 4:4:	Every word of God
Luke 4:41:	*Christ, the Son of God*
Luke 7:30:	The counsel of God
Luke 9:43:	The mighty power of God
Luke 11:20:	The finger of God
Luke 11:42:	The love of God
Luke 11:49:	The wisdom of God
Luke 16:15:	The sight of God
Luke 21:4:	The offerings of God
Luke 22:69:	The right hand of the power of God
Luke 23:35:	Christ, the chosen of God
John 1:12:	The sons of God
John 1:29:	The Lamb of God
John 3:18:	*The only begotten Son of God*
John 3:36:	The wrath of God
John 4:10:	The gift of God
John 5:25:	The voice of the Son of God
John 6:28:	The works of God

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John 6:29:	The work of God
John 6:33:	The bread of God
John 6:45:	All taught of God
John 9:45:	A worshipper of God
John 11:40:	The glory of God
John 11:52:	*The children of God that were scattered abroad*
John 12:43:	The praise of God
Acts 2:11:	The wonderful works of God
Acts 2:22:	*Jesus of Nazareth, a man approved of God*
Acts 2:23:	The determinate counsel and foreknowledge of God
Acts 8:10:	The great power of God
Acts 10:42:	He (Jesus Christ) which was ordained of God
Acts 16:17:	The servants of the Most High God
Acts 17:29:	*The offspring of God*
Acts 20:28:	*The church of God*
Acts 26:6:	The hope of the promise made of God
Acts 26:22:	Help of God
Romans 1:1:	*The Gospel of God*
Romans 1:7:	Beloved of God
Romans 1:17:	The righteousness of God
Romans 1:25:	The truth of God
Romans 1:32:	The judgment of God
Romans 2:4:	The goodness of God
Romans 2:5:	The righteous judgment of God
Romans 2:24:	The name of God
Romans 3:2:	The oracles of God
Romans 3:3:	The faith of God
Romans 3:25:	The forbearance of God
Romans 4:20:	The promise of God
Romans 7:22:	The law of God
Romans 8:17:	Heirs of God
Romans 8:19:	The manifestation of the sons of God
Romans 9:4:	The service of God
Romans 9:11:	The purpose of God
Romans 11:4:	The answer of God
Romans 11:22:	The goodness and severity of God

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Romans 11:29:	The gifts and calling of God
Romans 11:33:	The wisdom and knowledge of God
Romans 12:1:	The mercies of God
Romans 12:2:	That good and acceptable and perfect will of God
Romans 13:1:	The powers that be are ordained of God
Romans 13:2:	The ordinance of God
Romans 13:4:	The minister of God
Romans 16:26:	The commandment of the everlasting God
1 Corinthians 1:25:	The foolishness of God
1 Corinthians 1:25:	The weakness of God
1 Corinthians 2:1:	The testimony of God
1 Corinthians 2:10:	The deep things of God
1 Corinthians 4:1:	The mysteries of God
1 Corinthians 7:19:	The commandments of God
1 Corinthians 11:12:	All things of God
1 Corinthians 11:16:	*The churches of God*
1 Corinthians 15:34:	The knowledge of God
2 Corinthians 1:20:	All the promises of God
2 Corinthians 4:4:	The image of God
2 Corinthians 5:1:	A building of God
2 Corinthians 5:18:	*All things are of God*
2 Corinthians 6:14:	The ministers of God
2 Corinthians 7:1:	The fear of God
2 Corinthians 9:14:	The exceeding grace of God
Galatians 4:7:	An heir of God
Galatians 6:16:	*The Israel of God*
Ephesians 2:19:	The household of God
Ephesians 2:22:	A habitation of God
Ephesians 3:10:	The manifold wisdom of God
Ephesians 3:19:	The fullness of God
Ephesians 4:13:	The knowledge of the Son of God
Ephesians 4:18:	The life of God
Ephesians 4:30:	The Holy Spirit of God
Ephesians 5:1:	Followers of God
Ephesians 5:5:	*The kingdom of Christ and of God*

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Ephesians 6:11:	The whole armor of God
Philippians 3:14:	The high calling of God
Philippians 4:7:	The peace of God
Colossians 1:15:	The image of the invisible God
Colossians 2:2:	The mystery of God
Colossians 2:12:	The operation of God
Colossians 2:19:	The increase of God
Colossians 3:12:	*The elect of God*
1 Thessalonians 1:4:	Your election of God
1 Thessalonians 4:16:	The trump of God
2 Thessalonians 1:5:	The righteous judgment of God
1 Timothy 4:4:	Every creature of God
1 Timothy 6:11:	O man of God
2 Timothy 2:19:	The foundation of God
2 Timothy 3:16:	The inspiration of God
Titus 1:1:	A servant of God
Titus 1:1:	*The faith of God's elect*
Titus 1:3:	The commandment of God our Savior
Titus 1:7:	The steward of God
Titus 2:10:	The doctrine of God
Titus 2:13:	The glorious appearing of the great God and our Savior Jesus Christ
Titus 3:4:	The kindness and love of God our Savior
Hebrews 4:9:	*The people of God*
Hebrews 5:4:	He that is called of God
Hebrews 5:10:	Called of God
Hebrews 6:5:	The good Word of God
Hebrews 7:1:	Melchizedek, king of Salem, priest of the Most-High God
Hebrews 9:24:	The presence of God
Hebrews 10:31:	The hands of the living God

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Hebrews 12:2:	The throne of God
Hebrews 12:22:	The city of the living God
James 3:9:	The similitude of God
1 Peter 1:2:	The foreknowledge of God the Father
1 Peter 2:16:	The servants of God
1 Peter 3:20:	The long-suffering of God
1 Peter 4:14:	The spirit of glory and of God
1 Peter 5:2:	*The flock of God*
1 Peter 5:6:	The mighty hand of God
1 Peter 5:12:	The true grace of God
2 Peter 1:21:	The holy men of God
2 Peter 3:12:	The day of God
1 John 3:9:	Whosoever is born of God
1 John 5:9:	The witness of God
Revelation 2:7:	The paradise of God
Revelation 3:1:	The seven spirits of God
Revelation 3:12:	The temple of my God
Revelation 3:12:	The name of my God
Revelation 3:12:	The name of the city of my God
Revelation 3:14:	The creation of God
Revelation 7:2:	The seal of the living God
Revelation 7:3:	The servants of our God
Revelation 9:4:	The seal of God
Revelation 10:7:	The mystery of God
Revelation 12:6:	A place prepared of God
Revelation 12:10:	*A kingdom of our God*
Revelation 12:17:	The commandments of our God
Revelation 15:2:	The harps of God
Revelation 15:2:	The vials of the wrath of God
Revelation 16:14:	The great day of God Almighty
Revelation 17:17:	The words of God
Revelation 19:9:	The true sayings of God
Revelation 19:13:	The Word of God

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Revelation 19:15:	The winepress of the fierceness and wrath of Almighty God
Revelation 19:17:	The supper of the great God
Revelation 20:6:	Priest of God and of Christ
Revelation 21:3:	The tabernacles of God
Revelation 22:1:	The throne of God and of the Lamb

With regard to the law of first mention, here is a complete list from the Apocrypha of those things that are of God:

1 Esdras 1:48:	The laws of the Lord God of Israel
1 Esdras 1:54:	The ark of God
1 Esdras 5:44:	The temple of God
1 Esdras 5:48:	The altar of the God of Israel
1 Esdras 5:49:	Moses, the man of God
1 Esdras 5:57:	The house of God
1 Esdras 6:1:	The name of the Lord God of Israel
1 Esdras 7:4:	The commandment of the Lord God of Israel
1 Esdras 7:9:	The service of the Lord God of Israel
1 Esdras 7:15:	The works of the Lord God of Israel
1 Esdras 8:14:	The temple of the Lord their God
1 Esdras 8:15:	The altar of the Lord their God
1 Esdras 8:16:	The will of thy God
1 Esdras 8:18:	The temple of thy God
1 Esdras 8:19:	The law of the Most High God
1 Esdras 8:21:	The law of God
1 Esdras 8:23:	The wisdom of God
1 Esdras 8:23:	The law of thy God
1 Esdras 8:27:	The help of the Lord my God
1 Esdras 8:52:	The power of the Lord our God
1 Esdras 8:59:	The house of our God
1 Esdras 8:72:	The Word of the Lord God of Israel
1 Esdras 8:79:	The house of the Lord our God
2 Esdras 2:45:	The name of God
2 Esdras 2:47:	*The Son of God*
2 Esdras 2:48:	Great wonders of the Lord thy God
2 Esdras 6:48:	The commandment of God

2 Esdras 10:16:	The determination of God
2 Esdras 16:62:	The Spirit of Almighty God
Tobit 3:16:	The majesty of the great god
Tobit 4:7:	The face of God
Tobit 5:16:	The angel of God
Tobit 12:6:	The works of God
Tobit 12:18:	The will of our God
Tobit 12:22:	The wonderful works of God
Tobit 13:11:	The name of the Lord God
Tobit 14:2:	The fear of the Lord God
Judith 4:2:	The temple of the Lord their God
Judith 5:18:	The temple of their God
Additions to Esther 10:10:	*The people of God*
Additions to Esther 13:14:	The glory of God
Additions to Esther 16:4:	The justice of God
Addition to Esther 16:16:	*Children of the most high and most mighty, living God*
Wisdom of Solomon 2:13:	The knowledge of God
Wisdom of Solomon 2:18:	*The son of God*
Wisdom of Solomon 2:22:	*The mysteries of God*
Wisdom of Solomon 3:1:	The hand of God
Wisdom of Solomon 5:5:	*The children of God*
Wisdom of Solomon 6:4:	The counsel of God
Wisdom of Solomon 7:14:	The friends of God
Wisdom of Solomon 7:25:	The power of God
Wisdom of Solomon 10:10:	*The kingdom of God*
Wisdom of Solomon 12:7:	*A worthy colony of God's children*
Wisdom of Solomon 12:26:	A judgment worthy of God
Wisdom of Solomon 14:11:	The creature of God
Wisdom of Solomon 15:19:	The praise of God
Wisdom of Solomon 16:18:	The judgment of God
Wisdom of Solomon 18:13:	The sons of God
Ecclesiasticus 1:5:	The Word of God
Ecclesiasticus 1:18:	The gifts of God

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Ecclesiasticus 17:29:	The loving-kindness of the Lord our God
Ecclesiasticus 21:5:	The ears of God
Ecclesiasticus 24:23:	The covenant of the Most High God
Ecclesiasticus 25:6:	The fear of God
Ecclesiasticus 41:8:	The law of the Most High God
Ecclesiasticus 41:19:	The truth of God
Ecclesiasticus 45:1:	Moses, beloved of God
Ecclesiasticus 46:1:	*The elect of God*
Ecclesiasticus 47:18:	The name of the Lord God
Ecclesiasticus 49:3:	The worship of God
Baruch 1:10:	The altar of the Lord our God
Baruch 1:18:	The voice of the Lord our God
Baruch 1:22:	The sight of the Lord our God
Baruch 3:13:	The way of God
Baruch 4:1:	The book of the commandments of God
Baruch 4:9:	The wrath of God
Baruch 5:5:	The remembrance of God
Susanna 1:55:	The sentence of God
2 Maccabees 3:24:	The power of God
2 Maccabees 4:17:	The laws of God
2 Maccabees 7:31:	The hands of God
2 Maccabees 8:13:	The justice of God
2 Maccabees 8:23:	The help of God
2 Maccabees 9:8:	The manifest power of God
2 Maccabees 9:18:	The just judgment of God
2 Maccabees 13:15:	Victory is of God
2 Maccabees 14:33:	This temple of God
2 Maccabees 15:14:	Jeremias, the prophet of God
2 Maccabees 15:27:	The appearance of God

Notice a pattern? Does Yahweh have literal children? Is HE the God of Israel only? Keep these things in mind as we go forward. Let's switch gears to Bible prophecy.

CHAPTER 4

HOW SHOULD BIBLE PROPHECY BE INTERPRETED?

According to Steve Gregg, author of *Revelation: Four Views, Revised and Updated*,[41] there are four major approaches to the book of Revelation and Bible prophecy in general:

1. **The Futurist Approach:**

   This asserts that the majority of the prophecies of Revelation have never yet been fulfilled and await future fulfillment. Futurist interpreters usually apply everything after Chapter 4 to a relatively brief period before the return of Christ.[42]

2. **The Historicist Approach:**

   This is the classical Protestant interpretation of the Book of Revelation, sees the Book of Revelation as a pre-written record of the course of history from the time of John to the end of the world. Fulfillment is thus considered to be in progress at present and has been unfolding for nearly two thousand years.[43]

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41 Steve Gregg, *Revelation: Four Views, Revised and Updated* (Nashville, TN: Thomas Nelson, 2013).

42 Ibid., 13.

43 Ibid.

3. **The Preterist Approach:**

   This approach views the fulfillment of Revelation's prophecies as having occurred already, in what is now the ancient past, not long after the author's own time. Thus, the fulfillment was future from the point of view of the inspired author, but it is past from our vantage point in history. Some Preterists believe that the final chapters of Revelation look forward to the Second Coming of Christ. Others think that everything in the Book reaches its culmination in the past (70 A.D.).[44]

4. **The Idealist Approach:**

   This approach does not attempt to find individual fulfillments of the visions but takes revelation to be a great drama depicting transcendent spiritual realities, such as the perennial conflict between Christ and Satan, between the saints and the anti- Christian world powers, the heavenly vindication of the martyrs and the final victory of Christ and His Saints. Fulfillment is seen either as entirely spiritual or as recurrent, finding representative expression in various historical events throughout the age, rather than in one-time, specific fulfillments. The prophecy is thus rendered applicable to Christians in any age.[45]

Likewise, according to Steve Gregg, there are two minor approaches:

1. **The Dramatic Approach:**

   This approach vies the Book of Revelation as being composed like a Greek drama, divisible into seven acts, with each of these divided into seven scenes. This view of Revelation has received greatest attention among those embracing the Idealist Approach to Revelation and is not actually a fifth approach. Because it is a view only of the structural composition of the Book, and not of the meaning of its prophecies, the Dramatic

[44] Ibid.

[45] Ibid.

Approach to understanding Revelation would, theoretically, be compatible with any of the four major approaches.[46]

2. **The Literary-Analytical Approach:**

   a. **According to Morris Ashcraft:**

   The Literary-Analytical Approach begins with the assumption that Revelation was composed from different sources, which must be identified and dealt with accordingly. This approach is concerned with the interpolations, dislocations, sources, and their evaluation. A common fault in this method is that the interpreter often stops short of the major question, What meaning did John intend to convey?[47]

   b. **According to Steve Gregg:**

   More to the point, this approach raises questions as to whether the Book is really the record of prophetic visions given to the seer, as it represents itself to be, or merely the literary production of a skilled editor, who disingenuously claimed inspiration for his work in order to bolster its credibility.[48]

The Futurist Approach

According to the futurist approach, everything from chapters 4 to 22 is yet future, with John representing the rapture of the church in Revelation 4:1. Futurism is further divided by their belief in the millennium and the timing of the rapture. There are three views about the return of Yahshuah:

1. Premillennial
2. Postmillennial
3. Amillennial

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46 Ibid.

47 Ibid., 14.

48 Ibid.

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According to Robert G. Clouse, premillennialism

> affirms that the Lord's return will be followed by a period of peace and righteousness before the end of the world, during which Christ will reign as King in person. Usually Premillennarians have been taught that the Return of Christ will be preceded by certain signs such as the regathering of Israel to their ancient homeland, the preaching of the Gospel to all nations, a great apostasy, wars, famine, earthquakes, the appearance of the Antichrist, and a Great Tribulation. Details concerning this tribulation are sought in the middle chapters of Revelation.[49]

According to Robert G. Clouse, postmillennialism

> is the belief that the Kingdom of God is extended through Christian preaching and teaching as a result of which the world will be Christianized and will enjoy a long period of peace and righteousness. The new age will not be essentially different from the present, and it emerges gradually as an ever-larger share as the world's population is converted to Christianity. During this age, the Church assumes a greater importance, and many social, economic, and educational problems are solved. The period closes with the Second Coming of Christ, the resurrection of the dead, and the final judgment.[50]

> Finally, according to Robert G. Clouse, amillennialism believes that the Bible does not predict a period of universal peace and righteousness before the end of the world. Instead, good and evil will coexist until the Second Coming of Christ when the dead will be raised, and the last judgment held. The

[49] Ibid., 9–10.

[50] Ibid., 10.

> so-called Millennium is seen as symbol of the present age of the Church.[51]

This is concurred by John Noe, president of the Prophecy Reformation Institute, in his article entitled "A Preterist-Idealist Understanding of Revelation."[52] Noe states, "Dispensational premillennialism is known for its insistence that the words of prophecy be interpreted literally whenever this does not lead to absurdity."[53] Therefore, they maintain a "futuristic interpretation of Revelation."[54] But historic premillennialists "combine the futurist and preterist views, stipulating that it had a message for John's own day and that it also represents the consummation of redemptive history."[55] Since most premillennialists date the writing of the book of Revelation to AD 95–96,[56] "they believe its focus is not on a contemporary fulfillment at all, but on the last period(s) of world history"[57] and "speaks of the personal return of Christ to earth."[58] They state that this view "best accords with the principle of literal interpretation."[59] According to Revelation 1:19, which states, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," "[t]hey trifurcate the prophecy as the past vision of the glorified Christ (Chapter 1, especially verses 11–18) . . . the present condition of the churches (Chapters 2–3) . . . and as the third part, the future happenings (Chapters 4–22)."[60] This is the premillennial view of futurism.

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51 Ibid.

52 John Noe, *An Exegetical Basis*, 767–96.

53 Ibid., 771.

54 Millard J. Erickson, *A Basic Guide to Eschatology* (Grand Rapids, MI: Baker Publishing Group, 1998), 97.

55 Noe, *An Exegetical Basis*, 771.

56 Robert L. Thomas, *Revelation 1-7* (Chicago, IL: Moody, 1992), 20.

57 Ibid., 32.

58 Ibid., 33.

59 Ibid., 34.

60 Ibid., 115.

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With regard to the rapture, according to Don Stewart of Calvary Chapel in his YouTube presentation "The Rapture of the Church," there are eight views of the rapture:[61]

1. There is no such thing as the rapture in the Bible; it is only symbolic of something.
2. There is a partial rapture theory from the nineteenth century in which only
3. "mature believers" are raptured.
4. There is a before, during, and after theory of the seventieth week of
5. Daniel.
6. There is the pretribulation view (usually noted in Revelation 4:1).
7. There is the midtribulation view (3½-year point).
8. There is the prewrath view, which states that the rapture will occur
9. before the "wrath of God" in Revelation 16 (5½-year point).
10. There is the post-tribulation View (7-year point).
11. There is a Rapture, but we do not know enough about it as to the timing.

Stewart ends his presentation with this: "The church age started suddenly and dramatically on Pentecost, and it will end suddenly and dramatically in the very near future."[62] Most futurists, like Don Stewart, hold to the pretribulation view of the rapture.

However, futurists also take things symbolically. Steve Gregg states that "everyone takes the Beast of Revelation symbolically, but Futurists take more things literally, then congratulate themselves that they have taken the higher moral ground than anyone else."[63] In other words, futurists take the book of Revelation literally, even though they ultimately take it symbolically.

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61 Don Stewart, "The Rapture of the Church," YouTube, October 31, 2014, accessed July 31, 2015, http://youtube.com/watch?v=pBslijeq_rlk.

62 Ibid.

63 Steve Gregg, "The Four Views, Part 2," YouTube, February 15, 2015, accessed August 19, 2016, https://www.youtube.com/watch?v=WQKgiacCuH4.

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The question then becomes, "Is it literal?" The Bible does not say "literally." Gregg states:

> The downside to this is that pastors build their whole ministry on this view, but what if they are wrong? How many people become disillusioned and leave Christianity? Even though they keep getting it wrong; it does not matter—they state that whatever happens will happen! The attitude of the believer should be: "How does it affect my life?" The believer should be following Jesus no matter what! And, if the believer is following Jesus, should he/she be doing anything different? Futurists have the view that their view has to be right and that everyone has to know. Unfortunately, that is the wrong viewpoint to have. So, why is a whole ministry built on a view about predictions of the future, which are most likely not to be any more correct than any of the others? Ultimately, the believer should just live his/her life for Jesus and whatever happens, happens—a true believer will recognize what is going on in the world according to the Biblical signs![64]

According to "Who's Who in Bible Prophecy,"[65] futurism is widely held by many respected and influential modern-day teachers, such as J. R. Church,[66] Kevin Clarkson,[67] David Cloud,[68]

64 Ibid.

65 "Who's Who in Bible Prophecy, 2006–2016," Sound Christian, 2016, accessed August 22, 2016, http://wwwsoundchristian.com/prophecy/who/whoswho.pdf.

66 J. R. Church and Gary Stearman, "The Pretribulation Rapture Parts 1–3," YouTube, September 29, 2010, accessed July 31, 2016, https://www.youtube.com/watch?v=riHQa9pAxkU.

67 Kevin Clarkson, *Portraits of the Rapture* (Orlando, FL: Orlando Prophecy Conference DVD, 2015).

68 David Cloud, *The Future according to the Bible* (Port Huron, MI: Way of Life Literature, 2013).

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Jimmy DeYoung,[69] Lambert Dolphin,[70] Daymond Duck,[71] Arnold Fruchtenbaum,[72] John Hagee,[73] David Hamblin,[74] Ed Hindson,[75] Mark Hitchcock,[76] Dave Hunt,[77] Thomas Ice,[78] Terry James,[79] Jerry B. Jenkins,[80] Tim LaHaye,[81] Clarence Larkin,[82] Greg Laurie,[83] Hal

[69] Jimmy DeYoung, *Sound the Trumpets: The Four Major Trends of Bible Prophecy* (Chattanooga, TN: Shofar Communications, 2012).

[70] Lambert Dolphin, "Aspects of the Return of the Lord Jesus Christ: The Rapture and the Second Coming," ldolphin.org, March 21, 2004, accessed August 22, 2016, http://www.ldolphinorg/Return.html.

[71] Daymond Duck, *The Book of Revelation* (Nashville, TN: Thomas Nelson, 2006).

[72] Arnold Fruchtenbaum, "The Rapture of the Church," ariel.org, http://www.ariel.org/dox/pdf/mbs039.pdf.

[73] John Hagee, *Four Blood Moons* (Brentwood, TN: Worthy Publishing, 2013).

[74] David Hamblin, *Unveiling the Mysteries of the Last Days* (Mustang, OK: Tate Publishing & Enterprises, 2010).

[75] Tim LaHaye and Ed Hindson, *The Popular Encyclopedia of Bible Prophecy* (Eugene, OR: Harvest House Publishers, 2004).

[76] Mark Hitchcock, *The End: A Complete Overview of Bible Prophecy and the End of Days* (Carol Stream, IL: Tyndale House Publishers, 2012).

[77] Dave Hunt, *Countdown to the Second Coming* (Bend, OR: Berean Call, 1995).

[78] Tim LaHaye and Thomas Ice, *The End Time Controversy* (Eugene, OR: Harvest House Publishers, 2003).

[79] Terry James, *The Departure* (Crane, MO: Defender Publishing, 2010).

[80] Tim LaHaye and Jerry B. Jenkins, *The Left Behind Series* (Nashville, TN: Tyndale House Publishers, 1995–2004).

[81] Tim LaHaye, *The Rapture: Who Will Face the Tribulation* (Eugene, OR: Harvest House Publishers, 2002).

[82] Clarence Larkin, *Dispensational Truth or God's Plan and Purpose in the Ages* (Mansfield Center, CT: Martino Publishing, 2010).

[83] Greg Laurie, *Are These the Last Days?* (Ventura, CA: Gospel Light, 2006).

Lindsey,[84] Chuck Missler,[85] J. Dwight Pentecost,[86] J. Randall Price,[87] Bill Salus,[88] Chuck Smith,[89] Gary Stearman,[90] Paul Lee Tan,[91] and John F. Walvoord.[92] (This list is not all-inclusive.)

It is rather disturbing that there are articles on the Internet that state that Tim LaHaye is a thirty-third-degree Freemason and uses Masonic symbols on all his materials and that Hal Lindsey is really a Jesuit in disguise.[93]

According to Steve Gregg, these teachers

> were trained in Futurism, by teachers from denominations who officially held this doctrine, and they were taught by teachers from denominations who were trained in it by teachers who officially held this doctrine called Dispensationalism, and that view arose in 1830.[94]

According to Thomas Ice, dispensationalism is

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84 Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids, MI: Zondervan, 1970).

85 Chuck Missler, *Prophecy 20/20* (Nashville, TN: Thomas Nelson, 2006).

86 J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids, MI: Zondervan Publishing, 1964).

87 J. Randall Price, *Jerusalem in Prophecy* (Eugene, OR: Harvest House Publishers, 1998).

88 Bill Salus, *Psalm 83: The Missing Prophecy Revealed* (La Quinta, CA: Prophecy Depot Ministries, 2013).

89 Chuck Smith, *The Final Act* (Costa Mesa, CA: Word for Today, 2007).

90 Church and Stearman, *The Pretribulation Rapture Parts*.

91 Paul Lee Tan, *The Interpretation of Prophecy* (Dallas, TX: Bible Communications, 2001).

92 John F. Walvoord, *Every Prophecy of the Bible* (Colorado Springs, CO: David C. Cook, 2011).

93 William Saunders and Scott Johnson, "The Biblical Marking of Chuck Missler and the Claimers of Jesus Christ," Contending for Truth, February 14, 2012, accessed August 19, 2016, http://www.condentdingfortruth.com/wp-content/uploads2/Exposed-Chuck-Missler-Tim-LaHahaye-etc.pdf.

94 Gregg, *The Four Views*.

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> a system of theology (not a hermeneutical approach) that believes the Bible teaches God's single plan for history is accomplished through Israel and the church for the purpose of His glorification. This theology arises from a consistent use of grammatical-historical hermeneutic, also known as literal interpretation.[95]

According to Steve Gregg, the downside of futurism is that

> [p]astors build their whole ministry on this view, but what if they are wrong? How many people become disillusioned and leave Christianity? These pastors keep getting it wrong! They do not understand that whatever happens, will happen![96]

However, where did this view come from and why? Well, all throughout Babylonian church history, the Reformers held to the traditional view of historicism, wherein the pope/papacy was the Antichrist system. The historicist view was the Protestant view for so long. Why was this called the Protestant view? Because the historicist view taught/teaches that the papacy was the beast of Revelation 13. Because all the Reformers were all historicists and they all taught that the papacy/pope was/is the beast, this made the pope look really bad.

Enter the Counter-Reformation movement by the pope. On August 15, 1534, Ignatius Loyola founded a secretive Catholic order called the Society of Jesus, also known as the Jesuits. The Jesuits definitely had a dark history of intrigue and sedition, and that was why they were expelled from

1. Portugal in 1759,
2. France in 1764,
3. Spain in 1767,
4. Naples in 1767, and
5. Russia in 1820.

[95] Thomas Ice, *A History of Dispensationalism* (PDF: Self-Published, n.d.), 1.

[96] Gregg, *The Four Views*.

However, Jesuit priests had been known throughout history as "the most wicked political arm of the Roman Catholic Church."[97] In 1545, at the Council of Trent, the Catholic Church gave the Jesuits

> [t]he specific assignment of destroying Protestantism and bringing people back to the Mother Church. This was to be done not only through the Inquisition and through torture, but also through theology.[98]

The Jesuits were also commissioned by the pope

> [to] develop a new interpretation of Scripture that would counteract the Protestant application of the Bible's Antichrist prophecies to the Roman Catholic Church.[99]

Enter Spanish Jesuit priest Francisco de Ribera, SJ (1537–1591), and Italian cardinal Robert Bellarmine, SJ (1542–1621). In 1585, de Ribera published a lengthy commentary on the book of Revelation entitled *In sacrum beati Ioannis Apostoli, and evangelistiae Apocalypsin commentarij*, in which he claimed that the first few chapters of the book applied to ancient pagan Rome and that the rest of Revelation would take place sometime in the far future, during the final three and a half literal years immediately before the final coming of Yahshuah to this earth. At about the same time, Italian cardinal Robert Bellarmine, SJ, published a book with similar claims (*Disputationes de controversiis Christianae fidei* or *Polemic Lectures Concerning the Disputed Points of the Christian Belief against the Heretics of This Time*). This was the beginning of the futurist approach, and according to Steve Gregg:

> Everyone who studies this view knows this. No Protestant would touch this View for 200 to 300 years

97 Steve Wohlberg, "Left Behind by the Jesuits," imn.org, accessed August 3, 2016, https://www.Imn.org/articles/Left%20Behind%20by%20the%20Jesuits.pdf.

98 Ibid.

99 Ibid.

> because they knew it was invented to protect the Pope and the Papacy.[100]

So, how did futurism spread? In 1826, Dr. Samuel Roffey Maitland (1792–1866), the librarian to the archbishop of Canterbury (the archbishop of Canterbury is to the Church of England what the pope is to the Roman Catholic Church) read Francisco de Ribera's book and published a widely read book attacking the Reformation and supporting de Ribera's idea of a future one-man Antichrist. So, after Dr. Maitland's book became a hit came James H. Todd, "a professor of Hebrew at the University of Dublin, who accepted the futuristic ideas of Maitland, publishing his own supportive pamphlets and books."[101]

Steve Wohlberg then stated:

> The much-respected Scottish Presbyterian minister, Edward Irving (1792–1834), the acknowledged forerunner of both the Pentecostal and Charismatic Movements, turned to the prophecies and eventually accepted the one-man Antichrist idea of Maitland, Bellarmine, and Ribera, yet he went a step further. Somewhere around 1830, Edward Irving began to teach the unique idea of a two-phase being a secret rapture prior to the rise of the Antichrist. Where he got this idea is a matter of much dispute.[102]

Steve Gregg stated that John Nelson Darby (1800–1882) of the Plymouth Brethren:

> [t]he Father of Modern Dispensationalism in 1830 incorporated this view as part of his Dispensational system, which was then carried throughout England and into America initially, and then wherever American missionaries went.[103]

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100 Gregg, *The Four Views*.

101 Wohlberg, "Left Behind."

102 Ibid.

103 Gregg, *The Four Views*.

Once this view reached America, Cyrus Ingerson Scofield (1843–1921) incorporated this into his famous Scofield Reference Bible in 1909. Wohlberg stated:

> This Bible became so popular in American Protestant Bible schools that it was necessary to print literally millions of copies. This, combined with the Moody Bible Institute and the Dallas Theological Seminary strong support of the teachings of John Nelson Darby, have also continued to fuel Futurism's growth.[104]

Because of the link among de Ribera, Bellarmine, Maitland, Todd, Irving, Darby, and Scofield, "futurism is now the most dominant, popular view of the Book of Revelation."[105] This is a fact based on Babylonian church history. This is not controversial; it is universally known.

Steve Gregg states the following disadvantages with futurism:[106]

1. It makes the Book of Revelation 90% irrelevant to Christians. IF Christians are going to be raptured in Revelation 4:1, THEN the rest of the Book you might as well not worry about. It is irrelevant to us!
2. It makes it irrelevant to the original readers. Why write an Epistle to First Century Christians who are suffering now about things thousands of years into the future? [That is really comforting. Thanks.]
3. It does not adequately recognize the symbolic character of the Apocalyptic literature.

Futurists have a really bad time with the following statements:[107]

1. **Revelation 1:1:**

   The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servant ***things which must shortly come to pass****; and He sent and signified it by His angel unto His servant John.*

[104] Wohlberg, "Left Behind."

[105] Gregg, *The Four Views.*

[106] Ibid.

[107] Ibid.

2. **Revelation 1:3:**

   Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written herein: ***for the time is at hand****.*

3. **Revelation 1:19:**

   Write the things which thou hast seen, and the things which are, and ***the things which shall be hereafter.***

4. **Revelation 22:10:**

   And he saith unto me, Seal not the sayings of the prophecy of this book: ***for the time is at hand.*** This is in contrast to Daniel 12:4 which states, ***But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*** John is told not to seal the Book of Revelation because it is for your generation; whereas, Daniel is told to seal his Book because it is not for his generation. With regard to John's prophecy, it's coming NOW; it's HERE! There is urgency in the Book of Revelation.

So, what do futurists do with these verses? According to Steve Gregg:

> They claim that a day to the Lord is as a 1,000-years . . . IF the Book were written to God, THEN you can use God's timing. However, this was/is written to people! People don't think of 2,000 years as a "short time." Some people state that "shortly" means "quickly" and that when it does happen, it will happen quickly. There's a strong emphasis on the "immediacy" of the fulfillment given through the Book.[108]

[108] Ibid.

The Historicist Approach

The historicist approach states that the book of Revelation covers all *church history* from John's day to the Second Coming of Christ. This view holds to the principle of a year for a day (i.e., the number of days equals the number of years). So, where is this theory in the Bible?

1. Based on *Numbers 13:25*:

   "They [the children of Israel (i.e., the spies)] returned from searching the land [Canaan] after forty days." Because the children of Israel ultimately rebelled against Yahweh, according to Numbers 14:33–34, Yahweh decreed that "And your children shall wander in the wilderness *forty years*, and bear your whoredoms, until your carcasses be wasted in the wilderness. *After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*"

2. Based on *Ezekiel 4:4–8*:

   Yahweh told Ezekiel to "[l]ie thou also upon thy left side, and lay the iniquity of the House of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of days, *three hundred and ninety days: so shalt thou bear the iniquity of the House of Israel.* And when thou hast accomplished them, lie again on thy right side, and *thou shalt bear the iniquity of the House of Judah forty days: I have appointed thee each day for a year.* Therefore, thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege."

3. Based on *Luke 13:32–33*:

   Yahshuah confirmed this day for a year principle of Numbers 14:33–34 and Ezekiel 4:4–8 by describing his *three-year ministry* as *today*, *tomorrow*, and *the third day.*

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4. Also, if we compare *Revelation 12:6 with 12:14*:

   We find that "a thousand two hundred and three score days" are the same as a *time*, and *times*, and *half a time*, showing that *three and a half times* equals *1,260 days*. Thus, each *time* must be *360 days*. Furthermore, *Revelation 13:5* speaks of *forty* and *two months*, which also adds up to *1,260 days* or *three and a half years* if we use *thirty-day months*. *Revelation 13:5* can be compared to *Daniel 7:25*, *time* and *times* and *the dividing of time*, since both verses are describing the same event (see also *Daniel 9:27, 12:7* and *Revelation 11:2*). Thus, we know that *seven times punishment* (*Leviticus 26:18, 21, 24, 28, 33*) equals *seven times 360* or *2,520 days*.

5. Also, the Hebrew Aramaic weights used in Babylon define the punishment:

   A *shekel* is *twenty gerahs* (Exodus 30:12, Numbers 3:47), and *gerahs* are the least common multiple of *menes* (*1,000 gerahs* each), *tekels* (or *shekels—20 gerahs* each) and *upharsins* (or *peres–500 gerahs* each) (Daniel 5:25–28), the words *mene, mene, tekel, upharsin* = 1,000, 1,000, 20, 500—*numbered*, *numbered*, *weighed*, *divided* = *total 2,520 gerahs of punishment when Israel would be divided*.

Yahweh decreed a day for a year prophetically for the *house of Israel and the house of Judah*, as well as for *Babylon*. But there was something added to the day for a year. Yahweh would judge His people, Israel, and her enemies, *seven times*.

6. Based on *Leviticus 26:18*:

   Yahweh stated, "And <u>if</u> ye [Israel] will not yet for all this hearken unto *me*, <u>then</u> *I will punish you seven times more for your sins*."

7. Based on *Leviticus 26:21*:

Yahweh stated, "And if ye will walk contrary unto *me*, and will not hearken unto *me*; *I will bring seven times more plagues upon you according to your sins*."

8. Based on *Leviticus 26:24*:

   YAHWEH stated, "*Then will I also walk contrary unto you, and will punish you yet seven times for your sins*."

9. Based on *Leviticus 26:28*:

   Yahweh stated, "*Then I will walk contrary to you also in fury; and I, even I, will chastise you seven times for your sins*."

10. Based on *Leviticus 26:33*:

    Yahweh stated, "*And I will scatter you among the heathen* [*goy* = nations], *and your land shall be desolate, and your cities waste*."

11. Based on *Jeremiah 25:12–14*:

    Yahweh stated, "*And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. and I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands*."

So, instead of *seven times* being *seven years* of *punishment*, we have *2,520 years punishment of Israel*. Let us count Israel's *seven times' punishment*, which coincides with the *times of the Gentiles*, when wild beast Gentile nations will rule the world (Luke 21). (When crossing from BC to AD dates, it is necessary to add a year to the figure since there is no year 0.)

In 931 BC, Jeroboam—a type of Antichrist who instituted idol worship statewide in Israel—separated from the house of David and established the worship of the golden calves in about 930 BC (1

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Kings 12:25–29). Now 2,520 years from 931 brings us to 1589 + 1 = 1590. The defeat of the Spanish Armada in 1588 began the decline of Catholicism or idol worship. The Puritans fled from Britain to Holland in 1593.

In 745 BC, Tiglath-pileser (called Put in the Bible—2 Kings 15:19, 1 Chronicles 5:26), the king of Assyria, began the first invasion against Israel in the reign of Menahem (2 Kings 15:19–20). *Putnam's Dictionary of Events* stated:

> 745 B.C. Accession of Tiglath-Pileser III of Assyria, who wages war against Chaldea, Syria, and the Kingdom of Israel.

Langer stated:

> Tiglath-Pileser III of Assyria (745-727) forced Menahem (744 B.C.) and Pekahiah (738 B.C.) to pay tribute.

From 745 BC, we add *2,520 years* to get to 1775 + 1 = *AD 1776*, the very year that the American Declaration of Independence was signed, and Americans no longer paid tribute. In 740 BC, Tiglath-pileser began the second invasion against Israel in the reign of Pekah (2 Kings 15:20). He invaded the northern region of the land (Naphtali and Galilee—2 Kings 15:29), coming down south to the level of the Sea of Galilee, where he turned eastward and invaded the eastern portion of Israel, Transjordan, which reached southward nearly to the level of the Dead Sea. "The Reubenites, the Gadites, and the half-tribe of Manasseh" were brought "unto Hala, and Habor, and Hara, and to the River Gozan, unto this day" (1 Chronicles 5:26). So, they did not return to Palestine after the 70 years of captivity of Judah since 1 Chronicles was written after that event.

From 740 BC, we add *2,520 years* to get to 1780 + 1 = *AD 1781.* This was the year that the Articles of Confederation were ratified and adopted by the original thirteen states, making the first Constitution of the United States. Americans (Manasseh) were now united. They had been divided exactly 2,520 years before. Cornwallis surrendered at Yorktown on October 19, 1781, also, which rapidly brought the war to a close soon thereafter. "After two days [2,000 years], he will revive us; in the third day [520 years], he will raise us up!" (Hosea 6:2). *That was*

2,520 years. According to Isaiah 9:1, these first two invasions of Israel were fulfilled: "*At the first, he lightly afflicted the land of Zebulun and the land of Naphtali* [the first invasion] *and afterwards, he did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations* [the second invasion]."

From 721 to 718 BC, Shalmaneser—whose commander in chief was Sargon—besieged the reign of Hoshea (2 Kings 17:3–5). "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor by the river of Gozan, in the cities of the Medes" (2 Kings 17:6). This invasion terminated the kingdom of Israel. Twenty-seven thousand two hundred eighty Israelites were led captive (see Sargon's Assyrian inscription). But Sargon did not remove the entire nation of Israelites (see 2 Kings 18:9–12, 2 Chronicles 30–31 and 34; cp. Hosea 1:4 with 1:6).

From 721 BC, we add *2,520 years* to get to 1799 + 1 = AD 1800. Samaria, the capital city of the Northern Kingdom, was destroyed in 721 BC and *2,520 years* later saw the building of Washington DC in 1800.

It was this very year (October 1, 1800) that Spain gave France the Louisiana Territory. The United States under President Thomas Jefferson purchased this territory in 1803 from Napoleon (718 BC + *2,520 years*). Thomas Jefferson bought 827,987 square miles of land from France for about $15 million. That was just under four cents per acre. Israel's land had been lost to Assyria exactly *2,520 years* before. Just as Reuben anciently lost the birthright, so again in 1803, he sold to Joseph the birthright of rich farmland.

This very year, 1800, was also when England, Scotland, and Ireland united to become "Great Britain." These Ephraimites and Judahites had been divided in 721 BC because the Assyrians left the kingdom of Judah alone and only invaded the kingdom of Israel. Except for "gleaning grapes" from the ten tribes (Isaiah 17:6, 2 Chronicles 34:9), "There was none left, but the Tribe [kingdom] of Judah only." The Act of Union of Great Britain and Ireland occurred on January 1, 1801, to become the United Kingdom, ruled over by a descendant of King David. England's war ended with France in 1801 after General Abercrombie defeated the French Army at Alexandria.

From 721 to 718 BC, Israel was besieged by Shalmaneser of Assyria and taken captive. Ezekiel, over a century later in 593 BC

(Ezekiel 1:2), prophesied that this captivity would last *390 years* (Ezekiel 4:3–5), which brought us to 331 BC, when Medo-Persia was conquered by Alexander the Great, who defeated Darius first at Issus and then at Arbela and Gaugamela—all in the same year. The house of Israel gained its freedom as a Scythian nation after *390 years* of slavery to successive gentile powers and started migrating to Scotland.

We read that "Sennacherib, King of Assyria" came "up against all the fenced cities of *Judah* and took them" (2 Kings 18:13, Isaiah 36:1). There were forty-six fortified cities from which 200,150 Judahites were taken captive in around 700 BC. Now if we added *2,520 years* to *700 BC*, we would come to *AD 1820 + 1 = AD 1821*, when there was a fiscal union and amalgamation of the currencies of Great Britain and Ireland. Scotland and Northern Ireland were partly *Judahite*. Also, Jutes had settled in Kent and the Isle of Wright together with adjacent parts of Hampshire. In 677 BC, Esarhaddon—son of Sennacherib—invaded Judah (2 Chronicles 33:11) and the remnant of Israel when they were ruled by an Assyrian governor and replaced them with Samaritans (2 Kings 17:24, Ezra 4:2). The fulfillment for Judah came in *1844*, when the sultan of Turkey was forced by the powers to give religious liberty to the Jews *2,520 years* from the overthrow of Judah. For Israel, this invasion fulfilled Hosea 1:6 that said, "I will no more have mercy upon the House of Israel, but I will utterly take them away." As Isaiah 7:8 stated, "Within three score and five years shall Ephraim be broken that it be not a people." This was uttered about 742 BC, making 677 BC 65 years later (cp. Hosea 1:4). There was left in the nest "none that moved the wing, or opened the mouth, or peeped" (Isaiah 10:14).

From 677 BC, we added *2,520 years* to get *1843 + 1 = 1844*. One year later, in *1845*, the United States annexed the Texas territory, which included large parts of New Mexico, Colorado, Kansas, and Oklahoma, as well as what would be known as Texas today. In *1846*, the Pacific Northwest was given to the United States by Great Britain via treaty. In *1848*, the United States acquired California, Nevada, Utah, Arizona, and more from Mexico through cession. In *1853*, the United States bought a relatively small slice of land known as the Gadsden Purchase. Then in *1867*, Alaska was purchased from Russia for $7.2 million, which was two cents per acre. In *1898*, Hawaii was annexed. Just as *677 BC* started a slow, snowballing, cumulative collapse of Israel, which took some time to accomplish, so the United States began a slow rise to great wealth beginning in *1844*. In ancient

times, it took years to besiege cities, transport armies and populations, and plunder and remove booty and take possession of the land.

In summation, a biblical year is 360 days, a day for a year, seven times' judgment by Yahweh:

360 *days* x 7 =	2,520 *years*	Sound familiar?
360 *days* x 3.5 =	1,260 *years*	Sound familiar?

From a historicist viewpoint, prophecy is always viewed in years, not days. So, let us see what happens.

The house of Israel was taken captive by the Assyrians from *745 to 721 BC.*

If we added *2,520 years* to *745 BC*, *then* we would come to *1775 + 1 = AD 1776.*

What happened in *1776*? *The birth of the United States of America (Manasseh).*

If we added *2,520 years* to *721 BC*, *then* we would come to *1799 + 1 = AD 1800.*

What happened in *1800*? *The birth of Great Britain (Ephraim).*

The house of Judah was taken captive by the Babylonians in *604 BC.*

If we added *2,520 years* to *604 BC*, *then* we would come to *1916 + 1 = AD 1917.*

What happened in *1917*? The Balfour agreement was issued. General Allenby took Jerusalem, which came under British (Ephraim) mandate.

The kingdom of Babylon took the house of Judah captive in *604 BC.*

If we added *2,520 years* to *604 BC*, *then* we would come to *1916 + 1 = AD 1917.*

What happened in *1917*? *Mystery Babylon* came on the scene.

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> The Jewish Bolshevik Revolution took over Christian Russia, killing over sixty-six million Christians during their revolution.

(More on *Mystery Babylon* later.)

Which *approach* do you think should be followed?

The Preterist Approach

The word *preterist* means "fulfilled in the past." Most preterists argue that Bible prophecy has been fulfilled with the destruction of Jerusalem in AD 70, while some have applied it to the fall of Rome in AD 476. This is concurred by John Noe:

> Most Preterists believe that the Book of Revelation speaks to particular circumstances and events that were fulfilled within the lifetime of the Book's original First Century audience and that there is nothing in it about our future. Rather, it was concerned fully and exclusively with the First Century and not with subsequent periods. This view places its date of writing prior to A.D. 70—most likely, between A.D. 63 and 68—and its soon fulfillment in A.D. 70 in conjunction with Christ's divine visitation, coming, and return in the destruction of Jerusalem and the Temple.[109]

According to Steve Gregg, some of the advantages to the preterist approach are the following:[110]

1. It makes really good sense of those verses the Futurists have a hard time dealing with—IF it were written during Nero's reign. IF so, then all of the Book of Revelation is attributed to Nero, which fulfills a literal interpretation of the Book of Revelation. [Futurists take the most nonliteral view with

[109] Noe, *An Exegetical Basis*, 767.

[110] Gregg, *The Four Views*.

regard to time statements, which are found at the beginning and ending of the book.]

2. The Preterists take the beginning and the ending literally and the middle part symbolically; while the Futurists do the opposite. They take the beginning and the ending symbolically and the middle as literally as possible.
3. IF the Preterist View is true, THEN it is relevant to the original reader.
4. It also agrees impressively with Josephus' writings of *The War of the Jews*, in which Josephus was a Jewish general who participated in the wars. He was captured by the Romans and surrendered after seeing how strong they were in order to save Jewish lives. He remembered what Jeremiah had said, "Surrender, you live, if not, you die." Josephus became an interpreter for Titus the Roman General. Because of this, the Jews still to this day think of Josephus as a traitor. With the Romans, Josephus was able to write *Antiquities of the Jews* and *Wars of the Jews*. With that being said, if it were not for Josephus' works, we would not know what truly happened to the Jews.

Likewise, some of the disadvantages are as follows:[111]

1. It is totally vulnerable to the date of writing, i.e. IF the Book of Revelation were written during the time of Diocletian, THEN the prophecies are worthless. The Preterist View only works IF the Book were written during the time of Nero, i.e. before 70 A.D. So, the Preterist View depends 100% upon the early date of the writing. [This is the only view that is vulnerable on this point.]
2. It is said that the Preterist View had a similar beginning as the Future View. Spanish Jesuit Priest Luis de Alcasar (1554–1613) published a book titled, *Vestigatio Arcani Sensus in Apocalypsi*, in which he proposed that all of the Book of Revelation applies to the era of pagan Rome and to the first six centuries of Christianity.

According to Pastor W. J. Mencarow:

[111] Ibid.

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> The question becomes, *Why would two Jesuit priests put forth two different eschatological views, when both had to receive permission from the Pope himself to write their books. Well, the answer is that the Pope did not care that the books he authorized directly contradicted each other. All he cared about was the one thing they had in common: The divine supremacy of the Papal office. Here is the key: IF the Book of Revelation is about events during ancient Roman rule (as taught by Preterist De Alcazar) or events at the very end of time (as taught by the Futurists De Ribera and Bellarmine), then its cannon, as the Protestant Reformers said, teach that the Beast of Revelation is the Roman Catholic Church and the Antichrist is the Papacy.*[112]

So, there are two interpretations of the book of Revelation that have been put forth by the Jesuits. Are they correct, and can one trust them? *No,* because they are the fruit of a very *bad tree* (i.e., the Jesuits).

The Idealistic Approach

The idealistic approach, a.k.a. the spiritual view, uses the allegorical method to interpret the book of Revelation, which has been introduced by Origen (AD 185–254) and made prominent by Augustine (AD 354–420). According to this approach, the events of the book of Revelation are not tied to specific historical events. The other views try to assign a time of fulfillment of the prophecies either in the future or in the past or spread out over the whole age of the *church era*.

According to Steve Gregg:[113]

> There are certain timeless truths that are always true at all times and these visions are simply symbolic descriptions of those truths, such as:

1. The Sovereignty of God as the main theme of the Book of Revelation. That is a truth all the time as depicted by these visions.

[112] W. J. Mencarow, *The Book of Revelation* (Unpublished Notes).

[113] Gregg, *The Four Views.*

2. The Spiritual Warfare between Jesus Christ (The Church) and Satan. That is an ongoing thing for all time. That is a timeless reality.
3. The Victory of Christ over the powers of evil. This is always true.
4. The vindication of the martyrs in Heaven. This is always true as well.

In other words:

> The Book of Revelation would be like us taking the Book of Pilgrim's Progress, which is the most widely read book in the world besides the Bible. Pilgrim's Progress was written by John Bunyan, a Puritan, while he was in jail (for preaching the Gospel in England outside of the Church). All of the characters in Pilgrim's Progress represent some spiritual truth. This is an incredibly profound allegory of the Life of Christ—much like the Book of Revelation.[114]

The idealist approach looks for the spiritual lesson behind everything. The advantage to this view is that

> [i]t avoids the harmonizing of events with anything historical either future or past. Therefore, it does not need to be specific with anything connecting to history because it doesn't claim any such connections.[115]

The disadvantage is that

> [i]n Revelation 1:1, it says that this is a prophecy which must shortly come to pass. This requires actual events, things that must take place, i.e. it is a Book of prophecy of things that are about to happen.[116]

[114] Ibid.

[115] Ibid.

[116] Ibid.

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In conclusion, each approach and combinations thereof are held by Christians everywhere. All the approaches have been around for quite some time now, and all of them have smart, godly people who hold them. For example, in America, the most popular approach is the futuristic approach, while in Canada and England, the most popular view is the idealistic approach. This author has personally found that ecclesias outside the Western world hold to the historicist approach.

With all that being said, there is more than enough proof that Yahweh works using multiple fulfillments with regard to Bible prophecy in general. Of course, there are specific prophecies that have been or will be fulfilled; but we, as His creation, cannot put the Creator in the box. He is outside *time*.

It is my honest opinion that the correct view of the book of Revelation overall is the historicist approach. However, with that being said, even though the Jesuits have come up with the preterist and futurist views and Origen and Augustine have spiritualized the Bible, this author can see their points of view as well. Remember, the house of Israel, the house of Judah, and the kingdom of Babylon have been judged from a historicist view. Will Yahweh yet judge them again *seven times* in *days* (*2,520/1,260*)?

Or rather, are we at the end? According to S. Douglas Woodward's *Rebooting the Bible*,[117]

> The King James Version was created using the Masoretic Text (MT), and therefore, *was corrupted long before today*. It happened nineteen centuries ago. This corruption was intentional. It was carried out by those rabbis who survived the destruction of Herod's Temple. Roman authorities granted them permission to create an academy in the town of Jamnia (Javneh), on the coast near Tel Aviv. There, changes were made to the original Old Testament, that focused on two areas: First, the Messianic passages of the Old Testament; and secondly, two chronologies in Genesis, Chapter 5 and 11 . . . The rabbis, headed by Rabbi Akiba ben Yosef, sought to recreate Judaism while at the same time quashing the rival cult known as

[117] S. Douglas Woodward, *Rebooting the Bible* (Oklahoma City, OK: Faith Happens Book, LLC, 2018).

> Christianity. Rabbinic authorities decided to obscure specific passages that supported Christian evangelists who preached Jesus of Nazareth was the promised Messiah.[118]

Woodward continues:

> At Jamnia, these rabbis created an alternate *Vorlage*, or original scripture, from which a new Greek translation would be created that contradicted the Greek Septuagint, hoping to replace this Greek Bible used by Christian apostles and teachers, especially for the Jewish communities globally. After three centuries had elapsed, and with some help from the Christian patrons Origen and later Jerome, the rabbis ultimately succeeded, at least to a meaningful extent. This would lead to one Latin and three new Greek versions based upon this Vorlage. The "revised" Vorlage differed from the original Bible, compiled (so tradition tells us) by Ezra and then safeguarded by Nehemiah and the other courageous Jews (Judahites) that returned from the Babylonian Empire in the Fifth Century B.C. (circa 445 B.C.) This new rabbinic (corrupted) Hebrew Vorlage was created about 100 A.D., while the later Greek versions were originated before the end of the Second Century A.D., and the Latin Vulgate, approximately 400 A.D. The Septuagint's Pentateuch was finished 380 years before the rabbinic Vorlage and 680 years before the Vulgate.[119]
>
> You see, the Septuagint had been translated in Alexandria, Egypt, from the authentic Hebrew Vorlage brought from Jerusalem for the translation. Why did the Hebrew Vorlage differ? For the rabbis, the prophecies concerning the Messiah as translated in the Septuagint easily applied to Jesus. They rejected Jesus as the Messiah. Nevertheless, Christians believed

[118] Ibid., xii.

[119] Ibid., xiii.

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> it was obvious that Jesus had fulfilled the prophecies of Moses, David, Isaiah, and the other ancient prophets. Additionally, because the tradition of the Jews held that the Messiah would arrive near the time Jesus appeared on the scene, the timing of the Messiah's arrival had to be altered so that Jesus would not be identified as the Christ. Thus, over one thousand five hundred years (1,500) were cut from the original Genesis genealogies/chronologies. And another 130 years or so were deleted by the rabbis in the timing laid out in Daniel's prophecy of the 70 Weeks of Years. Their efforts amount to a conspiracy to disqualify Jesus as the Christ. To accomplish this, Rabbi Akiva and his disciples at Jamnia obscured the Messianic prophecies and the chronology of Genesis from Adam to Abraham. Given the New Testament authors used the Septuagint 90% of the time when quoting the Old Testament, perhaps ironically, Christianity preserved the meaning of the original Hebrew in these specific passages.[120]

If this is the case, *then* where are we in the timeline when it comes to Bible prophecy? Are we closer to the Gog/Magog war of Ezekiel 38 and 39 than we think? Some scholars put it at the end of the millennium, when *Satan is loosed for a season*. And what does *Satan* really mean? In the Bible, *is Satan really a spiritual being, or just a man*? *Who is our adversary today*?

The sixth seal has not happened yet, but the other five seals have been occurring since the Crucifixion and increasing in numbers and magnitudes. When one does a word study on *unripened figs*, one can find out the timing of the sixth seal. We are getting very close; just ask any noncorrupt seismologist. Yahweh did not leave us out in the cold. Let us use our time wisely with the great electronic tools that we have today and find out the literal meaning of Yahweh's Word instead of spiritualizing it. That way, we will be prepared as Yahweh wants us to be.

[120] Ibid., xiii–xiv.

CHAPTER 5

WHO ARE THE KEYS TO BIBLE PROPHECY?

Bertrand L. Comparet (1901–1983), a former San Diego attorney and a pastor for forty years, stated the following with regard to Bible prophecy:

> Today, we easily see how each of the great events of the Old Testament days was prophesied long in advance. Yet, the people were strangely blind to it when the events were coming upon them. Today, it is the same; the prophecies concerning the end of the age are being fulfilled; yet the people in most churches cannot make heads or tails of it. They wait expectantly for the smallest things to happen, meanwhile being blind to what is actually happening to them. *This is because they don't know to whom the prophecies apply, so they look to the wrong people, in the wrong place, for their fulfillment. Yahweh did not prophesy indiscriminately about everything and everybody.* To understand prophecy, you must know to whom the prophecy is addressed. Bible prophecies are grouped into certain main lines, each with its own subject.[121]

1. **Messianic Prophecies Concerning Yahshuah.**

[121] Bertrand L. Comparet, *The Complete Works of Bertrand L. Comparet* (PDF: Self-Published, 1983), 98.

They foretold His virgin birth, the place where He would be born, many details of His ministry, healing the sick, giving sight to the blind. All the details of His Betrayal and Crucifixion were given, and His Resurrection on the Third Day, etc. Obviously, only *Yahshuah* could fulfill these, if you waited for someone else, you could reach only doubt and confusion. All the other main lines of prophecy are also directed specifically to some one subject and cannot be fulfilled by anyone but the people concerning whom they were written.[122]

2. **Prophecies Concerning the Twelve (12) Tribes of Israel.**

As we know, Israel split into two nations upon the death of Solomon in 975 B.C. and the two nations then had their separate histories and different destinies to fulfill. Either one alone of the two nations it became and of course, not by any Gentile people cannot fulfill prophecies relating to the whole House of Jacob.[123]

3. **The Two Tribed Nation of Judah.**

Judah and Benjamin remained when the Ten Tribed Israel split away from it. These prophecies deal with the short-lived nation foretelling its captivity in Babylon for 70 years. Then, it tells about the return of a remnant to build the 70 weeks nation foretold by Daniel, which would fulfill and outlive its purposes in 490 years. It was to provide the sanctuary for Yahshuah's First Coming and His Sacrifice for us on the Cross. After that, it served no further purpose and within one generation, it disappeared from history. Just as it is obvious that China, Rome, or Argentina could not fulfill any of these prophecies, neither could the House of Judah fulfill prophecies that do not concern her.[124]

[122] Ibid.

[123] Ibid.

[124] Ibid.

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4. **The House of Israel.**

Beginning as the Ten Tribed Nation, which broke away from Judah, they had a separate destiny. It was to be Yahweh's dominion. It must become a great nation and a company of nations. It must be Yahweh's battle-axe and weapons of war, with which He broke up the evil, pagan nations of the Earth. It must become a great seafaring people, from the Norse Vikings of the several centuries following the decay of the Roman Empire, down through the mighty navies of Great Britain and the United States. Its people must multiply like the stars in heaven in number and they must receive the New Covenant and become Christians. They must possess and develop the lands, which other people had allowed to remain desolate. They must take Yahweh's religion and civilization to many lands, to show forth His praise in the Earth. All these prophecies concern the House of Israel only and nobody, but the Anglo-Saxon, Scandinavian, and Germanic nations have fulfilled them. These, we know to be the living generations of Yahweh's people Israel.[125]

5. **The Jews.**

Here, willful blindness of most churches has utterly confused their religion. They persist in applying Yahweh's prophecies about Israel to the Jews. Since the Jews never did and never could fulfill any of these, such churches have to make excuses for the apparent failure of prophecy and their faith is badly weakened. They must pretend the time has not yet come for fulfillment of any of these prophecies, so the Jews can do these things in some indefinite future. This blinds them to the fact these prophecies have already been fulfilled by the real Israel. These have been fulfilled so far that nothing is left to watch for, but *the Russian and Chinese Communist attack on the unwalled cities of Israel, then the Second coming of Yahshuah*, for which they are not prepared.

[125] Ibid., 98–99.

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In Isaiah 65:15, Yahweh said to the Jews, "*Ye shall leave your name as a curse to My Chosen, for Yahweh shall slay thee and call His Servants by another name.*" In Jeremiah 24:9, Yahweh said that the Jews would become "*a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.*" In Isaiah 3:9, Yahweh prophesied that they would be recognized by their faces: "*The show of their countenance doeth witness against them and they declare their sin as Sodom, they hide it not.*" According to Ezekiel 5:11–12, Yahweh describes what would happen to the Jews: "*A third part shall fall by the sword around about thee; and I will scatter a third part unto all the winds and I will draw out a sword after them.*" All these things have happened, but this has been overlooked by those who were watching only for that which the Jews could not do because Yahweh had foretold that only Israel could do it.[126]

6. **The Throne of David.**

In these prophecies, Yahweh promised the Throne of David would always rule over at least a part of His People. That the House of David will never lack a descendant to sit upon that Throne. Finally, Yahshuah, who is born of the House of David, will return to rule the entire world from the throne. We know that the royal families of Britain and the Scandinavian countries are descended from David. In all these centuries, these prophecies have never failed for even one day; the final fulfillment of Yahshuah's return is drawing near.[127]

7. **The Babylonian Succession of Empires.**

This is told principally in Daniel and Revelation. Their rise to power, their brutal character, their Satanic, but futile opposition to the nations of Israel, and their fall, all occurred as prophesied. The final stages of these prophecies are happening before our eyes today when you know who is who.[128]

126 Ibid., 99.

127 Ibid.

128 Ibid.

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8. **The Kingdom of YAHWEH.**

   This is not something to begin in the vague future. Daniel's continued prophecy, after foretelling the Babylonian succession of empires, beginning with King Nebuchadnezzar to whom he spoke is recorded in Daniel 2:44, "*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever.*" The Kingdom of Yahweh was set up on Earth centuries ago, *in the days of the kings of the Babylonian succession of empires*. It is still here and most of you are living in It.[129]

9. **The Church.**

   This is not a nation; it has no armies or navies. It rules no territories; it conducts no commerce; it is not as numerous as the stars; but it is a little flock. It is the spiritual center of the Nations of Israel, but it fulfills only its own prophecies and none of the prophecies of Israel are transferred to it.[130]

Bertrand L. Comparet concludes:

> These nine main lines of prophecy are like as many different trains, coming from different places with different passengers and arriving at the depot on different tracks. You will miss your train if you wait at the wrong platform. Never in all eternity will a Gentile train arrive on an Israel platform, nor will an Israel train arrive at a Jewish platform, nor a Kingdom of Yahweh train at a Church platform. *The only key to the understanding of prophecy is to watch for each train of prophecy at its own platform!*[131]

[129] Ibid.

[130] Ibid., 100.

[131] Ibid.

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In summary so far, we have established the foundation for the following:

1. What is etymology?
2. What is a type in the Bible?
3. What is the law of first mention?
4. How should Bible prophecy be interpreted?
5. Who are the keys to Bible prophecy?

Now what did Yahweh have to say about the subject of eschatology?

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CHAPTER 6

"I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEED AND HER SEED"

Genesis 2:4–25 states:

> These are the *generations* of the *Heavens* and of the *Earth* when they were created, *in the day* that *the LORD GOD* made:
>
> 1. *The Earth*, and
> 2. *The Heavens*, and
> 3. *Every plant of the field before it was in the Earth*, and
> 4. *Every herb of the field before it grew*:
>
> for the Lord God had not caused it to rain upon the Earth, and *there was not a man to till the ground*. But there went up a mist from the earth, and watered the whole face of the ground. *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*
>
> *And the Lord God planted a garden eastward in Eden; and there he put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good*

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and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. *And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. *And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore, shall a man leave his Father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.*

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According to *The New Strong's Exhaustive Concordance of the Bible*, the word *Adam* in Hebrew is no. H120, *Adam*, which means "man or human being."[132] This comes from no. H119, *Adam*, which means "to show blood in the face, i.e. to flush or turn rosy."[133]

According to *Smith's Bible Dictionary*, the word *Adam* is

> [t]he name given in Scripture to the first man (created by the Lord God). It apparently has reference to the ground from which he was formed, which is called in Hebrew, *Adamah*. The idea of *redness of color* seems to be inherent in either word.[134]

According to *Wilson's Old Testament Word Studies*, the word *Adam* is

> [s]o named, as most commonly supposed, from being of a ruddy color. It is especially the denominative of the first man, who was the figure of the second Adam, the image of the invisible God.[135]

According to *The Complete Word Study Dictionary: New Testament*:

> There can be no doubt about the historicity of the account of Adam in Genesis. If this were a mere myth, it would not be used as the basis of New Testament theology. In I Corinthians 15:45, 47, allusion is made to Genesis 2:7; in Jude 1:14 to Genesis 5:3–18; in I Timothy 2:14 to Genesis 3:1–6, 13; in Matthew 19:4; Mark 10:7, 8 (cf. Ephesians 5:31) to Genesis 2:24; in Romans 5:12–19; I Corinthians 15:22 to Genesis 2:17; 3:19. All of these references of the New Testament assume the historicity of Adam and the events

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132 Strong, *The New Strong's Exhaustive*, H3.

133 Ibid.

134 William Smith, *A Dictionary of the Bible* (Nashville, TN: Thomas Nelson, 1986), 18.

135 William Wilson, *Wilson's Old Testament Word Studies* (Peabody, MA: Hendrickson Publishers), 6.

> pertaining to him, as well as the authenticity of the Genesis record.[136]

I believe that means that Adam could blush, doesn't it? I wonder what color Adam was? White, Caucasian perhaps?

Genesis 3:1–24 states:

> Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doeth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not

[136] Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 1992), 79.

eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.* And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of they face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve because *she was the mother of all living*. Unto Adam also and to his wife did the Lord God make coats of skins and clothed them. (*Those listed in the Book of Life*, perhaps?)

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So, he drove out the man; and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

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According to 1 Timothy 2:13–14, "For Adam was first formed, then Eve. And Adam was not deceived, but *the woman being deceived was in the transgression*." In short, Eve sinned.

The word *deceived* is Strong's no. G538, *apatao*, which means "to cheat, i.e. delude—deceive."[137] So, how has Eve been deceived? There is a three-step process according to 1 John 2:16:

For *all* that is in the world,

1. *the lust of the flesh*, and
2. *the lust of the eyes*, and
3. *the pride of life*,

is *not of the Father, but is of the world*.

So, who owns this world? *Ha Satan* (i.e., *the Accuser.*) Who has tempted Yahshuah the same way he has tempted Eve in the same three ways? *Ha Satan* (i.e., *the Accuser*).

1. "If thou be the Son of God, command that these stones be made bread," to which Yahshuah responded, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of God" (Matthew 4:3–4).
2. "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," to which Yahshuah responded, "It is written again, Thou shalt not tempt the Lord thy God" (Matthew 4:6–7).
3. "The devil taketh Him up into an exceeding high mountain, and sheweth Him *all* the kingdoms of the world, and the glory of them; and saith unto Him, *all* these things will I give thee, if thou wilt fall down and worship me," to which Yahshuah finished the temptation by saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:8–10).

As one can see, Ha Satan never changes his tactics; he just refines them. Ha Satan actually has the gall to use the same attack

[137] Strong, *The New Strong's Exhaustive*, G10.

on Yahshuah as he has done on Eve. How can one be so blinded by arrogance as to think that the same temptations used on a human being could be used on Yahweh in the flesh? However, if one notices during this give-and-take, Yahshuah never questions Ha Satan's ownership of the world, which ultimately means that Ha Satan is the prince of this world.

So, how did that happen? Well, one just has to go back to Genesis 3 wherein:

> *The Shining One* [*Ha Nachash*—Strong's no. H5175, which comes from Strong's no. 5172, which means "to practice divination"[138]] was more clever than any animal of the field that the Lord God had made. He asked the woman [*not the man*], Did God actually say, you are not to eat from any tree of the garden? But the woman [Eve] answered, We may eat from the trees of the garden but as for the fruit of the tree that is in the middle of the garden, God has said, You are not to eat from it, nor are you to touch it, or you will die. The Shining One told the woman, You certainly will not die! Even God knows that on the day you eat from it, your eyes will be opened and you'll become like God, knowing good and evil.[139]

Sounds like modern-day transhumanism, doesn't it? Remember, the serpent is the equivalent to deception, while the dragon is equivalent to persecution. If the serpent had approached Adam, who was a direct creation of Yahweh, this event would not have happened, and Ha Nachash would have been dead. However, that is not what has happened. Ha Nachash has approached the weaker vessel.

So, what did Eve ultimately do?

When the woman [Eve]:

1. Saw that the tree produced good food;
2. Was attractive in appearance; and
3. Was desirable for making one wise;

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138 Ibid., H93.

139 William Welty et al., *The Holy Bible: International Standard Version Release 2.0* (Toluca Lake, CA: Davidson Press, 2013), 7.

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4. *She took some of its fruit and ate it.*
5. *Then*, she also gave some to her husband who was also with her, and
6. *He ate some too.*
7. *As a result:*
   a. *They both understood what they had done*; and
   b. *They became aware that they were naked*.[140]

Thus, this was why the apostle John warned against *the wiles of the devil* (i.e., the world). And thus, the second law of thermodynamics, *entropy*, entered the garden and ultimately the world. And Adam blamed Yahweh, "The woman whom you provided for me gave me fruit from the tree, and I ate some of it."[141] And Eve blamed Ha Nachash, who "misled me . . . so I ate."[142] So one can see that Satan had a three-step plan:

1. Introduce *doubt*
2. Introduce *denial*
3. Introduce *rationalization*

What is interesting to note is what Yahweh has said in this first prophecy of judgment or *protevangelum*:

> The Lord God told the Shining One, because you have done this, you are more cursed than all the livestock, and more than all the earth's animals, you'll crawl on your belly and eat dust as long as you live. I'll place hostility between you and the woman, and between your offspring and her offspring. He'll Strike you on the head, and you'll strike him on the heel.[143]

Most biblical scholars state that this is the first prophecy in the Bible with regard to the First Coming of Yahshuah. You will note that the ISV translates *zera* as "physical offspring for both Ha Nachash and the woman [Eve]."

[140] Ibid.

[141] Ibid., 8.

[142] Ibid.

[143] Ibid., 8–9.

However, Dr. Joye Jeffries Pugh discusses the possibility that Yahweh has put that harsh punishment in place because Eve has had sex with Ha Nachash, thus resulting in the birth of Cain, not an offspring of Adam, resulting in the hierarchy of the Illuminati kings/queens and ultimately culminating in the possibility of Prince Will I Am as the *Antichristos*.[144] As a result, Dr. Pugh theorizes that there are two seedlines: the seed of Ha Nachash (Satan) and the seed of the woman (Eve).[145]

There is only one Hebrew word for *seed* used throughout the Old Testament, which is the Hebrew word *zera*, Strong's no. H2233, which means "figuratively, plant, sowing-time, posterity; carnally, child, fruitful, seed-time, sowing-time."[146] There are a couple of major Greek words for *seed* used throughout the New Testament, which are *sperma*, Strong's no. G4690, which means "something sown, i.e. seed including male sperm by implication offspring, specifically a remnant, issue, seed,"[147] and *sporos*, Strong's no. G4703, which means "a scattering of seed, i.e. seed as sown."[148]

According to *Wilson's Old Testament Word Studies*, the word *seed* only has two meanings:[149]

1. A sowing, seed time, time of sowing, i.e. late in autumn in Palestine; seed which is scattered, sown, whether of plants, trees, or grain; of what springs from seed sown, filed of grain harvest; crop, produce of field.
2. *Semen virile, hence children, offspring, posterity; spoken also of one child when an only one; a race, stock family; seed royal; a race of class of men.*

In either sense, *seed is seed*. Whether it is seed sown in the ground to produce food or seed sown in a woman to produce children, *seed* is *seed*, period. Therefore, there are *the seed of the woman (Eve)* running

144 Joye Jeffries Pugh, *Eden, the Knowledge of Good and Evil* (Mustang, OK: Tate Publishing, 2006).

145 Ibid.

146 Strong, *The New Strong's Exhaustive*, H39.

147 Ibid, G82–G83.

148 Strong, *The New Strong's Exhaustive*, G83.

149 Wilson, *Wilson's Old Testament Word*, 377.

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around out there as well as *the seed of that Wicked One* running around out there. *Two seeds*—get used to it. Yahshuah has stated that clearly in the parable of the wheat and the tares, and John has reconfirmed it in his first epistle.

John the Baptist states in Matthew 3:12:

> Whose fan is in His Hand, and He will thoroughly purge His Floor, and gather His Wheat unto His Garner; but He will burn up the chaff with unquenchable fire.

Matthew 13:24–30, 36–43 states:

> Another parable put He forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field: but while men slept, His enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So, the servants of the householder came and said unto Him, Sir, didst not Thou sow good seed in Thy Field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto Him, Wilt Thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My Barn.
>
> Then Jesus sent the multitude away, and went into the house: and his disciples came unto Him, saying, Declare unto us the Parable of the Tares of the Field. He answered and said unto them,

1. He that soweth the good seed [*spermos*] is the Son of Man;
2. The field is the world;
3. The good seed are the Children of the Kingdom; but
4. The tares are the Children of the Wicked One;

5. The enemy that sowed them is the devil;
6. The harvest is the end of the world; and
7. The reapers are the angels.

As therefore the tares are gathered and burned in the fire;
So, shall it be in the end of this world.
The Son of Man shall send forth His angels, and

1. They shall gather out of His Kingdom all things that offend, and
2. Them which do iniquity; and
3. Shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

THEN, shall the righteous shine forth as the sun in the Kingdom of their Father.

Who hath ears to hear, let him hear.

Jesus states in Matthew 15:13, "Every plant which My Heavenly Father hath not planted, shall be rooted up." John states in 1 John 3:12, "Not as *Cain, who was of that Wicked One*, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Two or more witnesses according to the law. Seed is seed, period. And there are *two physical seeds on this earth*. I wonder who they are?

p.s. Is ***Nachash*** the name of a SPECIFIC PERSON, since Adam named EVERYTHING and EVERYONE? Who is Cain? Was he known as Sargon the Magnificent?[150]

[150] Sydney Bristowe, *Sargon the Magnificent* (London, England: Covenant, 1927).

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CHAPTER 7

THE LORD GOD OF SHEM

According to Genesis 9:18–29:

> And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the Father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the Father of Canaan, saw the nakedness of his Father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their Father; and their faces were backward, and they saw not their Father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, *Blessed be the LORD God of Shem*; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years, and he died.

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So, who is Shem, besides being the eldest of Noah's three sons? According to Genesis 10:21, Shem is *the father of all the children of Eber* (i.e., Hebrews). So, the line goes as follows:

1. Adam: Adamites
2. Noah: Adamites
3. Shem: Shemites/Semites
4. Eber: Hebrews (*not* Jews)

There is only one word in Hebrew for our word *Hebrew*, and it is Strong's no. H5680, *Ibriy*, which means "patron, or an Eberite, or a descendant of Eber, i.e. a Hebrew,"[151] from Strong's no. 5677, *Eber*, which "is the name of the two patriarchs, Eber and Heber."[152]

According to Genesis 14:13:

> And there came one that had escaped and told *Abram the Hebrew*; for he dwelt in the plain of Mamre the Amorite, Brother of Eschol, and brother of Aner: and these were confederate with Abram.

So, *Shem is a Shemite/Semite, and anyone from his genealogical line can be called as such*. However, if one is to look those words up in *Strong's Concordance* today, one will not find any such words. If one is to look up those words in Noah Webster's *1828 American Dictionary of the English Language*, the only remotely similar word one will find will be *Shemetic*, which means "pertaining to Shem, the son of Noah."[153]

However, if one is to look up those words in any modern *Merriam-Webster's Dictionary* with the prefix of *anti-* (i.e., *anti-Semitism*), one will find that that word means "hostility toward Jews as a religious or social minority."[154] Also, one will be able to find the word *Semite* to mean "a member of any of a group of peoples (as the Hebrews or Arabs of Southwestern Asia.)"[155] (Notice the difference in language used.)

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151 Strong, *The New Strong's Exhaustive*, H102.

152 Ibid.

153 Webster, *American Dictionary*.

154 Noah Webster, *The Merriam-Webster Dictionary* (Springfield, MA: Merriam-Webster, 2004), 31.

155 Ibid., 655.

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According to Ben Williams in his *Anti-Thought Control Dictionary*:

> The Stated Meaning of "anti-Semitism" is a disparaging or antagonistic attitude, or hostile act toward a Jew, a Jewish organization or the religion of Judaism. The Covert Intent is used to disarm, intimidate and confuse Christians to become submissive to Jews at the expense and eventual destruction of Christianity. The Actual Meaning is the opposition toward people of Semitic (Shemitic) origin. (Note: Most people who call themselves Jews are not Semitic in origin in that they are not descendants of Shem. In fact, most Jews are not Semitic by race, and have no blood ties to Abraham or the ancient nation of Israel. Rather, they are more closely related to the Ashkenazi (Khazars) from Eastern Europe, which claim no connection to Shem (Noah's son). By the same token, their religion, Judaism, as well as their Jewish organizations, have no connection to the ancient Hebrews of the Bible. Thus, "Anti-Semitism," as a term, can only mean "to be against Semites," i.e. descendants of Shem, who are actually Anglo-Saxon, Germanic, and Scandinavian type people.)[156]

According to Texe Marrs in his *Conspiracy of the Six-Pointed Star*, an *anti-Semite* is anyone, Jew or Gentile, who

1. Is opposed to the ongoing crimes of Israel and/or Jews; or
2. Has the audacity to criticize Israel for either that nation's domestic or foreign policies;
3. Knows and has the courage to point out that America's Jewish organizations and political action committees are this nation's most powerful lobby groups;
4. Knows and dares to point out that wealthy and immoral Jews control America's porno industry;
5. Knows and dares to point out that wealthy and immoral Jews run Hollywood and the entertainment industry;

[156] Ben Williams, *The Anti-Thought Control Dictionary* (Grangeville, ID: American Christian Ministries, n.d.), 3.

6. Knows and dares to point out that wealthy Jews control America's book publishing and magazine industries;
7. Knows and dares to point out that wealthy Jews own and control the vast majority of the largest internet search engines, online retail firms, and social networking companies, as well as the computer security, computer software, and computer manufacturing industries;
8. Knows and points out that wealthy Jews own and/or control ABC, CBS, NBC, CNN, and FOX NETWORK news programs, as well as the nation's largest daily newspapers;
9. Knows and dares to point out that there are 66 outstanding United Nations resolutions condemning Israel for its unlawful assault on and treatment of its Arab neighbors and Palestinians;
10. Knows of and dares to criticize Israel for its massacres, brutal treatment, illegal incarceration, torture and execution of innocent Palestinian and other Arab men, women, and children;
11. Knows and dares to oppose the billions of dollars of United States aid money going to Israel while only a paltry amount, if any, goes to the neighboring Palestinians; and

12. Finally, as if the foregoing list is not enough to stamp a person an anti-Semite, the same tag is usually assigned to someone who exposes the fact that Israeli spies stole the blueprints and secrets of America's nuclear bombs and the uranium, heavy water, and other elements needed to manufacture nuclear bombs; and then is bold enough to state such pertinent facts as, for example, that Israel has built up an arsenal of some 200 to 400 of these deadly devices, while Israel's Moslem neighbors—Egypt, Syria, Lebanon, Iraq, Iran, and Jordan—have not a single nuke to use as a counter-vailing weapon in the event they are attacked unprovoked by Israel's nuclear forces.[157]

Oh, and by the way, if one is to look up "Project Flower," one will find out that Israel has sold ballistic missile technology to Iran, capable of holding a nuclear warhead, back in the 1970s. One might want to look at the April 1, 1986, edition of the *New York Times* for an article

[157] Texe Marrs, *Conspiracy of the Six-Pointed Star* (Austin, TX: River Crest Publishing, 2011), 11–12.

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that details the Israeli deal with the shah of Iran. I wonder if they have nukes yet?

Regardless, Yahweh is the God of Shem; and as such, all who follow Shem genetically are racially called Shemites/Semites, *not* Jews. *According to Exodus 3:18; 7:16; 9:1, 13; and 10:3, Yahweh is the Lord God of the Hebrews.* Since Abram was a Hebrew according to Genesis 14:13, as such, *all who follow Abram genetically are racially called Hebrews*, *not* Jews, *and Yahweh is their God.* These issues will be discussed in further detail in the chapter entitled "I Know the Blasphemy of Them Which Say They Are Jews, And Are Not, but Are the Synagogue of Satan."

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CHAPTER 8

"I AM THAT I AM"

According to Exodus 3:13–14:

> And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God responded unto Moses, *I AM THAT I AM*: and He said, Thus, shalt thou say unto the children of Israel, *I AM hath sent me unto you*.

In the above verse, *AM* is Strong's no. H1961, *Hayah*, which means "to be, become, come to pass, exist, happen, fall out to come into being, to become."[158]

Second Chronicles 7:14 states:

If My people, which are called by *My name*, shall:

1. Humble themselves, and
2. Pray, and
3. Seek My Face, and
4. Turn from their wicked ways;

then

[158] Strong, *The New Strong's Exhaustive*, H34.

1. Will I hear from heaven, and
2. Will forgive their sins, and
3. Will heal their land.

In the above verse, the word, *people,* is Strong's no. H5971, *AM*, which means "nation, people, members of one's people, compatriots, countrymen."[159]

In the ancient Gothic, the word *amer* or *amir* means "Heaven," and the word *rica* means "kingdom." Put the two words together, and you have *America*, which means "kingdom of Heaven." Is the *kingdom of Heaven* on the earth now? Is *America* the *New* Jer*USA*lem?

The last total eclipse on August 21, 2017, crossed over seven cities called *Salem*. There were seven cities called *Salem* in the path of the great American total solar eclipse: Salem, Oregon; Salem, Idaho; Salem, Wyoming; Salem, Nebraska; Salem, Missouri; Salem, Kentucky; and Salem, North Carolina. Not only were there seven cities named Salem in the path of the great American eclipse but when the eclipse began in Salem, Oregon, the sun also set in Jerusalem at the exact same time. What was even more mind blowing was that this eclipse exited the United States of America at the Isle of Palms in South Carolina, and South Carolina's flag had a palm tree on it as well as what appeared to be a solar eclipse. Did our forefathers understand who we really were? The apostles Paul, Peter, and John sure did.

There are four Greek words that could be translated as *people*. When the term, *people,* is used in conjunction with phrase *of God* in the New Testament, it is translated using the Greek word *laos*. According to *The New Strong's Exhaustive Concordance of the Bible*, the word, *laos,* is no. G2992, which means "a people, people group, tribe, nation, all those who are of the same stock and language."[160] *See Hebrews 4:9, 8:10, 11:25; 1 Peter 2:10.*

According to Nord Davis:

> Hebrews 8:10 is the Great Contract. What do we know about this word "people"? Are they whosoever will? No, The New Testament contract specifically states that it is made with The House of Israel and The House of Judah, and not with "The Church" or

[159] Ibid., H107.

[160] Ibid., G52–G53.

with some new group of non-Israel people. Almighty God, through the pen of St. Paul, who was quoting Jeremiah 31, used the Greek word, *laos*, for people. He could have selected the Greek word, *ochlos*, meaning a crowd, throng or multitude. He did not select the Greek word, *demos*, meaning some common, vulgar people as spoken of in Acts 12:22. He did not select the Greek word, *ethnos*, meaning a common nation as in Romans 10:19. He did not use the Greek word for people, *Anthropos*, meaning mankind in general as translated "men," i.e. people in John 6:10. IF salvation was for ALL Men, The World, etc., any of these Greek words could have been used to make anyone a "New Testament Christian." However, Paul did not use any of these words, here, but instead the Greek word, *LAOS*. Here is what the authoritative VINE's has to say about this very specific Greek word, *LAOS: "Laos is used of a people at large, especially a people assembled, a people of the same race and language*." Is it time to rest my case on this matter of people and races?

Need any more be said?

CHAPTER 9

"THE LORD GOD OF YOUR FATHERS, THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB"

This term is written all throughout the Old Testament, as well as the New Testament. The significance of the name change from Abram to Abraham is quite significant. Genesis 17:5 states, "Neither shall thy name any more be called *Abram*, but thy name shall be *Abraham*; for a Father of many nations have I made thee."

According to *The New Strong's Exhaustive Concordance of the Bible*:

> H87: *Abram* means, "High Father, Abram, the original name of Abraham."[161]
>
> H85: *Abraham* means, "To be populous; Father of a multitude; Abraham the later name of Abram."[162]
>
> G11: *Abraam* means, "Abraham, the Hebrew patriarch."[163]

According to an article entitled "The Meaning of Abram and Abraham: Genesis 17:5":

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161 Strong, *The New Strong's Exhaustive*, H2.

162 Ibid.

163 Ibid., G11.

> The proposal of this study has been to treat the names as two distinctly different names for the same person. The meaning of *Abram* can have three different meanings: (1) *Father is exalted,* (2) *Father departed*, and (3) *Father is superior.* On the other hand, the name *Abraham* appears to have had two well-defined meanings: (1) *Father is indecisive in making decisions,* and (2) *Father is prolific.* When the names are interpreted as referring to the patriarch, there is an element of truth in all five . . . The latter definition would have support from *Sarai's* name having been changed to *Sarah* . . . since "*she became great in number or quantity/ many, numerous*" as suggested by Genesis 17:15, "*she will become nations.*"

According to Noah Webster's *1828 American Dictionary of the English Language*, *Abrahamic* means "pertaining to Abraham, the patriarch."[164]

The significance is recorded in the text. The change of name recorded here is in itself a confirmation of the promises. *Abram* (*high father*) becomes *Abraham* (*father of many nations*) for "a Father of many nations have I made thee" (Genesis 17:4). It is Yahweh's way of confirming His promises to Abraham.

The historical promises that are referred to in Genesis 17:6 are as follows:

1. "And I [Yahweh] will make thee [Abraham] exceedingly fruitful."
2. "I will make nations of thee."
3. "Kings shall come out of thee."

With regard to promise 1, Abraham was married to Sarah and had the son of the promise, Isaac, through whom came Jacob/Israel, the twelve patriarchs, and ultimately Yahshuah. Abraham also went in unto Hagar and had Ishmael, the father of the Arabs. After Sarah's death, Abraham took Keturah to wife and had other offspring as well. So, promise 1 was thoroughly fulfilled even to this day. *Promise 1 fulfilled.*

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164 Webster, *American Dictionary.*

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With regard to promise 2, Israel became a nation but was ultimately divided and dispersed: the northern house of Israel (which included a majority of the house of Judah) by the Assyrians, never to return, thus resulting in the English-speaking nations of modern-day Europe, the United Kingdom, the United States, Canada, Australia, and New Zealand, peppered throughout the world; and the southern house of Judah by the Babylonians, of which only roughly forty-two thousand came back, not exactly the whole house of Israel, which was at last count over five million (conservatively speaking). Both the house of Israel and the house of Judah would become one stick in the hands of the Lord God (Ezekiel 37) when He gathered them from the north, the south, the east, and the west and brought them together. Israel had been mixed among the nations and had been *Gentilized* and would be personally gathered by the Lord God Himself. Israel was to be a servant nation forever.

With regard to the offspring of Ishmael, the twelve princes have apparently resided in what is today modern-day Arabia. With regard to the sons of Keturah, there is evidence that they have resided in eastern and southern Palestine. Obviously, with DNA today, we can know exactly who is who today, and where they have come from. *Promise 2 fulfilled.*

With regard to promise 3, Yahweh's throne has been established through the Davidic line (i.e., the house of David) *forever.* There is a chart that shows that Queen Elizabeth can trace her genealogy all the way back to King David of Israel (and back to Adam), which is why she has taken the title of *Queen of Israel* when she has been coronated. The throne has been established for our Lord and Savior to come and take when He comes back as Lord of lords and King of kings. *Promise 3 fulfilled.*

In conclusion, all three promises are permanent, fulfilled, and being fulfilled even to this day. *The house of Israel, the house of Judah, and the house of David all exist today.*

And of course, the Abrahamic covenant is still in force today. Genesis 17:7 states:

> And I will establish My Covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

According to *The New Strong's Exhaustive Concordance of the Bible:*

> The word for *seed* in the Hebrew is Strong's #H2233, *zera*, which means, "*seed, sowing, offspring, descendants, posterity, children, semen virile*."[165]
>
> The word for *seed* in the Greek is Strong's #G4690, *sperma*, which means, "*seed, the male sperm; by implication offspring; issue*."[166]
>
> The word for *everlasting* in the Hebrew is Strong's #H5769, *olam*, which means, "*long duration, antiquity, futurity, forever, ever, everlasting, evermore, perpetual*."[167]
>
> The word for *everlasting* in the Greek is Strong's #G166, *aionios*, which means, "*perpetual (also used of past time, or past and future as well); eternal, forever, everlasting.*"[168]

The word for seed is very specific and only belongs to the physical offspring of one man named Abraham, and with regard to the covenant made by Yahweh, *it is everlasting*, which means, *forevermore*.

In addition, Genesis 28:14 and Genesis 35:11 prophesy of a worldwide commonwealth of nations:

> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and the east, and the north, and to the south: and in thee and thy seed shall all the families of the earth be blessed. (Genesis 28:14)
>
> And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. (Genesis 35:11)

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165 Strong, *The New Strong's Exhaustive*, H39.

166 Ibid., G82–G83.

167 Strong, *The New Strong's Exhaustive*, H103.

168 Ibid., G3.

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Because of the Assyrian dispersions, the house of Israel fulfilled both of these verses in Genesis, as well as a host of many others. Yahshuah was indeed the ultimate blessing to the whole world; however, His servant nation, Israel (i.e., Ephraim [Great Britain and its empire]), and Manasseh (the United States of America) were a blessing to the world as well by bringing about the industrial and technological revolutions, thus creating industrial technology to produce clean water, sewage systems, better medicines, and so on, as well as embarking on enhanced biological technologies (which may end up being the end of mankind). Anyway, during the twentieth century, even though more people died because of democide than in any other century to date, we did provide lifesaving technology to the world and did try to make the world a better place. At least we fulfilled the prophecy in Revelation 3:7–13, wherein England and the United States of America were responsible for 95 percent of the missionary work in the world, which included translating the Bible into various languages, transporting them to their destinations, and teaching the Gospel.

Jesus states in the parable of the tares and the wheat in Matthew 13:24–30, 37–44:

> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My Barn.

Both sons have been *great* and conquered the world for good, but both have been *corrupted*, and the time for Yahshuah to come is on the horizon.

According to the following scriptures, these promises have been made to "the Fathers," which are to be fulfilled in the Christian dispensation:

> As he spake to our Fathers, to Abraham, and to his seed forever. (Luke 1:55)

> To perform the mercy promised to our Fathers, and to remember his holy covenant; the oath which he sware to our Father Abraham. (Luke 1:72–73)

> The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. (Acts 3:13)
>
> For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. (Acts 3:22)
>
> Ye are the children of the prophets, and of the covenant which God made with our Fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. (Acts 3:25)

The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. (Acts 5:30)

Stephen's Sermon regarding the History of Israel. (Acts 7)

> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. (Romans 9:3–5)
>
> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. (Romans 15:8)

Yahweh is the God of Abraham, Isaac, and Jacob, and the promises have only been made to Israel and are still yet to be fulfilled.

Here is a list of forty fulfilled Bible prophecies that identify the true Israel peoples:

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1. Israel to be a great and mighty nation

   See Genesis 12:2, 18:18; Deuteronomy 4:7–8.

2. Israel to have multitudinous seed

   See Genesis 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12; 49:22; Isaiah 10:22; Hosea 1:10; Zechariah 10:7–8.

3. Israel to spread abroad to the west, east, north, and south

   See Genesis 28:14, Isaiah 42:5–6.

4. Israel to have a new home

   See 2 Samuel 7:10, 1 Chronicles 17:9.

5. Israel's home to be northwest of Palestine

   See Isaiah 49:12, Jeremiah 3:18.

6. Israel to live in islands and coasts of the earth

   See Isaiah 41:1, 49:1–3, 51:5; Jeremiah 31:7–10.

7. Israel to become a company of nations

   See Genesis 17:4–6, 15–16; 35:11; 48:19; Ephesians 2:12.

8. Israel to have a Davidic king (a perpetual monarchy within Israel)

   See 2 Samuel 7:13, 19; 1 Chronicles 22:10; 2 Chronicles 13:5; Psalm 89:20, 37; Ezekiel 37:24; Jeremiah 33:17, 21, 26.

9. Israel to colonize and spread abroad

   See Genesis 28:14, 49:22; Deuteronomy 32:8, 33:17; Psalm 2:8; Isaiah 26:15, 27:6, 54:2; Zechariah 10:8–9.

10. Israel to colonize the desolate place of the earth

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See Isaiah 35:1, 43:19–20, 49:8, 54:3, 58:11–12.

11. Israel to lose a colony and then expand, demanding more room

    See Isaiah 49:19–20.

12. Israel to have all the land needed

    See Deuteronomy 32:8.

13. Israel to be the first among the nations

    See Genesis 27:29, 28:13; Jeremiah 31:17.

14. Israel to continue as a nation forever

    See 2 Samuel 7:16, 24, 29; 1 Chronicles 17:22–27; Jeremiah 31:35–37.

15. Israel's home to be invincible to outside forces

    See 2 Samuel 7:10, Isaiah 41:11–14.

16. Israel to be undefeatable - defended by the Lord God

    See Numbers 24:8–9, Isaiah 15–17, Micah 5:8–9.

17. Israel to be the Lord God's instrument in destroying evil

    See Jeremiah 51:19–24, Daniel 2:34–35.

18. Israel to have a land of great mineral wealth.

    See Genesis 49:25–26, Deuteronomy 8:9, 33:15–19.

19. Israel to have a land of great agricultural wealth

    See Genesis 27:28, Deuteronomy 8:7, 9; 28:11; 33:13–14, 28.

20. Israel to be rich by trading

    See Isaiah 60:5–11, 61:6.

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21. Israel to be envied and feared by all nations

    See Deuteronomy 2:25, 4:8, 28:10; Isaiah 43:4, 60:10, 12; Jeremiah 33:9; Micah 7:16–17.

22. Israel to lend to other nations, borrowing from none

    See Deuteronomy 15:6, 28:12.

23. Israel to have a new name

    See Isaiah 62:2, 65:15; Hosea 2:17.

24. Israel to have a new language

    See Isaiah 28:11.

25. Israel to possess the gates of his enemies

    See Genesis 22:17.

26. Israel to find the aborigines diminishing before them

    See Deuteronomy 33:17, Isaiah 60:12.

27. Israel to have control of the seas

    See Deuteronomy 33:19, Numbers 27:7, Psalm 89:25, Isaiah 60:5.

28. Israel to have a new religion (new covenant)

    See Hebrews 8:10–13, 9:17; Matthew 10:5–7; Luke 1:77, 2:32, 22:20; John 11:49–52; Galatians 3:13.

29. Israel to lose all trace of her lineage

    See Isaiah 42:16–19; Hosea 1:9–10, 2:6; Romans 11:25.

30. Israel to keep Sabbath forever (one day in seven set aside)

    See Exodus 31:13, 16–17; Isaiah 58:13–14.

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31. Israel to be called the sons of God

    See Hosea 1:10–11.

32. Israel to be a people saved by the Lord God

    See Deuteronomy 33:27–29; Isaiah 41:8–14, 43:1–8, 44:1–3, 49:25–26,

    52:1–12, 55:3–10, 13; Jeremiah 46:27–28; Ezekiel 34:10–16; Hosea 2:23, 13:9–14, 14:4, 6.

33. Israel to be custodians of the oracles (scriptures) of the Lord God

    See Psalm 147:19, 21; Isaiah 59:21.

34. Israel to carry the Gospel to all the world

    See Genesis 28:14; Isaiah 43:10–12 (witnesses), 21; Micah 5:7.

35. Israel to be kind to the poor and set slaves free

    See Deuteronomy 15:7, 11; Psalm 72:4; Isaiah 42:7, 49:9, 58:6.

36. Israel to be the heir of the world

    See Romans 4:13.

37. Israel to be God's glory

    See Isaiah 46:13, 49:3, 60:1–2.

38. Israel to possess the Lord God's Holy Spirit, as well as His Word

    See Isaiah 44:3, 59:21; Haggai 2:5.

39. Israel to be God's heritage, formed by the Lord God, forever

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See Deuteronomy 4:20, 7:6, 14:2; 2 Samuel 7:23; 1 Kings 8:51, 53; Isaiah 43:21, 54:5–10; Hosea 2:19, 23; Joel 2:27; Micah 7:14–18.

40. Israel to be the nation appointed to bring glory to God

See Isaiah 41:8–16; 43:10, 21; 44:23; 49:3.

Please see appendix 1 for confirmation from Edward Hine in 1876. Are you sure that the *Israel* of today fulfills any of these prophecies?

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CHAPTER 10

"BECAUSE THAT ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS"

According to Genesis 26:1–5:

> And there was a famine in the land, beside the first famine that was in days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him (Isaac), and said, *Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

According to Deuteronomy 6:1–9:

> *Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you (Israel)*, that ye might do them in the land whither ye

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> go to possess it: That thou mightiest fear the LORD thy God, to keep *all his statutes and his commandments*, which command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. *Hear, O Israel: the LORD our God is one Lord*: And though shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And according to Deuteronomy 11:1:

> Therefore thou (Israel) shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

So, who and what did Abraham obey? And who and what did Israel obey? Abraham obeyed the same Yahweh, *His voice, charge, commandments, judgments, law, statutes, and testimonies* that were given to Yahweh's people, Israel.

Let us define the following words:

1. Voice
2. Charge
3. Commandments
4. Judgments
5. Law
6. Statutes
7. Testimonies

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *voice* is no. H6963, *qol*, which means "voice, sound, noise, cry."[169] According to *Young's Analytical Concordance to the Holy Bible*, the word *voice* is the Hebrew word *qol*, which means "a voice, sound."[170] According to *The Complete Word Study Dictionary: Old Testament*, the word *qol* means, "voice, sound, noise, cry."[171]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *charge* is no. H4931, *mishmereth*, which means "charge, keep, to be kept, office, ordinance, safeguard, ward, watch."[172] According to *Young's Analytical Concordance to the Holy Bible*, the word *charge* is the Hebrew word *mishmereth*, which means "charge, thing to be watched."[173] According to *The Complete Word Study Dictionary: Old Testament*, the word *mishmereth* means

> [g]uard, charge, duty. This word comes from the verb, *samar*, #H8104, meaning to watch, to keep, to protect, or to guard, and has a multiplicity of usages. In its most basic sense, it describes a guarded place; keeping for later use; or protection against enemies. In several instances, it is used of a guard post. The idea of obedience (i.e. keeping the commandments) is often depicted, which leads to a translation of charge or duty.[174]

According to Wilhelm Gesenius' *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *charge* means

169 Ibid., H124.

170 Robert Young, *Analytical Concordance to the Holy Bible* (London, England: Religious Tract Society, n.d.), 1027.

171 Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003), 1975.

172 Strong, *The New Strong's Exhaustive*, H88.

173 Young, *Analytical Concordance*, 154.

174 Baker and Carpenter, *The Complete Word Study*, 172.

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"custody, guard, keeping, observance, that which is observed, a law, a rite."[175]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *commandments* is no. H4687, *mitzvah*, which means "a command, whether human or divine (collectively the Law), which was commanded, law, ordinance, precept,"[176] and is no. G1785, *entole*, which means "an authoritative prescription, commandment, precept."[177] According to *Young's Analytical Concordance to the Holy Bible*, the word *mitzvah* means "precept."[178] According to *The Complete Word Study Dictionary: Old Testament*, the word *miswah* means

> [a] commandment. It can apply to the edicts issued by a human being, most likely the king. It can also relate to a general corpus of human precepts or a body of teachings. *On the other hand, this expression can reference God's commands. In the Pentateuch, this is its only usage. It does not refer to human commandments. In the singular, it may distinguish a certain commandment; yet it appears most frequently in the plural to designate the entire corpus of divine law and instruction (Genesis 26:5; Deuteronomy 6:2).*[179]

According to Wilhelm Gesenius's *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *mitzvah* means "precepts of God. The idea of prohibition."[180]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *judgments* is no. H4941, *mishpat,* which means

> [a] verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individually or

[175] Josiah W. Gibbs, *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee from the German Works of Professor W. Gesenius* (Andover, KS: Codman Press, 1824).

[176] Strong, *The New Strong's Exhaustive*, H83.

[177] Ibid., G31.

[178] Young, *Analytical Concordance*, 191.

[179] Baker and Carpenter, *The Complete Word Study*, 654.

[180] Gibbs, *Hebrew and English Lexicon*.

> collectively), including the act, the place, the suit, the crime, and the penalty; abstract: justice, including a participant's right or privilege (statutory or customary), or even a style: plus adversary, ceremony, charge, x crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgement, justice, justly, (manner of) law, lawful, manner, measure, (due) order, ordinance, right, sentence, usest, x worthy, + wrong.[181]

According to *Young's Analytical Concordance to the Holy Bible*, the word *mishpat* means "judgment."[182] According to *The Complete Word Study Dictionary: Old Testament*, the word *mishpat* means "a judgment, a legal decision, a legal case, a claim, proper, rectitude. The word connotes several variations in meanings depending on the context."[183] According to Wilhelm Gesenius's *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *mishpat* means "judgment."[184]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *law* is no. H8451, *torah*, which means "a precept or statute, especially the Decalogue or Pentateuch, i.e. The Law,"[185] and in Greek is no. G3551, *nomos*, which means "law through the idea of prescriptive usage, generally regulation, *specifically of Moses including the volume; also of the Gospel*."[186] According to *Young's Analytical Concordance to the Holy Bible*, the Hebrew word *torah* means "direction, teaching,"[187] and the Greek word *nomos* means "law, ordinance, custom."[188] According to *The Complete Word Study Dictionary: Old Testament*, the word *torah* means

[181] Strong, *The New Strong's Exhaustive*, H88.

[182] Young, *Analytical Concordance*, 557.

[183] Baker and Carpenter, *The Complete Word Study*, 687.

[184] Gibbs, *Hebrew and English Lexicon*.

[185] Strong, *The New Strong's Exhaustive*, H151.

[186] Ibid., G61.

[187] Young, *Analytical Concordance*, 590.

[188] Ibid., 591.

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> [i]nstruction, direction, law, Torah, the whole Law . . . This word *torah* refers to the *entire Book of Deuteronomy and Moses' exposition of the Torah found in it (Deuteronomy 1:5). By implication, the word here also refers to the laws given in Exodus, Leviticus, and Numbers. Numerous times this word refers to the whole Law of Moses, the Book of the Law of Moses, The Book of the Law of God, The Law of the LORD, and the Law of God given at Sinai (in order of titles listed). The kings of Israel were held to the standard of the Law of Moses.*[189]

According to *The Complete Word Study Dictionary: New Testament*, the word *nomos* means

> Specifically of particular laws, statutes, and ordinances, spoken in the New Testament mostly of the Mosaic statutes . . . The Law, i.e. a code of body of laws. In the New Testament, used only in the Mosaic code.[190]

According to Wilhelm Gesenius's *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *torah* means "a command, a precept, the idea of prohibition. Any of the laws given by Yahweh that ought to be done."[191]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *statutes* is no. H2708, *chuqqah*, which means "appointed, custom, manner, ordinance, site, statute."[192] According to *Young's Analytical Concordance to the Holy Bible*, the word *chuqqah* means "decreed, limit, portion, statute."[193] According to *The Complete Word Study Dictionary: Old Testament*, the word *chuqqah* means "statute, ordinance."[194]

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189 Baker and Carpenter, *The Complete Word Study*, 1220.

190 Zodhiates, *The Complete Word Study*, 1015.

191 Gibbs, *Hebrew and English Lexicon*.

192 Strong, *The New Strong's Exhaustive*, H47.

193 Young, *Analytical Concordance*, 933.

194 Baker and Carpenter, *The Complete Word Study*, 1545.

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *testimonies* is no. H5715, *eduwth*, which means "testimony, witness,"[195] and in the Greek is no. G3140, *martureo*, which means "to be a witness, i.e. testify; charge, give evidence, bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give obtain) witness."[196] According to *Young's Analytical Concordance to the Holy Bible,* the Hebrew word *eduth* means "witness, testimony,"[197] and the Greek word *martureo* means "to bear witness."[198] According to *The Complete Word Study Dictionary: Old Testament*, the word *edut* means

> [t]estimony, precept, warning, sign. It is always used in connection with the testimony of God and most frequently in association with the Tabernacle. The stone tablets containing the Ten Commandments are identified as God's Testimony. Because the Ten Commandments represent the Covenant that God made with Israel, they are also called the "Tables of the Covenant"; and they were pre-eminent in the Tabernacle. As a result, the Tabernacle is sometimes called the Tabernacle of the Testimony; and the Ark is sometimes called the Ark of the Testimony. This term is also used alone to represent the Ark. In time, this term came to stand for the laws or precepts that God had delivered to humanity.[199]

According to *The Complete Word Study Dictionary: New Testament*, the word *martureo* means

> [t]o be a witness, to be able or ready to testify; to bear witness, to testify to the truth of what one has seen, heard, or knows: or emphatically, to testify strongly,

[195] Strong, *The New Strong's Exhaustive*, H102.

[196] Ibid., G55.

[197] Young, *Analytical Concordance To*, 969.

[198] Ibid.

[199] Baker and Carpenter, *The Complete Word Study*, 807.

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bear honorable testimony; to be well-testified about, to have a good witness.[200]

THE DECALOGUE (THE TEN COMMANDMENTS) (EXODUS 20:1–17)

The first four commandments are our love toward Yahweh:

1. "Thou shalt have no other gods before Me."
2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [Yahweh] am a jealous God."
3. "Thou shalt not take the name of the LORD thy God [Yahweh] in vain, for the LORD will not hold him guiltless that taketh His Name in vain."
4. "Remember the Sabbath Day, to keep it Holy."

The crossover commandment is

5. "Honor thy Father and thy Mother: that thy days may be long upon the land which the LORD thy God [Yahweh] giveth thee."

The last five commandments are our love toward our fellow brethren:

6. "Thou shalt not murder."
7. "Thou shalt not commit adultery."
8. "Thou shalt not steal."
9. "Thou shalt not bear false witness against thy neighbor."
10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

(Please see Appendix IV.)

[200] Zodhiates, *The Complete Word Study*, 944–45.

THE LAWS OF THE OLD AND NEW TESTAMENTS BY CATEGORY

According to Finis Jennings Dake, there are 2,713 Old Testament laws.[201] (Please see Appendix V.) However, according to the rabbis, there are 248 positive laws in the Old Testament (the number of bones in the human body), and there are 365 negative laws in the Old Testament (the number of days in a year). (Please see Appendix VI.) Regardless, the law is God's divine instructions in righteousness, without which man would *not* have any blueprint for moral, holy living.

Neither Yahshuah nor His apostles ever spoke against the law or suggested that after Yahshuah's death, the Torah was to become null and void. The apostle Paul stated in Romans 3:31, "Do we then make void The Law through faith? *God forbid: yea, we establish The Law.*"

In fact, there are 1,050 Commands in the New Testament. (Please see Appendix VII.)

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[201] Finis Jennings Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Publishing, 1999).

CHAPTER 11

"YOU [ISRAEL] ONLY HAVE I KNOWN OF ALL THE FAMILIES OF THE EARTH"

According to Amos 3:1–3:

> *Hear* this word that the LORD hath spoke against *you, O children of Israel, against the whole family which I brought up from the land of Egypt*, saying, *You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities. Can two walk together, except they be agreed?*

Those *verses* are very self-explanatory. What are the titles that "the Lord God" or "God" goes by in the Bible with regard to Israel or that the Bible talks about Israel only? Using the King James Online Bible, I have come up with the following:

The Lord God's Titles

(The following words are used with regard to *Israel only*: his, my, of, our, their, thy, and your.)

The Lord God	491 Times
The Lord Your God (OT)	136 Times
The Lord Your God (NT)	3 Times
Lord God of Israel	110 Times
God of Israel	90 Times
Holy One of Israel	31 Times
Lord God of the Hebrews	5 Times

Mighty God of Jacob	4 Times
Hope of Israel	2 Times
Redeemer	18 Times
Savior	39 Times
Son of God	47 Times
The God of Our fathers	4 Times
The Lord your God in the Wilderness	1 Time
The Lord their God	18 Times

Israel's Titles

Israel as Yisra'el (OT)	2,514 Times
Israel as Israel (NT)	70 Times
Jacob (OT)	358 Times
Jacob (NT)	24 Times
Judah	813 Times
Ephraim	172 Times
Manasseh	143 Times
Hebrews	21 Times
Congregation of Israel	160 Times (as *qahal*)
	173 Times (as *edah*)
Assembly of Israel	21 Times (as *atsarah*)
Ecclesia	116 Times in the New Testament
Tribes of Israel	190 Times in the Old Testament (as *shebet*)
Tribes of Israel	31 Times in the New Testament (as *phule*)
People of Israel	19 Times
My People	232 Times
Of Israel	1,692 Times
To Israel	23 Times
For Israel	24 Times
Our Fathers	163 Times
Saints	95 Times
Sheep	198 Times
Shepherd	74 Times
The Heirs of Promise	56 Times
The Kingdom	123 Times

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It seems that the Lord God is *only* the Lord God of *Israel*, *not* of any other nation; but just in case there is any doubt, here is a complete list of the names of God based on the law of first mention from the Old Testament:

Genesis 1:1:	God
Genesis 2:4:	The Lord God
Genesis 9:26:	*The Lord God of Shem*
Genesis 24:12:	The Lord God of my master Abraham
Genesis 26:24:	God of Abraham, thy father
Genesis 28:13:	The God of Isaac
Genesis 31:5:	The God of my father
Genesis 31:29:	The God of your father
Genesis 31:42:	The God of my father, the God of Abraham
Genesis 31:53:	The God of Abraham and the God of Nahor, the God of their father
Genesis 32:9:	God of my father Abraham and God of my father Isaac
Genesis 35:10-11, 15:	*The name change from Jacob to Israel*
Genesis 43:23:	Your God and the God of your father
Genesis 46:1:	God of his father Isaac
Genesis 46:3:	I am God, the God of thy father
Genesis 50:17:	The God of thy father
Exodus 3:6:	The God thy father, the God of Abraham, the God of Isaac, the God of Jacob
Exodus 3:13:	The God of your fathers
Exodus 3:14:	*I Am that I Am*
Exodus 3:15:	*The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob*
Exodus 3:18:	*The Lord God of the Hebrews*
Exodus 4:5:	*The Lord God of their fathers, the God Abraham, the God of Isaac, and the God of Jacob*
Exodus 5:1:	*The Lord God of Israel*
Exodus 5:3:	*The God of the Hebrews*
Exodus 8:28:	The Lord your God in the wilderness
Exodus 10:7:	The Lord their God
Exodus 10:18:	The Lord your God
Exodus 10:25:	The Lord our God

Exodus 15:2:	He is my God
Exodus 15:2:	My father's God
Exodus 15:26:	The Lord thy God
Exodus 18:14:	The God of my father
Exodus 24:10:	The God of Israel
Exodus 29:45:	Their God
Exodus 32:11:	The Lord his [Moses's] God
Exodus 34:23:	The Lord God, the God of Israel
Leviticus 2:13:	Thy God
Leviticus 4:22:	The Lord his God
Leviticus 11:45:	Your God
Leviticus 21:6:	Their God
Leviticus 21:7:	His God
Numbers 16:22:	The Lord, the God of the spirits of all flesh
Numbers 22:18:	The Lord my God
Deuteronomy 1:11:	The Lord God of your fathers
Deuteronomy 1:21:	The Lord God of thy fathers
Deuteronomy 4:35:	The Lord, He is God
Deuteronomy 6:4:	The Lord our God is one Lord
Deuteronomy 10:17:	The Lord your God is God of gods and Lord of lords
Deuteronomy 26:7:	The Lord God of our fathers
Deuteronomy 29:25:	The Lord God of their fathers
Deuteronomy 31:17:	Our God
Deuteronomy 32:18:	God that formed thee
Deuteronomy 33:26:	The God of Jeshurun
Joshua 22:22:	*The Lord God of gods*
1 Samuel 17:45:	The God of the armies of Israel
1 Samuel 17:46:	A God in Israel
2 Samuel 7:26:	The Lord of hosts is the God over Israel
2 Samuel 22:3:	The God of my rock
2 Samuel 22:47:	The God of the rock of my salvation
2 Samuel 22:48:	God that avengeth me
2 Samuel 23:1:	*The God of Jacob*

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2 Samuel 23:3:	*The Rock of Israel*
1 Kings 1:36:	The Lord God of my lord, the king
1 Kings 2:26:	The Lord God before David, my father
1 Kings 3:7:	O Lord my God
1 Kings 5:3:	The Lord his God
1 Kings 11:31:	The Lord, the God of Israel
1 Kings 17:20:	O Lord, my God
1 Kings 18:36:	*The Lord God of Abraham, Isaac, Jacob, and of Israel*
2 Kings 2:14:	*The Lord God of Elijah*
2 Kings 17:26:	The God of the land
2 Kings 19:15:	The Lord, the God of all the kingdoms of the earth
2 Kings 20:5:	The God of David, thy father
2 Kings 21:22:	The Lord God of his fathers
1 Chronicles 12:17:	The God of our fathers
1 Chronicles 16:35:	O God of our salvation
1 Chronicles 17:24:	*A God to Israel*
1 Chronicles 28:9:	The God of thy Father
1 Chronicles 29:18:	*O Lord God of Abraham, Isaac, and of Israel, our Fathers*
2 Chronicles 2:5:	Our God above all gods
2 Chronicles 6:40:	My God
2 Chronicles 9:8:	*Thy God loved Israel, to establish them forever*
2 Chronicles 13:10:	The Lord is our God
2 Chronicles 20:33:	The God of their fathers
2 Chronicles 21:12:	*The Lord God of David, thy father*
2 Chronicles 32:19:	*The God of Jerusalem*
2 Chronicles 33:12:	The God of his fathers
2 Chronicles 34:3:	The God of David, his father
2 Chronicles 36:23:	The Lord God of heaven
Ezra 5:11:	The God of heaven and earth
Ezra 5:12:	The God of heaven

Nehemiah 9:7:	*The Lord, the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham*
Psalm 4:1:	O God of my righteousness
Psalm 18:46:	The God of my salvation
Psalm 24:5:	The God of his salvation
Psalm 35:23:	My Lord
Psalm 42:8:	The God of my life
Psalm 43:2:	The God of my strength
Psalm 43:4:	God, my exceeding joy
Psalm 46:1:	God is our refuge and strength
Psalm 47:7:	God is the King of all the earth
Psalm 47:9:	*The God of Abraham*
Psalm 59:9:	God is my defense
Psalm 59:10:	The God of my mercy
Psalm 59:13:	*That God ruleth in Jacob unto the ends of the earth*
Psalm 62:7:	God is my salvation and my glory
Psalm 62:8:	God is a refuge for us
Psalm 65:1:	O God in Sion
Psalm 65:5:	O God of our salvation
Psalm 67:6:	Our own God
Psalm 72:18:	*The Lord God, the God of Israel*
Psalm 73:1:	*God is good to Israel*
Psalm 73:26:	God is the strength of my heart
Psalm 78:35:	The high God, their Redeemer
Psalm 80:4:	O Lord God of hosts
Psalm 80:7:	O God of hosts
Psalm 81:1:	God, our strength
Psalm 84:9:	O God, our shield
Psalm 88:1:	The Lord God of my salvation
Psalm 106:21:	God, their Savior
Psalm 132:2:	The mighty God of Jacob
Psalm 135:5:	Our Lord is above all gods
Psalm 136:2:	The God of gods
Isaiah 30:15:	*The Lord God, the Holy One of Israel*
Isaiah 30:18:	The Lord is a God of judgment
Isaiah 37:16:	*O Lord of hosts, God of Israel*

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Isaiah 38:5:	The Lord, the God of David, thy father
Isaiah 40:28:	The everlasting God, the Lord, the Creator of the ends of the earth
Isaiah 43:3:	*I am the Lord thy God, the Holy One of Israel, thy Savior*
Isaiah 44:6:	*The Lord, the King of Israel*
Isaiah 45:21:	A just God and a Savior
Isaiah 54:5:	The God of the whole earth
Isaiah 54:5:	*The Holy One of Israel*
Jeremiah 3:23:	*The Lord our God is the salvation of Israel*
Jeremiah 10:10:	The Lord is the true God
Jeremiah 32:15:	*The Lord of hosts, the God of Israel*
Jeremiah 32:18:	The great, the mighty God, the Lord of hosts
Jeremiah 32:27:	The Lord, the God of all flesh
Jeremiah 44:7:	*The Lord, the God of hosts, the God of Israel*
Jeremiah 51:56:	The Lord God of recompences
Ezekiel 8:3:	*God to Jerusalem*
Ezekiel 12:19:	*The Lord God of the inhabitants of Jerusalem and of the land of Israel*
Daniel 2:47:	God is a God of gods
Daniel 3:29:	The God of Shadrach, Meshach, and Abednego
Daniel 6:26:	The God of Daniel
Daniel 9:4:	O Lord, the great and dreadful God
Daniel 11:36:	The God of gods, Himself above every god
Amos 4:12:	*Thy God, O Israel*
Amos 5:27:	The Lord, whose name is the God of hosts

With regard to the *law of first mention*, here is a complete list from the New Testament of the names of God:

Matthew 1:23:	Emmanuel, God with us
Matthew 4:3:	The Son of God
Matthew 4:7:	The Lord thy God
Matthew 6:33:	The kingdom of God

Matthew 15:31:	*The God of Israel*
Matthew 16:16:	The Christ, the Son of the living God
Matthew 22:32:	*I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living.*
Matthew 26:63:	The Christ, the Son of God
Matthew 27:46:	My God
Mark 1:1:	Jesus Christ, the Son of God
Mark 1:14:	The Gospel of the kingdom of God
Mark 1:24:	Jesus of Nazareth, the Holy One of God
Mark 5:7:	Jesus, thou Son of the most high God
Mark 12:26:	*I am the God of Abraham and the God of Isaac and the God of Jacob.*
Mark 12:27:	The God of the living
Mark 12:29:	*Hear, O Israel, the Lord our God is one Lord*
Luke 1:16:	The Lord their God
Luke 1:32:	The Son of the Highest
Luke 1:32:	The Lord God shall give Him the throne of His father David.
Luke 1:47:	God my Savior
Luke 1:68:	*The Lord God of Israel*
Luke 1:78:	Our God
Luke 3:6:	The salvation of God
Luke 4:34:	The Holy One of God
Luke 4:41:	Christ, the Son of God
Luke 8:28:	The Son of God Most High
Luke 9:20:	The Christ of God
Luke 20:37:	The Lord, the God of Abraham and the God of Isaac and the God of Jacob
Luke 20:38:	A God of the living
Luke 23:35:	Christ, the chosen of God
John 1:1:	The Word was God.
John 1:29:	The Lamb of God
John 3:16:	Only begotten Son
John 3:17:	His Son
John 3:18:	The only begotten Son of God

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John 6:27:	God the Father
John 6:33:	The bread of God
John 6:45:	The Father
John 8:41:	One Father, even God
John 8:42:	Your Father
John 8:54:	Your God
John 11:52:	The Christ, the Son of God
John 17:3:	The only true God
John 17:3:	Jesus Christ
John 20:17:	My Father
John 20:18:	My Lord and my God
John 20:31:	Jesus is the Christ, the Son of God
Acts 2:22:	Jesus of Nazareth
Acts 2:39:	Lord our God
Acts 3:13:	*The God of Abraham and of Isaac and of Jacob, the God of our fathers*
Acts 3:22:	The Lord your God
Acts 3:26:	His Son, Jesus
Acts 5:30:	The God of our fathers
Acts 5:31:	A Prince and a Savior
Acts 7:2:	*The God of glory appeared unto our father Abraham.*
Acts 7:32:	*I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob*
Acts 7:59:	Lord Jesus
Acts 8:37:	Jesus Christ is the Son of God.
Acts 13:17:	*The God of this people of Israel chose our fathers.*
Acts 17:23:	The unknown God
Acts 24:14:	The God of my fathers
Romans 1:23:	The uncorruptible God
Romans 3:29:	The God of the Jews [Judahites] only? Is He not also of the
Gentiles [Israelites]?	
Romans 3:30:	One God
Romans 15:5:	The God of patience and consolation
Romans 15:33:	The God of peace
Romans 16:26:	The everlasting God
1 Corinthians 1:3:	God our Father

1 Corinthians 12:6:	The same God
2 Corinthians 1:3:	The Father of our Lord, Jesus Christ
2 Corinthians 1:3:	The Father of mercies
2 Corinthians 1:3:	The God of all comfort
2 Corinthians 2:15:	God, a sweet savor of Christ
2 Corinthians 11:31:	The God and Father of our Lord, Jesus Christ
2 Corinthians 13:11:	The God of love and peace
Galatians 1:3:	Our Lord, Jesus Christ
Galatians 1:4:	God and our Father
Ephesians 1:3:	The God and Father of our Lord, Jesus Christ
Ephesians 1:17:	The Father of glory
Ephesians 4:6:	One God and Father of all
Ephesians 5:20:	God and the Father in the name of our Lord, Jesus Christ
Ephesians 6:23:	God the Father and the Lord, Jesus Christ
Philippians 2:11:	Jesus Christ is Lord.
Colossians 1:15:	The invisible God
Colossians 2:2:	God and of the Father and of Christ
Colossians 3:17:	God and the Father by Him
1 Thessalonians 1:9:	The living and true God
1 Thessalonians 5:23:	The very God of peace
2 Thessalonians 2:16:	Our Lord Jesus Christ Himself
2 Thessalonians 2:16:	God, even our Father
1 Timothy 1:1:	God our Savior
1 Timothy 1:11:	The blessed God
1 Timothy 1:17:	The King eternal, immortal, invisible, the only wise God
2 Timothy 1:2:	Christ Jesus, our Lord
Titus 1:4:	The Lord Jesus Christ, our Savior
Titus 2:13:	The great God and our Savior, Jesus Christ
Hebrews 4:14:	Jesus, the Son of God

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Hebrews 5:10:	God, a High Priest after the order of Melchizedek
Hebrews 7:1:	The most high God
Hebrews 12:23:	God, the Judge of all
Hebrews 13:20:	The God of peace
James 1:27:	God and the Father
1 Peter 1:3:	*God and Father of our Lord, Jesus Christ*
1 Peter 5:10:	The God of all grace
2 Peter 1:1:	Our Savior, Jesus Christ
1 John 5:20:	The true God
2 John 1:3:	*The Lord Jesus Christ, the Son of the Father*
Revelation 4:8:	Holy, holy, holy, Lord God Almighty
Revelation 11:4:	The God of the Earth
Revelation 11:13:	The God of Heaven
Revelation 11:17:	O Lord God Almighty
Revelation 15:3:	Lord God Almighty
Revelation 21:7:	His God
Revelation 22:22:	The Lamb

With regard to the *law of first mention*, here is a complete list from the Apocrypha of the names of God:

1 Esdras 1:4:	The Lord your God
1 Esdras 1:23:	His Lord
1 Esdras 1:27:	The Lord God
1 Esdras 1:27:	The Lord
1 Esdras 1:48:	*The Lord God of Israel*
1 Esdras 1:50:	*The God of their fathers*
1 Esdras 4:40:	The God of truth
1 Esdras 5:48:	*The God of Israel*
1 Esdras 5:53:	God
1 Esdras 5:58:	The Lord
1 Esdras 5:70:	The Lord our God
1 Esdras 6:15:	*The Lord of Israel*
1 Esdras 6:31:	The most high God

1 Esdras 8:14:	The Lord their God
1 Esdras 8:16:	Thy God
1 Esdras 8:25:	The only Lord God of my fathers
1 Esdras 8:27:	The Lord my God
1 Esdras 9:8:	The Lord God of our fathers
1 Esdras 9:46:	The Lord God Most High, the God of hosts, Almighty
2 Esdras 1:29:	Your God
2 Esdras 2:47:	The Son of God
2 Esdras 2:48:	The Lord thy God
2 Esdras 7:3:	My God
2 Esdras 7:17:	O Lord
2 Esdras 7:19:	The Highest
2 Esdras 13:26:	God the Highest
2 Esdras 16:62:	Almighty God
Tobit 3:11:	O Lord my God
Tobit 3:16:	The great God
Tobit 7:12:	The merciful God
Tobit 8:5:	O God of our fathers
Tobit 10:11:	The God of Heaven
Tobit 13:1:	God that liveth forever
Tobit 13:4:	The God our father forever
Tobit 13:7:	The King of Heaven
Tobit 13:15:	God, the great King
Judith 5:8:	The God of Heaven, the God whom they knew
Judith 5:9:	Their God
Judith 6:19:	O Lord God of Heaven
Judith 7:28:	Our God and Lord of our fathers
Judith 9:2:	O Lord God of my father, Simeon
Judith 9:4:	O God, O my God
Judith 9:12:	O God of my father
Judith 9:12:	God of the inheritance of Israel
Judith 9:12:	Lord of the heavens and earth
Judith 9:12:	Creator of the waters,
Judith 9:12:	King of every creature

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Judith 9:14:	The God of all power and might
Judith 10:8:	The God, the God of our fathers
Judith 13:4:	O Lord God of all power
Judith 13:7:	O Lord God of Israel
Judith 13:11:	God, even our God
Judith 13:17:	O our God
Additions to Esther 13:15:	O Lord God and King
Additions to Esther 14:18:	*O Lord God of Abraham*
Additions to Esther 14:19:	O Thou mighty God
Additions to Esther 16:16:	The most high and most mighty, living God
Wisdom of Solomon 8:3:	The Lord of all things
Wisdom of Solomon 9:1:	O God of my fathers and Lord of mercy
Ecclesiasticus 12:5:	The Most High
Ecclesiasticus 23:4:	O Lord, Father and God of my life
Ecclesiasticus 24:23:	The most high God
Ecclesiasticus 24:24:	The Lord God is God alone, and besides Him, there is no other Savior.
Ecclesiasticus 36:1:	O Lord God of all
Ecclesiasticus 50:17:	Their Lord God Almighty, the Most High
Ecclesiasticus 51:1:	O Lord and King
Ecclesiasticus 51:1:	O God my Savior
Baruch 3:1:	*O Lord Almighty, God of Israel*
Baruch 3:4:	*O Lord Almighty, Thou God of Israel*
Baruch 4:8:	The everlasting God
Baruch 4:24:	The Everlasting
Baruch 4:37:	The Holy One
Prayer of Azariah 1:3:	O Lord God of our fathers
Prayer of Azariah 1:22:	Thou art God, the only God
Prayer of Azariah 1:68:	The God of gods
Susanna 1:42:	O everlasting God

Bel and the Dragon 1:38:	Great art the Lord God of Daniel, and there is none other besides Thee.
Prayer of Manasseh 1:1:	*O Lord, Almighty God of our fathers Abraham, Isaac, and Jacob and of their righteous seed*
Prayer of Manasseh 1:1:	The God of the just
Prayer of Manasseh 1:1:	The God of them that repent
2 Maccabees 1:24:	O Lord, Lord God, Creator of all things
2 Maccabees 1:24:	The only and gracious King
2 Maccabees 3:36:	The great God
2 Maccabees 9:5:	*The Lord Almighty, the God of Israel*

This author does not see any titles of God that pertain to any other people groups/nations with which God "knows" them (Amos 3:2). Can anyone search and find out if there are any other countries with which the Lord God of the Bible calls Himself the "Lord God/God of _____ " besides Israel or an Israelite?

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CHAPTER 12

"IF YOU LOVE ME, KEEP MY COMMANDMENTS"

With the verses below, Yahweh has not done away with His law, and our Lord and Savior Yahshuah plainly states:

> *Think not* that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. (Matthew 5:17)

> *Thou shalt* love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:37–40)

> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city [of New Jerusalem]. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Revelation 22:14–15) For I testify unto every man that heareth the words of the prophecy of this Book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the Book of this prophecy, God

> shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book. (Revelation 22:18– 19)

When one studies the New Testament thoroughly, one will find that there are about 1,050 commands (see Appendix VII), whereas there are 2,713 commands in the Old Testament (see Appendix V), which include the sacrificial laws that have been fulfilled by Yahshuah on the cross. That is why we need Yahshuah as our Mediator for the transgression of the law to grace under the law.

By the way, by what *law* do you think Yahshuah is going to judge the world when He comes again? Man's law, which is fallible, or Yahweh's law, which is *perfect*, according to Psalm 119?

Here are one hundred questions by G. Burnside for you to answer, if you can, with regard to God's law:

1. How could a perfect God (Matthew 5:48) do away with a perfect law (Psalm 19:7)?
2. How could a holy God (Isaiah 6:3) do away with a holy law (Romans 7:12)?
3. How could a righteous God (Psalm 145:17) do away with a righteous law (Psalm 119:172)?
4. How could God, who is unchangeable (Malachi 5:6, Hebrews 13:8), change or do away with a law that is unchangeable (Matthew 5:17–19; Psalm 117:7–8)?
5. How could a God of truth (John 14:6) abolish a law that is the truth (Psalm 119:142, 151)?
6. How could a God who is just (Acts 3:14, Deuteronomy 32:4) abolish a just law (Romans 7:12)?
7. How could a God who is good (Psalm 34:8) abolish a law that is good (Romans 7:12)?
8. How could a spiritual God (John 4:24) do away with a spiritual law (Romans 7:14)?
9. How could God do away with the law that tells what sin is (1 John 3:4, Romans 4:14, 7:7)?
10. How could God do away with the very law that Christ has come to magnify and make honorable (Isaiah 42:21)?

11. How could God abolish a law that He has written on stone (Exodus 31:18)? The fact that He has written it on stone shows that *it* was to last forever.
12. How could God do away with the law that tells what His will is (Romans 2:18, Matthew 7:21, Psalm 40:8)?
13. How could God do away with the very law that He has commanded to be sealed among His disciples (Isaiah 8:16)?
14. How could God abolish the law that is not made void but established by the Christian faith (Romans 3:31)?
15. How could God do away with a law that is "pure" and that "enlightens the eyes" (Psalm 19:8)?
16. How could God abolish the law that He has told His people to remember and teach to their children and children's children (Psalm 78:1–7)?
17. How could God do away with the law that the Christian should "meditate in day and night" (Psalm 1:1–3)?
18. How could God abolish His holy law that the wicked have turned away from and made void (Psalm 119:126, 150)?
19. How could God do away with His law, which must be fulfilled in the life of the Christian, who is led by the Spirit of God (Romans 8:3–4)?
20. How could God do away with His law after promising a "woe" upon them that "cast away the Law of the Lord" and "call evil good, and good evil" (Isaiah 5:20–24)?
21. How could God abolish a law that enters into the very heart of a person and condemns the secret sins of his life, which he must bring into judgment (Ecclesiastes 12:13–14)?
22. How could God do away with His law that makes people happy when they keep it (Proverbs 29:18)?
23. How could a God of peace destroy a law that brings peace to troubled hearts (Psalm 119:165)?
24. How could God abolish the very law that Jesus has in His heart (Psalm 40:8)?
25. How could God abolish His law, which is to be the standard by which men and women will be judged (Ecclesiastes 12:13–14)?
26. How could God do away with His law, which is to "stand fast forever" (Psalm 111:7–8)?

27. How could God do away with His law after He has said His people have forgotten His Law and are destroyed for lack of knowledge (Hosea 4:6–7)?
28. How could God abolish His law after accusing the religious leaders of hardening their hearts against His law and deceiving the people (Malachi 2:7–9)?
29. How could God abolish His commandments when Jesus promised the Holy Spirit to those who will keep them (John 14:16–17, 26; Acts 5:32)?
30. How could God have done away with His law at Christ's death and then later bet with Stephen as he has been stoned for having told his murderers that they have not kept God's law (Acts 7:53–56)?
31. How could God abolish the same law that is to be the standard by which we measure the teachings of every teacher, every preacher, and every church (Isaiah 8:20)? (Compare 1 Peter 4:11 and Acts 7:38.)
32. How could God abolish the law when Jesus has suffered and died to redeem us from the curse of the law (Galatians 3:13)? Jesus has come to redeem them who have been under the law (Galatians 4:4–5).
33. How could God abolish His law when the Bible says, "Where no Law is, there is no transgression" (Romans 4:15; 6:13)?
34. How could God do away with His law when His followers delight in it (Psalms 1:1–3; 119:70, 77, 92, 174)?
35. How could God have the commandments abolished at the cross when Jesus has told His disciples to pray that they might be able to keep the Sabbath command forty years after the Crucifixion (Matthew 24:20)?
36. How could God abolish the commandment that says, "Remember the Sabbath Day to keep it Holy," when Jesus has said that He Himself is Lord of the Sabbath and that it has been made for man (Mark 2:27–28)?
37. How could God do away with the very law that helps in converting the soul (Psalm 19:7)?
38. How could God abolish the law that helps a sinner realize his need? When a sinner realizes that death is the penalty for transgression and, in sorrow, comes to God for forgiveness, he receives a pardon through Jesus Christ. That pardon is grace.

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Will God abolish the very law that Christ has died for to make it possible to give grace to the sinner? If God has abolished His law, there will be no transgression and therefore no need of forgiveness or grace. Grace is not something apart from the law; it is necessary. Paul says to the Christians: "Ye are not under the Law, but under grace" (Romans 6:14). Then he says, "Shall we sin because we are not under the law, but under grace? God forbid" (Romans 6:15). In Galatians 3:21, Paul says, "The Law is not against the promises of God." How could God abolish His law and thus do away with grace too?

39. How could God abolish the Sabbath command when Jesus has said He Himself is Lord of the Sabbath (Mark 2:27–28)? Jesus Himself has made the Sabbath (John 1:1–3, Mark 2:27). And it is Christ's custom to keep it (Luke 4:16).
40. How could Jesus Christ abolish His law and the Sabbath that He has made and not say a single word about it to His closest followers? At the time of His death, they kept the Sabbath according to the commandment (Luke 23:56, 65). (Compare Matthew 24:20.)
41. How could God abolish the Sabbath when Jesus has said, "It is easier for Heaven and Earth to pass, than one tittle of the Law to fail" (Luke 16:17)?
42. How could God abolish His commandments when Jesus has said that those who worship in vain have the commandments of men (Mark 7:7, 9)? The worship, which is accepted of God, must be where the commandments of God are taught and obeyed (John 14:21).
43. How could God forsake His law when that is the very thing that the Bible says the wicked have done (Psalm 119:53)?
44. How could God do away with His law when the Bible says, "The way of transgressors is hard" (Proverbs 13:15)? Where there is no law, there is no transgression (Romans 4:15).
45. How could God do away with His law when the Bible says, "He that turneth away his ear from hearing the Law, even his prayer shall be an abomination" (Proverbs 28:9)?
46. How could God do away with His commandments when the Bible says, "The whole duty of man is to fear God and keep His Commandments" (Ecclesiastes 13– 14)?

47. How could God do away with His commandments after He has promised to show mercy to all who will keep them (Psalm 103:18)?
48. How could God abolish the commandments that the angels keep (Psalm 103:20)?
49. How could God do away with His law, which is so perfect and high that it points the believer to Christ as the end for righteousness, the highest standard of a perfect, sinless life (Romans 10:4)? (Compare Isaiah 51:8 and James 5:11.)
50. How could God abolish His law, which gives comfort in affliction and trial (Psalm 199:92)?
51. How could God do away with His law, which gives wisdom and understanding (Psalm 119:98, 100)?
52. How could God do away with the very law that the righteous, who inherit the new earth, will have in their hearts (Psalm 37:29–31)?
53. How could God do away with the law that Jesus has said is more enduring than the earth itself (Matthew 5:17–19)?
54. How could God do away with the law that forbids murder and adultery (James 2:11–12)?
55. How could God abolish the commandments that Jesus has kept (John 16:10)?
56. How could God abolish a law that is so perfect and wonderful that even if you break any part of it, you are guilty of all (James 2:10–12)?
57. How could God abolish the law that Jesus refers to when He says, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom" (Matthew 5:19)?
58. How could God abolish His commandments to make room for tradition, (i.e., the commandments of men)?
59. How could God abolish His law, which gives His people liberty when they obey it (James 2:10–12)? It is the lawbreaker who is put in jail and who is in bondage.
60. How could God do away with the law that helps a poor sinner realize his condition (Romans 3:9, 20, 23)?
61. How could God do away with the law that "stops every mouth" and makes "all the world guilty before God" (Romans 3:19)? (Compare Romans 3:9, 23.)

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62. How could God do away with the law that tells what sin is when the Bible says, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous" (1 John 2:1, 3:4)? Why have an advocate if the law is gone?
63. How could God abolish the Ten Commandments or the moral law at the same time that He has abolished the ceremonial law, which had to do with the offerings and sacrifices (Ephesians 2:16, Colossians 2:14-17). The handwriting of ordinances is not the Ten Commandments. The ceremonial law is instituted to show the people what to do when they break the moral law. They could show their faith in the great sacrifice, which was to be offered on Calvary. All the sacrifices and offerings point forward to Jesus Christ. When Jesus has died, the veil in the temple has been rent from top to bottom, signifying that the sacrificial or ceremonial law has ended. Many people confuse the ceremonial and moral laws.
64. How could God abolish the law that has the Sabbath command in it when God Himself has ceased from labor and rested on the seventh day, and your Bible says that all who have entered into rest (spiritual rest too) with Him have ceased from their own works as God has done from His (Hebrews 4:4, 10)?
65. How could God do away with the very law that His people are to keep and to have works to show their faith (James 2:18)? Read carefully James 2:10–12. The "works" referred to here are works of obedience as the verses plainly state. Paul says, "Do we make void the Law through Faith? God forbid, we establish the Law" (Romans 3:31).
66. How could God do away with the commandments that Jesus refers to when He says, "Whosoever shall do and teach them shall be called great in the Kingdom of Heaven" (Matthew 6:19)?
67. How could God abolish the same law that He has promised to write in the heart of every Christian, who is really under the new covenant (Jeremiah 31:31, Hebrews 8:10)?
68. How could God abolish His law when only those who keep it can have justification (Romans 2:13)?
69. How could God abolish the law that the carnal or sinful mind refuses to obey (Romans 8:7)?

70. How could God destroy the very same law that Jesus has said He has come not to destroy (Matthew 5:17–19)?
71. How could God do away with the same commandments that Jesus has said hung on the two great commandments of love to God and love to man (Matthew 22:36–40)? The first four commandments show our relation to God; the last six commandments show our relation to man. Thus, they all hang on the two principles of love to God and love to man.
72. How could God do away with the same commandments that Jesus has told the young ruler to keep if he wants to enter into life and be saved (Matthew 19:17)? (Compare Revelation 22:14.)
73. How could God abolish His commandments when they give good understanding to all who keep them (Psalm 111:10)?
74. How could God do away with His commandments, which are the foundation of sound doctrine (Proverbs 4:2)?
75. How could God make void His law when Jesus has condemned the scribes and Pharisees for making void the law of God by their traditions (Matthew 15:3, 6)?
76. How could God do away with His commandments when Jesus has told His disciples to keep them if they love Him (John 14:15)? How much do we love Him?
77. How could God have abolished His law when the curse of God rests on the world because the inhabitants have transgressed His law (Isaiah 24:6–8)?
78. How could God abolish the Sabbath commandment when He has pronounced a blessing on the man who would keep the Sabbath (Isaiah 56:2, 6)?
79. How could God abolish the Sabbath commandment when He has said that all who will turn away their foot from the Sabbath, from doing their own pleasure on His holy day, will be blessed in many ways and will help raise the foundations of generations and be called repairers of the breach (Isaiah 58:12–14)?
80. How could God abolish the Sabbath commandment when Jesus has said that He Himself is Lord of the Sabbath (Matthew 12:8)?
81. How could God abolish the Sabbath commandment when He has said the Sabbath is a sign of sanctification (Ezekiel 20:12)? Should not a sanctified Sabbath and a sanctified person be in harmony?

82. How could God turn away from His law and abolish it when He has always been hurt when His people turn away from it (Jeremiah 16:10–11, 16; Isaiah 58:1, 12– 14)?
83. How could God reject His law and abolish it when He has said He will bring evil on those who reject it (Jeremiah 6:19)? (Compare Jeremiah 6:4, 6.)
84. How could God abolish the very law that He says He has implanted in the hearts of those who "know Righteousness" (Isaiah 51:7)?
85. How could God abolish His law that some people "will not hear" and even tell their ministers not to preach (Isaiah 30:8–10)? God calls them rebellious children.
86. How could God do away with His commandments after promising peace and righteousness in abundance to those who "hearken to His Commandments" (Isaiah 48:18)?
87. How could God abolish the Sabbath commandment when He has given the Sabbath to be a sign that He is our God (Ezekiel 20:20)?
88. How could God abolish His commandments, which are called righteousness (Psalm 119:172), and also say "My Righteousness shall not be abolished" (Isaiah 51:6). He also says, "Hearken unto Me ye that know righteousness, the people in whose heart is My Law" (Isaiah 61:7).
89. How could God abolish His law after making the statement that some of the people will stop their ears and make their hearts like stone so they will not hear His law (Zechariah 7:11–12)?
90. How could God do away with His law after making the statement that the people have trespassed against His law and have "sown the wind and shall reap the whirlwind" (Hosea 8:1–7)?
91. How could God abolish the commandments, which is the test by which we know that we know God (1 John 2:3)?
92. How could God abolish His commandments and then later have John write that the man who claims to know God and does not keep God's commandments is a liar (1 John 2:4)?
93. How could God abolish His commandments when Jesus has kept them and we are told "to walk even as He walked" (1 John 2:6)?

94. How could God abolish His commandments and also promise to hear the prayers of those who keep them (1 John 3:22)?
95. How could God abolish His commandments and later have John write that those who love God and keep His commandments will love the children of God (1 John 5:2)?
96. How could God have His commandments abolished when it "is the love of God" that we keep His commandments (1 John 5:3)? (Compare 2 John 6 and John 14:15.)
97. How could God abolish His law and the Sabbath after He says the "[p]riests have violated His Law and have hid their eyes from His Sabbath, and have showed no difference between the holy and the profane" (Ezekiel 22:26)?
98. How could anyone accuse God of changing or abolishing His own perfect law when the prophet has seen an *enemy power* that will think to change it (Daniel 7:25)? Read about the four beasts and the little "horn" (Daniel 7:1–8).
99. How could God have abolished His commandments when it says that the last or remnant people of God will be keeping the commandments just before Jesus comes to gather the harvest of the earth? Read carefully Revelation 12:17 and 14:12–16.
100. How could God abolish His commandments and also promise that, in the new earth, His people will be keeping the Sabbath (Isaiah 66:22–23)? The Sabbath command is in the center of His law. The Sabbath is God's mark or sign of His power and authority as the Creator (Exodus 20:8–11). The Sabbath has always been God's test of obedience (Exodus 16:4, 23, 26–28).

If the Lord God has abolished His law, then hundreds of texts in your Bible have become meaningless and should be left out. However, Malachi 4:4 states:

> Remember ye *the law of Moses* My Servant, which I commanded unto him in Horeb for *all Israel*, with *the statutes and judgments*.

Notice anything *missing* before entering the New Testament? The ordinances.

CHAPTER 13

"I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL"

According to *Matthew 15:24*, Jesus Christ told the Canaanite (Syrophoenician) woman, "I am not sent but unto the lost sheep of the house of Israel." What does the word *lost* mean? Who are the "sheep"? Who is "the house of Israel"? And who are the "lost sheep of the house of Israel?"

But before we define those terms, let's look at the following translations of *Matthew 15:24* for clarity and consideration. *The English Hexapla*[202] states Matthew 15:24 in the following English translations:

> Wyclif states, "He answered & seide, *I am not sente but to the scheep of the hous of Israel that perischiden*."
>
> Tyndale states, "He answered, and sayde: *I am not sent, but vnto the loost shepe of the house of Israel*."
>
> Cranmer states, "But he answered, & sayde: *I am not sent but vnto the lost shepe of the house of Israel*."
>
> The Geneva states, "But he answered, and sayed, *I am not sent but vnto the lost shepe of the house of Israel*."

[202] *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures: Wycliff (1380); Tyndale (1535); Cranmer (1539); Genevan (1557); Anglo-Rhemish (1582); And Authorized (1611)* (London, England: Samuel Bagster and Sons, 1841).

Rheims states, "And he ansvvering said: *I vvas not sent but to the sheepe that are lost of the house of Israel*."

The Authorized states, "But he answered, and said, *I am not sent, but vnto the lost sheepe of the house of Israel*."

Young's Literal Translation of the Holy Bible[203] states, "And He answering said, *I was not sent except to the lost sheep of the house of Israel*."

The Douay-Rheims Translation[204] states, "And He answering, said: *I was not sent but to the sheep, that are lost of the house of Israel*."

The Weymouth New Testament[205] states, "'*I have only been sent to the lost sheep of the house of Israel*,' He replied."

Ferrar Fenton's Translation of the New Testament[206] states, "In reply, however, he said, '*I was not sent to other than the lost sheep of Israel's house*.'"

The Bible: James Moffatt Translation[207] states, "He replied, *It was only to the lost sheep of the house of Israel that I was sent*."

The Holy Bible from The Ancient Eastern Text[208] states, "And He answers, saying to them, *I am not*

[203] Robert Young, *Young's Literal Translation of the Holy Bible* (Edinburgh, Scotland: PDF, 1898).

[204] The Douay-Rheims Translation of the Bible (PDF, 1899).

[205] Richard F. Weymouth, *Weymouth New Testament* (Low Tide Press, 1902), 31.

[206] Ferrar Fenton, *The New Testament of Our Lord and Saviour Jesus Christ Translated into Modern English from the Greek Text of Westcott and Hort by Ferrar Fenton* (Merrimac, MA: Destiny Publishers, 1905), 1066.

[207] James Moffatt, *The Bible: James Moffatt Translation* (San Francisco, CA: Harper San Francisco, 1922), NT21.

[208] George M. Lamsa, *The Holy Bible from the Ancient Eastern Text* (New York, NY: A. J. Holman, 1933), 969.

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> *sent, except to the sheep which went astray from the house of Israel*."
>
> The Bible: An American Translation[209] states, "But He answered, *I am sent only to the lost sheep of Israel's house*."
>
> The Emphasized Bible[210] states, "But [He] answering, said, *I was not sent forth, save unto the lost sheep of the house of Israel*."
>
> The Interlinear Bible[211] states, "But answering He said, *I was not sent except to the lost sheep of the house of Israel*."
>
> The New American Standard Bible[212] states, "But He answered and said, '*I was sent only to the lost sheep of the house of Israel*.'"
>
> The Eastern Greek Orthodox New Testament[213] states, "However, Jesus answered, '*I was not sent to anyone but the lost sheep of the house of Israel*.'"

The Hendrickson Parallel Bible[214] states Matthew 15:24 in the following English translations:

> The King James Bible states, "But he answered and said, *I am not sent but unto the lost sheep of the house of Israel*."

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209 J. M. Powis Smith and Edgar J. Goodspeed, *The Bible: An American Translation* (Chicago, IL: University of Chicago Press, 1935), NT15.

210 Joseph Bryant Rotherham, *Rotherham's Emphasized Bible* (Grand Rapids, MI: Kregel Publications, 1994), NT17.

211 The Interlinear Bible: Hebrew, Greek and English (Peabody, MA: Hendrickson Publishers, 1986), 751.

212 The New American Standard Bible (Anaheim, CA: Foundation Publications, 1996), NT26.

213 The Eastern Greek Orthodox New Testament (PDF).

214 *The Hendrickson Parallel Bible: King James Version; New King James Version; New International Version; and New Living Translation* (Peabody, MA: Hendrickson Publishers, 2005).

The New King James Bible states, "But He answered and said, '*I was not sent except to the lost sheep of the house of Israel*.'"

The New International Version states, 'He answered, '*I was sent only to the lost sheep of Israel*.'"

The New Living Translation states, "Then he said to the woman, '*I was sent only to help the people of Israel – God's lost sheep – not the Gentiles*.'"

The New Revised Standard Version[215] states, "He answered, '*I was sent only to the lost sheep of the house of Israel*.'"

The Christogenea New Testament[216] states, "Then replying He said, '*I have not been sent except to the lost sheep of the house of Israel!*'"

Ivan Panin's translation of the New Testament[217] states, "But he answered and said, '*I was not sent but unto the lost sheep of the house of Israel*.'"

The Aramaic English New Testament[218] states, "But he answered and said to them, '*Have I not been sent except to the sheep, which went astray from the house of Israel?*'"

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215 *The New Revised Standard Version* (New York, NY: Oxford University Press, 2006), NT18.

216 William R. Finck Jr., *The Christogenea New Testament Revision 1.2* (Self-Published, 2009), 20.

217 Ivan Panin, *The New Testament from the Greek Text as Established by Bible Numerics Originally Translated by Ivan Panin* (Houston, TX: Unleavened Bread Publishing, 2011), 25.

218 *The Aramaic English New Testament* (Sedro-Woolley, WA: Netzari Press, LLC, 2012), 44.

> The Apostolic Bible Polyglot[219] states, "And responding he said, *I was not sent except unto the [sheep lost] of the house of Israel*."
>
> The International Standard Version 2.0[220] states, "But he replied, '*I was sent only to the lost sheep of the nation of Israel*.'"
>
> The New World Translation[221] states, "He answered: '*I was not sent to anyone except to the lost sheep of the house of Israel*.'"
>
> The Cepher[222] states, "But he answered and said, *I am not sent but unto the lost sheep of the house of Yisra'el*."
>
> The Berean Study Bible[223] states, "He answered, '*I was sent only to the lost sheep of the house of Israel*.'"
>
> The Complete Jewish Study Bible[224] states, "He said, '*I was sent only to the lost sheep of the house of Isra'el*.'"
>
> The Pure Word[225] states, "He Answered and then Spoke, *I am definitely not Sent Out, except to the lost sheep of the House of Israel*."

The Greek word for *lost* is Strong's no. G622 (*apollumi*),[226] and it means as follows:

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219 *The Apostolic Bible Polyglot* (Newport, OR: Apostolic Press, 2013), NT25.

220 *The Holy Bible: International Standard Version 2.0* (Toluca Lake, CA: Davidson Press, 2013), 2550.

221 *The New World Bible Translation* (Wallkill, NY: Watchtower Bible and Tract Society of New York, 2013), 1326.

222 *The Cepher* (Eureka, MT: Cepher Publishing Group, LLC, 2014), 1244.

223 *The Berean Study Bible* (Pittsburgh, PA: Bible Hub, 2016), 28.

224 *The Complete Jewish Study Bible* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 2016), 1414.

225 *The Pure Word* (One Path Publishing, LLC, 2016), 23.

226 Strong, *The New Strong's Exhaustive*, G11.

1. To destroy
    a. To put out of the way entirely, abolish, put an end to ruin
    b. To render useless
    c. To declare that one must be put to death
    d. Metaphorically, to devote or give over to eternal misery in hell
    e. To perish, to be lost, ruined, destroyed

2. To destroy
    a. To lose

Apollumi is made up of two other Greek words: Strong's no. G575, *apo*,[227] which means "to put away," and no. G3639, *ollumi*,[228] which means "in punishment, chastisement, destruction, or death."

For the sake of context, I have used the following verses from George V. Wigram's *The Englishman's Greek Concordance of the New Testament*[229]:

> Matthew 10:6 states, "But go rather to *the lost sheep of the house of Israel*."
>
> Matthew 15:24 states, "But He answered and said, I am not sent but unto *the lost sheep of the house of Israel*."
>
> Matthew 18:11 states, "For the Son of Man is come to save *that which was lost*."
>
> Luke 15:4 states, "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after *that which is lost*, until he find it?"
>
> Luke 15:6 states, "And when he cometh home, he calleth together his friends and neighbours, saying

[227] Ibid., G10.

[228] Ibid., G62.

[229] George V. Wigram, *The Englishman's Greek Concordance of the New Testament* (Peabody, MA: Hendrickson Publishers, 2017), 74.

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unto them, Rejoice with me; for I have found *my sheep which was lost*."

Luke 15:8–9 states, "Either what woman having ten pieces of silver, if *she lose one piece*, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth he friends and her neighbours together, saying, Rejoice with me; for I have found *the piece which I had lost*."

Luke 15:24 states, "For this my son was dead, and is alive again; *he was lost*, and is found. And they began to be merry."

Luke 15:32 states, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and *was lost*, and is found."

Luke 19:10 states, "For the Son of man is come to seek and save that which was lost."

The other Greek word for *lost* is Strong's no. G3471, *moraino*,[230] which means "to become insipid, to lose savour."

For the sake of context, I have used the following verses from George V. Wigram's *The Englishman's Greek Concordance of the New Testament*:[231]

Matthew 5:13 states, "Ye are the salt of the earth: but if *the salt have lost his savour*, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Luke 14:34 states, "Salt is good: but if *the salt have lost his savour*, wherewith shall it be seasoned?"

[230] Strong, *The New Strong's Exhaustive*, G59.

[231] Wigram, *The English man's Greek Concordance*, 512.

As one can see, there is a big difference between the Greek definitions for the English word *lost*. Jesus Christ Himself has chosen to use the Greek word *apollumi* to describe the lost sheep of the house of Israel, not the Greek word *moraino*. Any person who has studied Greek knows that Jesus Christ means that He has come not but unto the "*put away in punishment* sheep of the House of Israel." That phrase reveals a physical national salvation issue, not a spiritualized personal salvation issue. So, the English word *lost*, when referenced with the house of Israel, never means "the spiritually unsaved" in the way Babylonian churchianity uses it today. You will note that Wycliffe has set the tone by actually using the word *perished* in his translation of Matthew 15:24, and then from that point, the rest of the translators have used the word *lost*, never thinking that that word will be spiritualized at some point in the future.

Remember, historically, it was *the northern kingdom of Israel that was referred to as "lost."* Between the years 741 BC and 676 BC, the kingdom of Israel came to an ignominious end. Samaria, the capital city, fell to the Assyrians; almost the entire population of the northern kingdom was removed from their own land, and the Bible left them captive in Assyria and Media, where apparently they seemed to vanish into complete oblivion. The Bible not only recorded these national disasters but also gave the reasons for this catastrophe. Israel had failed to keep the commandments of God and therefore invoked the penalty of losing occupation in their land. These accounts can be found in 2 Kings 15:19–20, 29; 17:3–6; 18:13 and 1 Chronicles 5:26.

According to Rev. William Pascoe Goard in his *The Post-Captivity Names of Israel*, before the captivity,

> Israel was a Divinely-given spiritual name. Isaac was the Divinely-given family name. Omri was the Dynastic or national name . . . This name originated in King Omri, who was the lawmaker who displaced Moses; who substituted the "Statutes of Omri" for "the commandments, statutes, and judgments of the Lord" in Israel . . . Whatever other names Israel bore in the days of her residence in Palestine, such as Ephraim, etc., she bore out into captivity these two names: **Isaac, or Saka; and Omri**. By what names was Israel known after being carried into captivity? . . .

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> **Israel was called: Saka, Scythia, Scythian, etc., or the House of Isaac. "Beth Omri," "Bit Kumri," or the House of Omri.** These are two of the names which Israel bore when she was carried into captivity. There are many forms of spelling the same names. Among the many variations of this name Beth Omri we find Bit Kumri, Kimmerians, Cimmerians, Gimmiri, etc. The name Isaac has also a score or more of variations, such as Sakai, Sacae, Sakasuna, etc. The Sakai are also called Kimmerians, Cimmerians, Gimmirians, etc. But the Sakai, otherwise called Kimmerians, are also called Scythians. This fact is established by those inscriptions which are best known, and which have furnished the key to Assyriology.[232]

According to W. H. Bennett, "We have our Lord's own command to His disciples: '*Go not into the way of the Gentiles* [i.e., the nations] *and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand*'" (Matthew 10:5–7). He continues:

> The lost sheep of the house of Israel are the ten tribes that were conquered and carried away into captivity by the Assyrians in the Eighth Century B.C. These tribes never returned to Palestine, for they were still lost and dispersed even in Christ's day. They were still in existence, as proved by Our Lord's words, for why would He send His disciples to a people who no longer existed? By commanding the disciples to proclaim the Gospel of the Kingdom to the lost sheep of the house of Israel. He indicated that it is in and through Israel that God would be primarily working in this age. It is clear that the descendants of the house of Israel must still be fulfilling that purpose in our own day.[233]

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232 William Pascoe Goard, *The Post-Captivity Names of Israel* (Muskogee, OK: Artisan Publishers, 1989), 10–12.

233 W. H. Bennett, *The Story of Celto-Saxon Israel* (United Kingdom: Covenant Publishing Company, 2002), 53.

Flavius Josephus is quoted as saying, "There are but two tribes in Asia and Europe subject to the Romans, *while the ten tribes are beyond the Euphrates 'til now and are an immense multitude and not to be estimated by numbers*." (*Antiquities of the Jews*, book 11, chapter 5, section 2).

> According to the May 2, 1890, edition of the *Jewish Chronicle*:
>
> Why should they [the house of Israel] have been less tenacious of life than their brethren of Judah? The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. *The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them.*[234]

Dr. Hertz, the late chief rabbi of the British Empire, has written as follows on November 18, 1918:

> The people known at present as Jews are descendants of the tribes of Judah and Benjamin with a certain number of descendants of the tribe of Levi. As far as is known there is no further admixture of other tribes. *The ten tribes have been absorbed among the nations of the world. We look forward to the gathering of all the tribes at some future day.*[235]

F. W. C. Neser states:

> The Prophecies of the Bible will never be interpreted correctly for as long as there is no distinction made between the House of Israel (Ten Tribes) and the House of Judah (Two Tribes). The Bible shall in a great measure remain a closed Book, as far as God's Plan with the world is concerned, while all the teachings

[234] F. W. C. Neser, *The "Lost" Ten Tribes of Israel* (St. John's: Brawtley Press, 1985), 12.

[235] Ibid.

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> and prophecies concerning Israel, are applied only to the Jew as he is today.[236]

According to 1 Kings 11:29–39, it has been the northern kingdom of Israel that has been nationally separated from the southern kingdom of Judah:

> This is the passage wherein Ahijah the prophet meets Jeroboam on the way to Jerusalem, takes his new garment and rends it into twelve pieces. Ahijah states that The LORD God will rend ten tribes from Solomon for his apostasy into idolatry. As a result, Ahijah has Jeroboam take ten pieces of the cloth to represent the ten tribes which The LORD God has given him. The other two tribes will be preserved for King David's sake and be kept for The House of Judah. Therefore, the ten tribes will become the Northern Kingdom of Israel under Jeroboam, and the two tribes will become the Southern Kingdom of Judah under Rehoboam.

The following narrative from Genesis 48, wherein Jacob blesses the sons of Joseph, Ephraim and Manasseh, shows that the lost tribes of the northern kingdom of Israel may be found in the future:

> And now *thy two sons, Ephraim and Manasseh*, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are mine; as Reuben and Simeon, they shall be mine*. And thy issue, which out begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance (vv. 5–6) . . . And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was

[236] Ibid., 13.

> the firstborn. And he blessed Joseph, and said, God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, *bless the lads; and let my name be named on them, and the name of my Fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth*. And when Joseph saw that his Father laid his right hand upon the head of Ephraim, it displeased him: and he held up his Father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his Father, not so, my Father: for this is the first-born; put thy right hand upon his head. And his Father refused, and said, I know it, my son, I know it: *he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh* (vv. 13–20).

According to J. Bell's *British-Israel Bible Notes* for this passage:

> Jacob blesses the two sons of Joseph, Ephraim and Manasseh (Ephraim first): "as Reuben and Simeon, they shall be mine." 13, 14: *He blessed them under the sign of the cross with blessings to be fulfilled in the Christian dispensation*; "guiding his hands wittingly, for Manasseh was the firstborn. 15: And he blessed Joseph, and said, God . . . the God which fed me all my life long unto this day, 16: The Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named upon them, and the name of my Fathers Abraham and Isaac [Saxon]; and let them grow into a multitude in the midst of the earth." According to Jacob, *there was to be in the Christian dispensation a separate and great independent nation of the stock of Israel. (The multitudinous seed is to come through Joseph).* 17–19: Joseph said, "This is the first-born; put thy right hand on his head. And

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> his Father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." 20–22: And Israel said unto Joseph, "Moreover I have given to thee one portion above thy brethren."[237]

According to Isaiah and Jeremiah, these "lost tribes of Israel" will occupy "isles" far off at some time in the future:

> Keep silence before me, *O islands*; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. (Isaiah 41:1)

> Listen, *O isles*, unto Me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; And said unto me, Thou art My servant, O Israel, in whom I will be glorified. (Isaiah 49:1–3)

> My righteousness is near; My salvation is gone forth, and mine arms shall judge the people; *the isles* shall wait upon Me, and on Mine Arm shall they trust. (Jeremiah 51:5)

> For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with

[237] J. Bell, *British-Israel Bible Notes* (London, England: R. Banks & Son, 1903), 19.

> child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in *the isles afar off*, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. (Jeremiah 31:7–11)

According to Amos 9:8–9, these "lost tribes of Israel" might be regarded as the "Gentiles" of the Bible:

> Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and *I will sift the house of Israel among all nations, like as corn is sifted in a sieve*, yet shall not the least grain fall upon the earth.

The word, *nations*, has been translated many different ways from Hebrew and Greek into English in the King James Version. For example:

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Hebrew to English Translation	**Translation**	**Frequency**
	nation(s)	373 Times
Strong's no. H1471[238]	heathen	142 Times
GOY/GOYIM	Gentiles	30 Times
557 Times	people	11 Times
	another	1 Time
	non-Jew	0 Times

Greek to English Translation	**Translation**	**Frequency**
	Gentile(s)	93 Times
Strong's no. G1484[239]	nation(s)	64 Times
ETHNOS	heathen	5 Times
164 Times	peoples	2 Times
	non-Jew	0 Times
Strong's no. G1672[240]		
HELLEN	Greek(s)	20 Times
27 Times	Gentile(s)	7 Times

The *Thayer's Greek-English Lexicon of the New Testament* defines *ethnos* (no. G1484) as follows: "(1) a multitude associated or living together; (2) a multitude of individuals of the same nature or genus; (3) race, nation."[241]

According to Ben Williams in his *Kingdom Bible Studies*:

> Webster's New World Dictionary, under the word "Gentile," shows that the Latin root word ***gentilis*** means, "of the same gens, clan, or race." The same dictionary states the following under the words ***gens*** and ***genus***: This is also the basis for the word "genesis" which means "the coming into being of something; an origin." **Gens**: "originally, that belonging together by

[238] Strong, *The New Strong's Exhaustive*, H26.

[239] Ibid., G26.

[240] Ibid., G29.

[241] Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 2017), 168.

birth or descent." **Genus**: "birth, origin, race, species, kind, class."[242]

The English word **Gentile** originates, not from Hebrew or Greek (i.e. not from the Bible text), but from the Roman Latin word ***gentilis***. There is a close similarity between the Latin word ***gentilis*** and the Greek word ***ethnos***. Both words refer to a group or groups of people. That could be a family, a group of related families, a tribe or an entire nation. Note the meanings of the words gens and genus are also the basis for "***Genesis***" meaning "a common beginning."[243]

The words ***ethnos*** and ***gentilis*** themselves denote no one particular, group of people. They can refer to any group or groups in general. The context in which these words are used indicate which particular group.[244]

The original meaning of the English word **Gentile**, or its Latin root ***gentilis***, are approximately the same. In this respect, the Old English word **Gentile** would have been comparable with the Greek word ***ethnos*** or the Hebrew word ***goy***. In any case, the KJV translators, back in the 1600s, translated these words very inconsistently.[245]

When one considers the modern concept of the word **Gentile**, it becomes obvious that a definite change has taken place in dictionary definitions. To say that **Gentile** means "**non-Jew**" (which is the predominant usage today) violates the original meaning and intent of the word and its root. There is absolutely no honest way to apply this modern usage of "non-Jew"

242 Ben Williams, *Kingdom Bible Studies* (Grangeville, ID: American Christian Ministries, n.d.), 19.

243 Ibid.

244 Ibid.

245 Ibid.

> to the Greek word ***ethnos*** or the Hebrew word ***goy***. Doing so has caused a great amount of confusion and misunderstanding.[246]
>
> Also, the modern definition of the word Gentile has changed, and it has changed people's concept of God, race, and theology. It has corrupted their understanding of history and Scripture. Churchgoers today are taught error and deception. They've been taught that the people of the world are divided into two exclusive racial categories: (1) Jews and (2) Gentiles. There is not one shred of evidence in the Holy Bible to support that myth. It is a lie: a false teaching by which churches have confused English-speaking Christians for centuries. If you've been taught that you are a "Gentile" and therefore a "non-Hebrew," you too have been deceived. **Strangely enough, most real Christians are racial Hebrews and Israelites. But most so-called "Jews" are neither Hebrews, Semites, nor Israelites**.[247]

There were people who *knew* that there were Israelites at the time of Christ who were outside Palestine. John 7:32–35 states:

> The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles?

246 Ibid.

247 Ibid.

The Greek word for *dispersed* is Strong's no. G1290, *diaspora*, which means "a scattering, dispersion of Israelites among foreign nations."[248] The Greek word for *Gentiles* is Strong's no. G1672, *Hellen*, which means

> [a] Greek either by nationality, whether a native of the main land or of the Greek islands or colonies; in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.[249]

It is quite obvious from the text that the Pharisees have known where the ten dispersed tribes of Israel have gone and have verbally expressed their concerns with regard to that effect when they have questioned if Jesus is actually going to go unto the dispersed among the Greeks. *So, why don't we believe the Bible as it is stated?*

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[248] Strong, *The New Strong's Exhaustive*, G23.

[249] Ibid.

CHAPTER 14

"AND I SAY UNTO YOU . . . I WILL BUILD MY CHURCH

Remember that it was Stephen, as he was about to be stoned to death, who declared Israel to be *the church in the wilderness*: "This is he [Moses], that was in *the church in the wilderness* with the angel which spake to him in the Mount Sina, and with our Fathers: who received the lively oracles to give unto us" (Acts 7:38). So, Israel was called out of the nations on Pentecost and given the law of God, *and* the Holy Spirit of Yahweh was given to the ecclesia, who was called out from the house of Israel (*Gentiles*) and the House of Judah (*Judahites*) on Pentecost as well.

Is there only one called-out assembly as mentioned above? Or are there two as is taught today, with the *church* being the called-out assembly of God? More on this later.

It is interesting to note that the children of Israel have gone through a physical wilderness, while the ecclesia is going through a spiritual wilderness right now.

Dr. Chuck Missler stated:

> Epistemology is the study of knowledge, its scope, and its limits. We discover that if we know one's hermeneutics (theory of interpretation), we will be able to predict the eschatology that will result. If one is willing to allegorize the Biblical text (Amillennialism), he will tend towards the left side (liberal) and if one tends to take the text literally (Premillennialism),

> he will tend towards the right side (conservative). Furthermore, one's eschatology will also sharpen one's ecclesiology (The Church in its mystical sense). It is interesting to also note that one's ecclesiology will, of course, also impact one's hermeneutics—thus, closing a loop which tends to drive the diligent toward an increasingly literal view as one gains perception into the linguistics.[250]

In other words, your ecclesiology will determine your eschatology; and to a certain extent, he is correct. But what if you are more fundamental than the most conservative evangelical Christian today? What if you only follow the rules of etymology with regard to the original languages of the Bible? Every translation in the world today that is not in the original language has its problems, especially any of the English translations. That is why it is especially frustrating in this age of Laodicea that most Christians just rely on *the wolf in sheep's clothing posing as a pastor/shepherd*, or they attend a Bible study where *they use the "Not Inspired Version" and spew forth their own opinions with regard to what the passage means to them* instead of what the passage originally means by Yahweh. Anyway, I am ranting.

So, what is this thing today called the *church*? It sure looks like Babylon to me. In Revelation 18:4, a voice from Heaven shouts, "Come out of her, my people." But I am getting ahead of myself.

Who are these so-called bishops, pastors, elders, deacons, and so on who are mentioned in the Bible? Is there supposed to be a hierarchy in the ecclesia? Has not Jesus stated quite plainly in Matthew 20:25–28:

> Ye know that the princes of the Gentiles [nations] exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not be ministered unto, but to minister, and to give His Life a ransom for many.

[250] Chuck Missler, "The Seven Myths of Eschatology," Koinonia House, 2012, accessed July 17, 2015, http://www.khouse.org/articles/2012/1072.

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According to what Jesus has stated in Matthew 20:25–28, this is an open-and-shut case—there is not to be any hierarchy among the brethren. So, what we must have today is *Babylon the Great. Satan likes to separate and organize the brethren and pit them against each other.* Oh, by the way, have you noticed the last phrase in verse 28 above? Rather interesting, isn't it? I think that narrows the gateway to salvation per Matthew 7:13–14, resulting in Jesus stating, "I never knew you," in verses 21–23.

With regard to the *church*, one needs to define the following words:

1. Church
2. Pastor
3. Bishop
4. Elder
5. Deacon

So, what exactly is the *church*? The term *church* is the Greek word *ecclesia*, Strong's no. G1577, and is defined as

> [a] calling out, i.e. a popular meeting, especially a religious congregation, i.e. Jewish synagogue, or Christian community of members on earth or saints in heaven or both; an assembly, church.[251]

That is the conventional definition of today's *church*. The proper definition is as follows:

> A called-out assembly of believers in Jesus Christ from the Houses of Israel and Judah.

Yahshuah has personally used the term *ecclesia* twice in Matthew and seven times in Revelation, and it is further used seventy times by the New Testament writers.[252] The term c*hurches* is also the Greek word *ecclesia* and is personally used by Yahshuah twelve times in Revelation and twenty-four times by the New Testament writers.[253]

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[251] Strong, *The New Strong's Exhaustive*, G197.

[252] Ibid.

[253] Ibid.

According to Ben William's *Anti-Thought Control Dictionary*:

> The Controlled Meaning of ***Church*** is a building or organization for Christians to meet regularly for singing, praying, and worshipping.[254]
>
> The True Meaning of the word, ***Church***, comes from the Scottish word, ***Kirk***, and the German word, ***Kirche***, all originate from the Greek word, ***KURIOKOS***, which means, ***THE LORD'S.*** A ***Church*** is anything ***belonging to a lord*** (any ***lord***). The word origin and meaning has no logical connection to its modern-day usage among churchgoers. Its popular usage hails back to the 4th Century when the Roman Emperor Constantine created the state-sanctioned institution of ***The Church*** to bring certain religious sects under state control.[255]
>
> The modern religious use of this word is enigmatic and defies all logic. The English Bible translators substituted the word, ***Church***, for the actual Bible word, ***ECCLESIA.*** A Christian Ecclesia is ***A CALLED OUT CIVIL BODY***. In Scripture, it refers to the civil body of ***called-out followers of Yahshuah***. The term is meaningful and should not be ignored or replaced by another word. The word, ***Church***, does not actually appear in the Bible. When it appears in English translations (versions), it is a mistranslation. ***KURIOKOS* (CHURCH) is NOT *ECCLESIA*!** The words are different; the institutions are different. Nowhere in the Bible do we find a ***Kuriokos***. There is only ***the called-out elect Ecclesia***, which unfortunately was mistranslated into ***Church***, changing it in English to a form of state-sanctioned paganism. In the New Testament, ***Ecclesia***, signifying ***convocation***, is the only single word used (translated) for ***Church***. It was the name given to the governmental assembly of

[254] Williams, *The Anti-Thought Control Dictionary*, 8–9.

[255] Ibid.

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> the citizens of Athens duly convoked (called-out) by proper officers, and possessing all political power, including even juridical functions.— ***Encyclopedia Britannica, Ninth Edition (1889)***[256]

With regard to the term *church fathers*, Ben Williams has this to say:

> The Controlled Meaning of Church Fathers is the great Bishops and defenders of Christianity during its first seven Centuries. Holy men who preserved, taught, and made application of the word of God from the time of the Apostles to the time that it was canonized and secured by the church.[257]
>
> The Actual Meaning of the so-called Church Fathers, with the possible exception of one or two of the every earliest, were Romanized change agents who, during the first few Centuries after Christ's ascension, facilitated the replacement of ***the faith delivered to the saints*** over to a Babylonian/Judean paganism via the Church of Rome. They served the Church System, which usurped the original Ecclesia of Christ. The title, ***Church Fathers***, is ignominious on its face, for it indicates a body of men, who bred and birthed a beast offspring. They Fathered the Church System, which conspired with Central Government to confuse and rule the Western world.[258]
>
> These ***Fathers*** are responsible for perverting the Word of God, turning It from Truth to paganized fairy tales; from a Godly schematic of how to live a blessed life under the Reign of Christ and the Ecclesia, to a convoluted and confusing collection of disconnected and meaningless nonsense called ***Church Doctrine***. Thus, they disabled and dispossessed the World of God, leaving government, law, and social order to the

256 Ibid.

257 Ibid., 9.

258 Ibid.

> exclusive purview of evil men. The Church Fathers (including Constantine) put into place the Church System, with its perverted agenda that still holds sway over the minds and lives of most professing Christians. Most so-called ***Christians*** today learn church doctrine, rather than Bible doctrine. Most people, who claim to be ***Christians***, are actually ***Churchites***. They know the way of the Church, but they know little or nothing of the Way of Christ.[259]

This is confirmed by Arnold E. Kennedy in his book *The Exclusiveness of Israel*, wherein he states the following:

> The word (***Church***) originates from the Greek word, ***kuriakos***, which means, *Belonging to the Lord*. From this word, has developed the German ***kirche***, the Dutch ***kerke***, the Scottish ***kirk***, and the English ***church.*** The word is first found in *The Great Bible of 1570*. In no way does the word originate from ***ecclesia***, even if tradition would like to say that it does.[260]

Mr. Kennedy goes on to state:

> The Old Testament equivalent is the Hebrew word, ***cahal*** (or ***qahal***), which means to call or to assemble together, but there is not one place where it is rendered ***Church***. ***Cahal*** is used seventy times and is mostly translated as ***congregation***, this being ***The Congregation of Israel.*** An interesting feature is that this word is used for those called out of Israel to assemble before the Tabernacle and Temple, and it denies or excludes the ***mixed multitude*** (***edah—***which is also translated as ***congregation***), which comprised of those from other races, who had joined themselves to Israel. In the New

[259] Ibid.

[260] Arnold E. Kennedy, *The Exclusiveness of Israel* (Queensland, Australia: Self-Published), 127.

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> Testament, there was a parallel situation of there being a ***mixed multitude*** in the Judean nation.[261]

In *The Book of Revelation* by R. K. and R.N. Philips (1992):

> The term, ***Ecclesia***, is the combination of two Greek words, ***ek***—out of or from and ***kleis***— to call. ***Ecclesia*** simply means an assembly, any assembly of people who are called out from other peoples and from which all aliens and slaves have been excluded (see Ellicott's comments on Matthew 16:18). Hence, it is used of the whole nation of Israel, as distinct from other nations. For those who claim that trying to limit ***Ecclesia*** to Israel is a biased view, please read Dr. E.W. Bullinger's *The Apocalypse of the Day of the Lord* from which these notes are summarized.[262]

This is also confirmed by *Vine's Complete Expository Dictionary*, wherein when one looks up the word, *church*, it states "see ASSEMBLY and CONGREGATION."[263] As one can see, the word, *church*, means "belonging to the Lord (Yahweh)," not what history and culture have superimposed on the definition.

The next words will be easy to define. If there are not supposed to be any institutionalized *churches* per se, then there should not be any institutionalized *leaders/positions*, such as *pastors, bishops, elders,* and *deacons*. What do these words/titles actually mean?

According to Spiros Zodhiates's *The Complete Word Study Dictionary: New Testament*, the following words mean:

Pastor: ***Poimen,***[264] **#G4166**
Shepherd, one who generally cares for flocks.
Jesus Christ as the Great Shepherd, who watches over and provides for the welfare of the Ecclesia, His flock.

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261 Ibid.

262 Ibid., 128.

263 W. E. Vine et al., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson, 1984), 102.

264 Strong, *The New Strong's Exhaustive*, G73.

(Matthew 26:31; Mark 14:27 quoted from Zechariah 13:7; John 10:2, 11, 12, 14, 16; Hebrews 13:20; 1 Peter 2:25)

Deriv: ***archipoimen***[265] **(#G750), chief shepherd;**
poimaino[266] **(#G4165) to tend, take general care of the flock;**
poimne[267] **(#G4167) and *poimnion* (4168), flock.**

Syn: ***hegemon***[268] **(#G2232), a leader;**
archegos[269] **(#G747), leader;**
presbuteros[270] **(#G4245), elder, spiritual leader i.e. old man;**
didaskalos[271] **(#G1320), teacher;**
episkopos[272] **(#G1985), overseer, superintendent.**

Deacon: ***Diakonos,***[273] **#G1249 (*diakonos*)**
A technical term side by side with *episkopos* or overseer (1 Timothy 3:8, 12; Philippians 1:1)

As one can see, all these positions are associated with shepherding a flock of sheep. Yahshuah is our great Shepherd who watches over Israel (His flock) all the time and has died for them (the many), so that is why all Israel is saved per Isaiah 45:17, 25 and Romans 11:26. All these so-called Churchianity positions do not exist; they are part and parcel of Babylon the Great. All these terms, if biblically defined, are older people teaching younger people the truth of God's Word and making sure that true biblical doctrine is being administered in each ecclesia. That is why Yahshuah asks the question in Luke 18:8, "When the Son of Man cometh, shall He find (the) faith (belief) on the earth?"

Next, when did the ecclesia start? According to Doug Krieger:

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265 Ibid., G13.

266 Ibid., G73.

267 Ibid.

268 Ibid., G39.

269 Ibid., G13.

270 Ibid., G74.

271 Ibid., G23.

272 Ibid., G35.

273 Ibid., G22.

> Jesus was born on Passover 1 B.C. to 1 A.D., and thus, was 9 months old at the end of 1 A.D. (July 1 through December 31). If we take the years 2 A.D. through to the end of 32 A.D., Jesus would have been 32 years and 9 months of age and then with the 3 months into 33 A.D. (January, February, March) unto Passover, wherein He was cutoff, would have made Him precisely 33 or, put another way: JESUS DIED ON HIS BIRTHDAY . . . As such, Jesus ministered to us from Tishrei 10 (The Day of Atonement/Yom Kippur), 29 A.D. and ended on Nissan 14 (Passover), 33 A.D.—exactly 1,260 Days/42 Months/3½ Years![274]

Yahshuah stated in Matthew 16:18:

> And I say also unto thee, That thou art Peter, and upon this rock [Yahshuah] I will build My Ecclesia; and the gates of hell shall not prevail against it.

Paul went on to state in Colossians 1:18:

> And He [Yahshuah] is the head of the body, the Ecclesia: who is the beginning, the first born from the dead; that in all things He might have the preeminence.

Biblically, Yahshuah was the Head Shepherd of His ecclesia; and as such, He called out its first members in Matthew 10:2–4:

> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

[274] Douglas W. Krieger, "The Testimony of Jesus Is upon Us . . . the Second Time and It Will Cost!," Tribnet.org, accessed August 9, 2019, http://tribnet.org.

According to Matthew 10:6–42, our Head Shepherd, Yahshuah, admonished His ecclesia (the disciples) while He was *on the earth*:

> But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come. The

disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear that preach ye upon the housetops. *And fear not them which kill the body, but are not able to kill the soul: but rather* fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before my Father which in Heaven. Think not that I am come to send peace on Earth: I came not to send peace, but *a sword*. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a

> disciple, verily I say unto you, he shall in no wise lose his reward.

However, *after His resurrection and before His ascension into Heaven*, our Head Shepherd admonished His ecclesia (the disciples and us today) in Matthew 28:18–20, saying:

All power is given unto Me in Heaven and in Earth.

1. Go ye therefore, and
2. Teach all nations (Israelites),
3. Baptizing them in the name of:
   a. The Father, and of
   b. The Son, and of
   c. The Holy Ghost:
4. Teaching them to observe all things whatsoever I have commanded you: and
5. Lo, I AM with you always, even unto the end of the world (age).

Please note that Yahshuah set the precedence as Paul reiterated in Romans 1:16, "For I am *not* ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Judahite first, and also to the Greek." Yahshuah was all about saving His own people (the Judahites) and even admonished the Pharisees, the Sadducees, the scribes, and the Essenes (the religious entities of His day) in Matthew 16:2–3, saying:

> When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowring. *O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

All the religious entities of His day *knew* that Yahshuah was the Messiah with the miracles that He performed that *only Yahweh* could do:

1. Raise the dead (Matthew 9:23–26).
2. Heal the blind (Matthew 20:29–34).
3. Heal the deaf (Mark 7:31–37).

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4. Heal the paralytic (Matthew 9:1–8).
5. Heal the leper (Matthew 8:1–4).
6. Cast out demons (Matthew 12:22–23).
7. Cast out a legion of demons (Matthew 8:28–34).
8. Calm a stormy sea (Matthew 8:23–27).
9. Feed four thousand people (Matthew 15:32–39).
10. Feed five thousand people (Matthew 14:15–21).

And remember also that Yahshuah stated that He could only do that which He had seen His Father did as stated in John 5:19–20:

> Then answered Jesus and said unto them, *Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.*

Why? Because "I and the Father are one" (John 10:30). Does the ecclesia really know what time it is?

As a side note, according to Lt. Col. F. Roberts, it would be interesting to note that there were *153* special people who received direct blessings/healing from our Lord Yahshuah.[275] This list did not include Zacharias, Elizabeth, John the Baptist, Joseph, Simeon, or Anna as these people were blessed before the birth or just after the birth of our Lord and Savior, Yahshuah.

1. The leper (Matthew 8:2) (1)
2. The centurion and his servant (Matthew 8:5) (2)
3. The mother of Peter's wife (Matthew 8:14) (1)
4. The two possessed with demons (Matthew 8:18) (2)
5. The palsied man and his bearers (Matthew 9:2, Mark 2:3) (5)
6. Jairus and his daughter (Matthew 9:18) (2)
7. The woman with the issue of blood (Matthew 9:21) (1)
8. The blind men (Matthew 9:27) (2)
9. The dumb man (Matthew 9:32) (1)
10. The eleven apostles (Matthew 10:2) (11)

[275] E. W. Bullinger, *Number in Scripture: Its Supernatural Design and Spiritual Significance* (Grand Rapids, MI: Kregel Classics, 1967), 276–78.

11. The man with the withered hand (Matthew 12:10) (1)
12. The blind and dumb with the devil (Matthew 12:22) (1)
13. The brethren of the Lord (Matthew 13:55) (4)
14. The Syrophoenician woman and daughter (Matthew 15:22) (2)
15. The lunatic child and father (Matthew 17:14) (2)
16. The blind men leaving Jericho, Bartimeus being one of them (Mark 10:46) (2)
17. Simon the leper (Matthew 26:6) (1)
18. Mary, the sister of Lazarus (Matthew 26:7) (1)
19. The centurion (Matthew 27:54) (1)
20. Salome, mother of Zebedee's children (Matthew 27:56) (1)
21. Mary, mother of James and wife of Cleopas (Matthew 27:56) (1)
22. Mary Magdalene (Matthew 27:56) (1)
23. Joseph of Arimathea (Matthew 27:57) (1)
24. The man with the unclean spirit (Mark 1:23) (1)
25. The deaf and dumb man (Mark 7:32) (1)
26. The blind man (Mark 8:22) (1)
27. The son of the widow of Nain (Luke 7:12) (1)
28. A woman, a sinner (Luke 7:37) (1)
29. Joanna and Susanna (Luke 8:3) (2)
30. A disciple—"follow Me" (Luke 9:59) (1)
31. The seventy disciples (Luke 10:1) (70)
32. Martha, sister of Lazarus (Luke 10:38) (1)
33. The woman with an infirmity (Luke 13:11) (1)
34. The man with dropsy (Luke 14:2) (1)
35. The ten lepers (Luke 17:12) (10)
36. The blind man approaching Jericho (Luke 18:35) (1)
37. Zaccheus (Luke 19:2) (1)
38. Malchus (Luke 22:51) (1)
39. The penitent thief (Luke 23:43) (1)
40. The two disciples at Emmaus (Luke 24:13) (2)
41. Nicodemus (John 3:1) (1)
42. The woman of Samaria (John 4:4) (1)
43. The nobleman and his sick son (John 4:46) (2)
44. The impotent man at Bethesda (John 5:1) (1)
45. The woman taken in adultery (John 8:11) (1)
46. The man born blind (John 9) (1)
47. Lazarus (John 11) (1)
48. Mary, the mother of Jesus (John 19:25) (1)

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TOTAL = 153[276]

How many fish did Simon Peter draw from the net in John 21:11? It was *153*. E. W. Bullinger stated that "this is the lesson of the 153 great fishes."[277]

So, to recount, our only Shepherd was Yahshuah; the first ecclesia was made up of the twelve apostles, who were admonished to preach to the house of Judah first and then to the house of Israel; and the religious entities of His time did not know, acknowledge, or want to acknowledge the times in which they lived (i.e., they did not want to lose the power in which they had because of their special deal with the Roman Empire).

How is it that Jesus is the Head Shepherd of His ecclesia? According to Acts 2:47b, "And the Lord added to the Ecclesia daily such as should be saved." Well, to add to something, it has to already be in existence, correct? So that makes the ministry of Jesus the beginning of the ecclesia.

So, who is Jesus truly addressing in His parables? *Reread* the parables from the perspective that Jesus is addressing the house of Judah and the lost sheep of the house of Israel and that the kingdom of God is on this earth. For example, The Lord God states in Isaiah 6:9–10:

> And He [the Lord God] said: *Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

Jesus Christ, the Son of God, reiterates this in Matthew 13:13–17:

> Therefore, I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall

[276] Ibid.

[277] Ibid., 276.

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> not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

So why will there be people that Yahweh and Yahshuah will not want to be saved? Remember the potter and the clay? The tares and the wheat?

Finally, how long will the ecclesia be on the earth, and how and when does the ecclesia age end? As previously discussed, the ecclesia has started with Jesus Christ at the beginning of His ministry, which has started on Tishri 10 (the Day of Atonement), AD 29. And it is also our Lord and Savior who

1. is in the midst of the ecclesia age (Revelation 1:12–16),
2. has outlined the ecclesia age (Revelation 2–3), and
3. has stated that He will come back for us in the event known as the *harpazo* (Strong's no. G726, which means "to seize (in various applications); to catch (away, up), pluck, pull, take (by force)").[278]

So Yahshuah, the Head of the Ecclesia, has created the ecclesia, is in the midst of His ecclesia, has outlined its history in advance, and will come back for us. But before getting into the *harpazo*, one has to define/discuss the ecclesia age (known in secular history circles as the church age).

According to Tim LaHaye:

The seven periods of the Church Age are as follows:

1. Ephesus: The Apostolic Church (30–100)
2. Smyrna: The Persecuted Church (100–313)

[278] Strong, *The New Strong's Exhaustive*, G13.

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3. Pergamos: The State Church (313–590)
4. Thyatira: The Papal Church (590–1517)
5. Sardis: The Reformed Church (1517–1730)
6. Philadelphia: The Missionary Church (1730–1900)
7. Laodicea: The Apostate Church (1900–PRESENT)[279]

According to Jacob Prasch:

> These seven churches, which actually existed in the first century (***things which you have seen***,) also represent seven broad types of churches that can exist at any time in history (***things which are***,) and seven generally overlapping periods of church history (***things which will take place***). These seven letters to the seven churches of Asia can be applied in four main ways:

1. They existed literally and historically at the end of the 1st Century A.D.
2. They are seven types of churches, which exist at any time throughout history.
3. They represent seven types of churches that will exist at the end of the age.
4. They correspond quite well to the seven periods of church history.[280]

But to understand the ecclesia age, *who* stands in the midst of *it*? In Revelation 1:19, John has been told by Yahshuah to

1. write the things which thou hast seen, and
2. the things which are, and
3. the things which shall be hereafter.

According to Clarence Larkin:

> *The things which thou hast seen*, refers to the vision of the Son of Man in the midst of the Lampstands (Revelation

[279] Tim LaHaye, *Revelation Unveiled* (Grand Rapids: Zondervan Publishing House, 1999), 36.

[280] James Jacob Prasch, *The Dilemma of Laodicea* (Pittsburgh, PA: Moriel Ministries, 2010), Kindle Location 169.

> 1:10–20), *The things which are*, refers to the messages to the Seven Churches (Revelation 2:1–3:22), *the things which shall be hereafter*, refers to those events *after* the Church Period ends (Revelation 4:1–22:21).[281]

Larkin further divides the book of Revelation into "Seven Sevens":[282]

1. The Seven Churches
2. The Seven Seals
3. The Seven Trumpets
4. The Seven Personages
5. The Seven Vials
6. The Seven Doom
7. The Seven New Things

Larkin's classical dispensational viewpoint is the standard used to interpret the book of Revelation today, whether it is by Mark Hitchcock, Tim LaHaye, Chuck Missler, or John Walvoord.

The King James Version translates Revelation 1:12 as

> And I [John] turned to see the voice that spake with me. And being turned, I saw *seven golden candlesticks*.

However, the International Standard Version translates it as

> Then I (John) turned to see who was talking to me, and when I turned, I saw *seven gold lamp stands*.[283]

Larkin states:

> A candlestick requires a light such as a candle, which is self-consuming, while a "lampstand" is for the support of a lamp whose wick instead of burning away is fed from the oil within. In the Scriptures, oil

[281] Clarence Larkin, *The Book of Revelation—A Study of the Last Prophetic Book of Holy Scripture* (Philadelphia, PA: Edwin W. Moyer, 1919), 22.

[282] Ibid.

[283] Welty et al., *The Holy Bible*, 3189.

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> is emblematic of the Holy Spirit, and as Jesus Himself interprets the "lampstands" as meaning the Seven Churches to whom He was about to send messages, we see that Jesus looks upon the churches as not the LIGHT, but simply the "LIGHT HOLDER."[284]

John Walvoord, as well as the International Standard Version 2.0, states:

> It should be translated as *seven golden lampstands*, and that there are seven separate lampstands each made of gold and arranged in a circle.[285]

This, of course, is a reference to the seven churches, of which John has seen in Revelation 1:13–16:

> And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if They burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength.

So, John sees the glorified Yahshuah. David Hamblin states:

> The vision not only conveys aspects of Jesus' character and majesty, but also flavors each of the church's letters by giving insights into the church's favor or disfavor, depending on which detail is used.[286]

Mr. Hamblin further states the following:

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[284] Larkin, *The Book of Revelation*, 17.

[285] John Walvoord, *The Revelation of Jesus Christ* (Chicago, IL: Moody Press, 1989), 43.

[286] Hamblin, *Unveiling the Mysteries*, 85.

1. The garment down to the foot and girt about the paps with a golden girdle shows Christ as humanity's high priest (Hebrews 3:1; 6:20).
2. His head and His hairs were white like wool, as white as snow, portray Christ as a Man full of wisdom of the ages (Leviticus 19:32).
3. His eyes were as a flame of fire, indicates that Christ constantly seeks the truth and executes judgment (I Peter 3:12; Isaiah 10:17).
4. His feet like unto fine brass, as if they burned in a furnace, demonstrate how Christ destroys Satan and sin, while simultaneously protecting the righteous from the furnaces of persecution (John 3:14; Exodus 38:3; Number 21:9; Matthew 27:46; Daniel 3:20–23).
5. His voice as the sound of many waters suggests that He is the source of the water of life (John 3:14; Revelation 21:6).
6. Out of His mouth went a sharp two-edged sword is the Word of God (Hebrews 4:12; Luke 4:4; Deuteronomy 10:16).
7. His countenance was as the sun shineth in his strength shows Christ's close fellowship with His Father (Exodus 24:29–35; Matthew 17:1–2).
8. Finally, the seven golden candle lamp stands portray Christ as the church's close friend and protector.[287]

Mr. Hamblin further postulates the following in his book:

1. Jesus Christ was a prince in Chapter 1.
2. Satan and his angels rebelled at the idea of Christ becoming the King of Kings and are subsequently thrown out of heaven in Chapter 12.
3. Jesus Christ is crowned as the King of Kings in Chapter 19.[288]

Regardless of how one interprets the ecclesia or the ecclesia age, the seven lampstands definitely represent the seven ecclesias, and Jesus Christ is definitely standing in the midst of them. Yahshuah is the light of the world (John 8:12), and it is the task of the ecclesia to hold Him forth before the world, and the ecclesia is to proclaim this

[287] Ibid.

[288] Ibid.

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light of Yahshuah to the world (Matthew 18:18–20). Therefore, the ecclesias receive their light from Yahshuah. Unless Yahshuah stands in the midst of the ecclesia, it will have no light. The ecclesia must see to it that Yahshuah is in its midst, as well as proclaim His light to the world. However, we live in the age of Babylonian churchianity, and the Laodicean Babylonian church is neither hot nor cold; it is lukewarm. Even so, come, Lord Jesus.

Yahshuah has warned His ecclesia in John 16:33:

> These things I have spoken unto you, that in Me ye might have peace. In the world, ye shall have tribulation: but be of good cheer: I have overcome the world.

The word *tribulation* is the Hebrew word *tsarah*[289] (Strong's no. H6869, which means "adversity, affliction, anguish, distress, tribulation, trouble") and is the Greek word *thlipsis*[290] (Strong's no. G2347, which means "[a]fflicted, anguish, burdened, persecution, tribulation, trouble,"), which is used by both Paul and John all throughout the New Testament.[291] Could Yahshuah be referring to the ten days of awe, which fall between the Feast of Trumpets (Tishri 1/2) and the Day of Atonement (Tishri 10)?

Most biblical and some secular historians have pointed to these ten days of tribulation, as stated by our Lord and Savior in Revelation 2:10 ("ye shall have tribulation ten days"), as having been fulfilled via the persecutions of the true ecclesia by the ten Roman emperors, that is,

1. Nero,
2. Domitian,
3. Trajan,
4. Marcus Aurelius,
5. Severus,
6. Maximus,
7. Decius,
8. Valerian,
9. Aurelian, and

[289] Strong, *The New Strong's Exhaustive*, H122–23.

[290] Strong, *The New Strong's Exhaustive*, G41.

[291] Ibid., 1119.

10. Diocletian.[292]

Throughout the *church age*, the true ecclesia has been persecuted by the Jews and the Roman emperors but especially by the Roman popes during the Dark Ages. According to Dr. Wallace, "The Dark Ages would last for about eleven and a half Centuries, from the middle of the 5th Century to the beginning of the 16th Century."[293] Dr. Wallace then goes on to quote J. M. Carroll from his book *The Trail of Blood*:

> I again call your attention to those upon whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of persecution during the "Dark Ages," as history seems positively to teach—then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of human conception. As before mention, this iron hand, dripping with martyr blood, fell upon Paulicians, Arnoldists, Henreicians, Petro Brussians, Albigenses, Waldenses, and Ana-Baptists—of course much harder upon some than others.[294]

This period of Babylonian church history is addressed by Yahshuah in His letters to Pergamos (the state church: 313–590) and Thyatira (the papal church: 590–1517).

From a secular historical perspective, the world was in upheaval with two major events:

1. By AD 476, the Western Roman Empire was invaded by Barbarians and, as a result, was broken up into ten kingdoms. Sir Isaac Newton argued that these ten kingdoms were the ten horns of Daniel 8 and consisted of:

    a. the kingdom of the Vandals and Alans in Spain and Africa,
    b. the kingdom of the Suevians in Spain,
    c. the kingdom of the Visigoths,
    d. the kingdom of the Alans in Gallia,

[292] Roy Wallace, *Baptist Church History* (Shreveport, LA: LinWel, 1999), 35–39.

[293] Ibid.

[294] Ibid., 78.

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e. the kingdom of the Burgundians,
f. the kingdom of the Franks,
g. the kingdom of the Britains,
h. the kingdom of the Hunns,
i. the kingdom of the Lombards, and
j. the kingdom of Ravenna.[295]

Sir Isaac went on to state that the pope, representing the little horn (i.e., the Antichrist), uprooted three horns:

a. The exarchate of Ravenna
b. The kingdom of the Lombards
c. The senate and dukedom of Rome

This was whereby the pope "acquired Peter's Patrimony out of their dominions; and thereby rose up as a temporal Prince or King, or horn of the Fourth Beast."[296]

So, Sir Isaac Newton believed that the pope/papacy was the eleventh horn, thus representing the Antichrist; and obviously, Satan had had "an Antichrist" waiting in the wings throughout history for Jesus Christ's return. These kingdoms were later reformed and eventually reorganized into a new "Holy Roman Empire." It is interesting to note that until the 1500s, the ecclesia historically recognized that the pope/papacy was the Antichrist system. What had happened since? How did the pope go from being the Antichrist in the sixteenth century to being a brother in Christ in the twenty-first century?

2. In AD 623, a man by the name of Muhammad came on the scene in Arabia and began to push his new political religious ideology, Islam (which meant *submission*), a culmination of Jewish, Christian, and ancient Arab pagan beliefs. At first, this ideology was not accepted; but eventually, because of

[295] Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (San Bernardino, CA: Feather Trail Press, 2009), Kindle Location 644.

[296] Ibid., Kindle Location 919.

massive proselytizing through violence and threat of death, Islam eventually spread and conquered the lands of Arabia, the Middle East, and northern Africa. Before 1924, Islam was spread through "violent jihad." Today, Islam would spread through "cultural jihad," wherein Muslims would:

a. *immigrate* to Western nations;
b. *infiltrate* those same Western governments, which would eventually lead to the establishment of a *caliphate*;
c. *implement* Sharia law.

Would the world see a neo-Ottoman Empire soon that had nuclear weapons?

From an ecclesiastical historical perspective, the rise of the paganized Babylonian church took place during this same time-period, wherein "the Church became more Roman and less Christian in its practices":[297]

220: Origen introduced infant baptism.
300: There were prayers for the dead.
The sign of the cross was made.
312: Constantine adopted Christianity.
320: Wax candles were introduced.
325: Edict of toleration: the state endorsed religion.
375: Dead saints and angels were venerated (worshipped).
380: House churches were outlawed.
Bishops Theodosius and Gratian ordered that there should be only one state- recognized Orthodox church.
Every Roman citizen was forced to be a member and should be made to believe *lex fidei*, the law of faith.
394: Mass, as a daily celebration, was first instituted.
416: Infant baptism became compulsory in the Western world.
431: The Council of Ephesus: Mary was worshipped as the "Mother of God."
440: Leo the Great became the "bishop of Rome."
445: Valentian was confirmed as "spiritual leader of the Western Empire."
500: Common priestly dress code was introduced.

[297] LaHaye, *Revelation Unveiled*, 59.

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526: Extreme unction was introduced.
565: Justinian made a state-ordained church.
593: The doctrine of purgatory was introduced.
600: Worship services were conducted in Latin.
Prayers were directed to Mary.
607: Boniface III became the first *pope of the Catholic Church.*
709: Kissing of the pope's feet began.
750: Pepin gave the city of Rome and its surrounding territory to the pope.
Temporal power of the popes began.
786: Worship of the cross, images, and relics was authorized.
850: Use of "holy water" began.
890: Veneration of Saint Joseph began.
965: Canonization of dead saints began.
998: Fasting on Fridays and during Lent was introduced.
1079: Celibacy of the priesthood was instituted.
1090: The rosary (prayer beads) was adopted from paganism.
1184: The inquisition of heretics began and would last until 1826.
1215: Transubstantiation of the water and wine was introduced.
Confession of sin to a priest at least once a year was instituted.
1220: Adoration of the wafer (Host) began.
1229: Reading of the Bible was forbidden to laypeople.
1254: Pope Innocence IV officially established the sale of indulgences.
1414: The communion cup was forbidden to laypeople.
1439: The doctrine of purgatory was decreed.
The doctrine of seven sacraments was affirmed.
1508: The *Ave Maria* was approved.
1534: The Society of Jesus (the Jesuits) was founded.
1545: The Council of Trent: Tradition was granted equal authority with the Bible.
1546: Apocryphal books were put into the Bible.
1560: The Creed of Pope Pius IV was imposed as the official creed.
1854: The immaculate conception of Mary was instituted.
1864: The *Syllabus of Errors* was proclaimed.
1870: The infallibility of the pope was declared.

1930: Public schools were condemned.
1950: The assumption of the Virgin Mary was declared.
1965: Mary was proclaimed as the Mother of the church.[298–299]

With the above list, which is not all-inclusive, it is no wonder why Dave Hunt argues that the Roman Catholic Church is *the woman who rides the beast* in Revelation 17, wherein he states:

> The leaders of the Reformation were certain that she [the woman] represented the Roman Catholic Church in general and the Pope in particular . . . and that the vision of The Woman riding the Beast provides insights into occurrences which have shaped world history in the past and which will profoundly determine human destiny in the future. She sits, in fact, not only astride the Beast, but upon the culmination of centuries of relation Bible prophecy.[300]

With regard to this same period, Frank Viola and George Barna have written a book entitled *Pagan Christianity: Exploring the Roots of Our Church Practices*, wherein they quote G .W. F Hegel, who states, "What history teaches us is that men have never learned anything from it."[301] The following summary is neither complete nor detailed. Note that "all of the practices are postbiblical, postapostolic, and mostly influenced by pagan culture":[302]

The Church Building:

> **The Church Building**:
>
> First constructed under Constantine around 327. The earliest church buildings were patterned after the

298 Ibid., 59, 66.

299 Noe, *An Exegetical Basis*, 78–79.

300 Dave Hunt, *A Woman Rides the Beast: The Roman Catholic Church and the Last Days* (Eugene, OR: Harvest House Publications, 1994), 14–15.

301 Frank Viola and George Barna, *Pagan Christianity: Exploring the Roots of Our Church Practices* (n.p.: Tyndale House Publishers, 2012), 271.

302 Ibid.

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Roman basilicas, which were modeled after Greek temples.

The Sacred Space:

Christians borrowed this idea from the pagans in the 2nd and 3rd Centuries. The burial places of the martyrs were regarded as "sacred." In the 4th Century, church buildings were erected on these burial places, thus creating "sacred" buildings.

The Pastor's Chair:

Derived from the cathedra, which was the bishop's chair or throne. This chair replaced the seat of the judge in the Roman basilica.

Tax-Exempt Status for Churches and Christian Clergy:

Emperor Constantine gave churches tax-exempt status in 323. He made clergy exempt from paying taxes in 313, a privilege that pagan priests enjoyed.

Stained-Glass Windows:

First introduced by Gregory of Tours and brought to perfection by Sugar (1081–1151), abbot of St. Denis.

Gothic Cathedrals:

12th Century. These edifices were built according to the pagan philosophy of Plato (on ley lines).

The Steeple:

Rooted in ancient Babylonian and Egyptian architecture and philosophy, the steeple was a medieval invention that was popularized and modernized by Sir Christopher Wren in London around 1666. The Steeple is an ancient phallic symbol, i.e. an obelisk.

The Pulpit:

Used in the Christian church as early as 250. It came from the Greek *ambo*, which was a pulpit used by both Greeks and Jews for delivering monologues.

The Pew:

Evolved from the 13th through the 18th Centuries England.

The Order of Worship:

The Sunday Morning Order of Worship:

Evolved from Gregory's Mass in the 6th Century and the revisions made by Luther, Calvin, the Puritans, the Free Church tradition, the Methodists, the Frontier-Revivalists, and the Pentecostals.

The Centrality of the Pulpit in the Order of Worship:

Martin Luther in 1523.

Two Candles Placed on Top of the "Communion Table" and Incense Burning:

Candles were used in the ceremonial court of Roman Emperors in the 4th Century. The Communion table was introduced by Ulrich Zwingli in the 16th Century.

Taking the Lord's Supper:

Ulrich Zwingli in the 16th Century.

The Congregation Standing and Singing When the Clergy Enters:

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Borrowed from the ceremonial court of Roman Emperors in the 4th Century. Brought into the Protestant liturgy by John Calvin.

Coming to Church with a Somber/Reverent Attitude:

Based on the medieval view of piety. Brought into the Protestant service by John Calvin and Martin Bucer.

Condemnation and Guilt over Missing a Sunday Service:

17th Century New England Puritans.

The Long "Pastoral Prayer" Preceding the Sermon:

17th Century Puritans.

The Pastoral Prayer Uttered in Elizabethan English:

18th Century Methodists.

The Goal of All Preaching to Win Individual Souls:

18th Century Frontier-Revivalists

The Altar Call:

Instituted by 17th Century Methodists and popularized by Charles Finney.

The Church Bulletin (Written Liturgy):

Originated in 1884 with Albert Blake Dick's stencil duplicating machine.

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The "Solo" Salvation Hymn, Door-to-Door Witnessing, and Evangelistic Advertising/ Campaigning:

D. L. Moody.

The Decision Card:

Invented by Absalom B. Earle (1812–1895) and popularized by D. L. Moody.

Bowing Heads with Eyes Closed and Raising the Hand in Response to a Salvation Message:

Billy Graham in the 20th Century.

"The Evangelization of the World in One Generation" Slogan:

John Mott around 1888.

Solo or Choral Music Played during the Offering:

20th Century Pentecostals.

The Sermon:

The Contemporary Sermon:

Borrowed from the Greek sophists, who were masters at oratory and rhetoric. John Chrysostom and Augustine popularized the Greco-Roman homily (sermon) and made it a central part of the Christian faith.

The One-Hour Sermon, Sermon Crib Notes, and the Four-Part Sermon Outline:

17th Century Puritans.

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The Pastor:

The Single Bishop (Predecessor of the Contemporary Pastor):

Ignatius of Antioch in early 2nd Century. Ignatius' model of one-bishop rule did not prevail in the churches until the 3rd Century.

The "Covering" Doctrine:

Cyprian of Carthage, a former pagan orator. Revived under Juan Carlos Ortiz from Argentina and the "Fort Lauderdale Five" from the United States, creating the so-called "Shepherding-Discipleship Movement" in the 1970's.

Hierarchal Leadership:

Brought into the church by Constantine in the 4th Century. This was the leadership style of the Babylonians, Persians, Greeks, and Romans.

Clergy and Laity:

The word *laity* first appears in the writings of Clement of Rome (d. 100). *Clergy* first appears in Tertullian. By the 3rd Century, Christian leaders were universally called clergy.

Contemporary Ordination:

Evolved from the 2nd Century to the 4th Century. It was taken from the Roman custom of appointing men to civil office. The idea of the ordained minister as the "holy man of God" can be traced to Augustine, Gregory of Nazianzus, and Chrysostom.

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The Title "Pastor":

Catholic priests who became Protestant ministers were not universally called pastors until the 18th Century under the influence of Lutheran Pietists.

Sunday Morning Costumes:

Christians Wearing Their "Sunday Best" for Church:

Began in the late 18th Century with the Industrial Revolution and became widespread in the mid-19th Century. The practice is rooted in the emerging middle-class effort to become like their wealthy aristocrat contemporaries.

Clergy Attire:

Began in 330 when Christian clergy started wearing the garb of Roman officials. By the 12th Century, the clergy began wearing everyday street clothes that distinguished them from the people.

The Evangelical Pastor's Suit:

A descendant of the black scholar's gown worn by Reformation ministers, the black lounge suit of the 20th Century became the typical costume of the contemporary pastor.

The Clerical (Backwards) Collar:

Invented by Rev. Dr. Donald McLeod of Glasgow in 1865.

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Ministers of Music:

The Choir:

Provoked by Constantine's desire to mimic the professional music in Roman imperial ceremonies. In the 4th Century, the Christians borrowed the choir idea from the choirs used in Greek dramas and Greek temples.

The Boys Choir:

Began in the 4th Century, borrowed from the boys' choirs used by the pagans.

Funeral Processions and Orations:

Borrowed from Greco-Roman paganism in the 3rd Century.

The Worship Team:

Calvary Chapel in 1965, patterned after secular rock concerts.

Tithing and Clergy Salaries:

Tithing:

Did not become a widespread Christian practice until the 8th Century. The tithe was taken from the 10 percent rent charge used in the Roman Empire and later justified using the Old Testament.

Clergy Salaries:

Instituted by Constantine in the 4th Century.

The Collection Plate:

The alms dish appeared in the 14th Century. Passing a collection plate began in 1662.

The Usher:

Began with Queen Elizabeth I (1533-1603). The predecessor of the usher is the church porter, a position that can be traced back to the 3rd Century.

Baptism and The Lord's Supper:

Infant Baptism:

Rooted in the superstitious beliefs that pervaded the Greco-Roman culture, it was brought into the Christian faith in the late 2nd Century. By the 5th Century, it replaced adult baptism.

Sprinkling Replacing Immersion:

Began in the late Middle Ages in the Western churches.

Baptism Separated from Conversion:

Began in the early 2nd Century as a result of the legalistic view that baptism was the only medium for the forgiveness of sins.

The "Sinner's Prayer":

Originated with D. L. Moody and made popular in the 1950s through Billy Graham's *Peace with God* tract and later with Campus Crusade for Christ's *Four Spiritual Laws*.

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Use of the Term "Personal Savior":

Spawned in the mid-1800s by the Frontier-Revivalist influence and popularized by Charles Fuller (1887–1968).

The Lord's Supper Condensed from a Full "Agape" Meal to Only the Cup and the Bread:

The late 2nd Century as a result of pagan ritual influences.

Christian Education:

The Catholic Seminary:

The first seminary began as a result of the Council of Trent (1545–1563). The curriculum was based on the teachings of Thomas Aquinas, which was a blending of Aristotle's philosophy, Neoplatonic philosophy, and Christian doctrine.

The Protestant Seminary:

Began in Andover, Massachusetts, in 1808. Its curriculum, too, was built on the teachings of Thomas Aquinas.

The Bible College:

Influenced by the revivalism of D. L. Moody, the first two Bible colleges were the Missionary Training Institute (Nyack College, New York) in 1882 and Moody Bible Institute (Chicago) in 1886.

The Sunday School:

Created by Robert Raikes from Britain in 1780. Raikes did not found the Sunday school for the purpose of religious instruction. He founded it to teach poor children the basics of education.

The Youth Pastor:

Developed in urban churches in the late 1930s and 1940s as a result of seeking to meet the needs of a new sociological class called "teenagers."

Re-Approaching the New Testament:

Paul's Letters Combined into a Canon and Arranged according to Descending Length:

Early 2nd Century.

Chapter Numbers Placed in the New Testament:

University of Paris professor Stephen Langton in 1227.

Verses Added to New Testament Chapters:

Printer Robert Stephanus in 1551.[303]

As a result of the paganism that is free flowing in today's Laodicean Babylonian church, Frank Viola and George Barna suggest the following:[304]

1. A new approach to worship
2. A new approach to spiritual growth
3. A new approach to managing resources
4. A new look at your identity

Eric Jon Phelps goes one step further and accuses the papacy of creating Islam in AD 622 to persecute and murder the true Christ-believing Christians since the seventh century, as well as accusing the Jesuits of having its tentacles into every world government and corporation since the sixteenth century.[305] In other words, any

[303] Ibid., 271–75.

[304] Ibid., 254–59.

[305] Eric Jon Phelps, *Vatican Assassins Volumes I–IV* (Newmanstown, PA: Lowvehm, 2009).

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Christians or infidels that Islam could not persecute or kill, the Jesuits will have the other world governments and corporations finish the job.

It is interesting to note, based on YouTube videos, that Mr. Phelps further believes that the Vatican (i.e., Pope Francis specifically)

1. will celebrate the five-hundredth anniversary of the Reformation by bringing all religions (religious leaders) together to sign a concordat wherein all religious believers are brothers in Christ and
2. will create a Sunni Islamic caliphate.

In other words, Mr. Phelps believes that Pope Francis is on his way to creating a one world religion and a new world order. Sound familiar? By the way, Shi'ite Islam was never meant to have existed.

Avi Lipkin has stated that former President Barack Obama has three agendas:

1. Change the United States from a Christian nation to an Islamic nation
2. Destroy the Shi'ite regime in Iran and replace it with a Sunni regime
3. Destroy Israel[306]

As a result, Mr. Lipkin has believed that former President Obama has signed the agreement with Iran to paint Israel into a corner, whereby Israel will unilaterally attack Iran, thus bringing an Iranian nuclear response. Hence, both nations will be destroyed, thus bringing about a Sunni caliphate (i.e., the neo-Ottoman Empire).[307]

It is interesting to note that ISIS is doing what past Islamists have always done (i.e., killing Christians in the Middle East and the world), yet they have not touched Israel. Rather interesting, don't you think? As of January 2020, the United States under President Donald Trump and Iran have exchanged barrages of missiles but not yet declaring war. All the while, President Recep Tayyip Erdogan of Turkey is waiting in the wings to become the new caliph of the neo-Ottoman Empire. So,

306 Avi Lipkin, *Islamic Rivalry* (Jerusalem, Israel: Victor Mordecai, 2015), Kindle Edition.

307 Ibid.

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will a neo-Ottoman Empire rise from the ashes of history? Or will it be the twelfth imam, the Mahdi of Shi'ite lore?[308] More on this later.

However, with all that being said, Dr. J. P. Moreland claims that there were

[t]wo major developments which emerged in the late 19th Century that contributed to the loss of the Christian mind in America:

1. The legacy of the Pilgrims and Puritans waned; and
2. New movements emerged from which the evangelical church has never fully recovered: the emergence of anti-intellectualism and evangelical withdrawal.[309]

The spirit of Antichrist.

Was this the beginning of the age of Laodicea? Well, according to Dr. Moreland, the church went from intellectualism (most pastors pre-1900 were the most intellectual in town, that is, heads of universities) to emotionalism, that is, the Great Awakening brought in emotions (the feelings in the heart, that is, altar calls with soft music). The Great Awakening also brought about *burned-over districts*, wherein areas of the country had been burned over by revivals and emotionalism; and as a result, Christian Science, Jehovah's Witnesses, Mormonism, and other cults in general grew in these areas.

As a result of the thousands that were saved to Yahshuah, the church developed an uneducated clergy, among all the Christian denominations. In other words, *if* a person felt *called* to preach, *then* that person could be ordained and given a *church* to *pastor* (i.e., one could be dumb as a goose and not be educated in the original biblical languages and still *pastor a church*). Sounds familiar? Academically, *if* one were going to teach history or science, one would have to be educated in that discipline. However, *if* one were going to *pastor a church*, all one had to do was *to be sincere and feel called*.

The Great Awakening accomplished only half the Great Commission by bringing people to salvation; however, it did not continue with discipleship, which led us to how the church worked today. To note, this author was not disparaging that fact that thousands, perhaps millions, were saved to Yahshuah during

[308] V. S. Marlowe, *The Last Messiah* (New York, NY: Sinbad Books, 2012).

[309] J. P. Moreland, *Love Your God with All Your Mind* (Colorado Springs, CO: NavPress, 2012), Kindle Location 134.

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this period. However, this author was stating that of those saved, those who were *called* to be *pastors* were *not* educated in the original languages of the Bible and therefore could not teach in context but taught from the heart. Dr. J. P. Moreland quoted historian George Marsden, who said it best: "Anti-intellectualism was a feature of American revivalism."[310]

As a result, in 1859, the church in America was attacked by Darwinism. From 1900 to 1920, the liberals attacked the north, and the Scopes Trial (Darwinism) attacked the south. Ultimately, the *pastorate* in America caved to Darwinism, and the church started its decline as God was replaced by this pseudoscience that required far more faith than that of creationism.[311] As a result of this decline, the degradation of morality came in the United States. In retrospect, briefly:

1930: John Dewey, the father of modern secular humanism, instituted the modern U.S. educational framework.[312]

1948: In *McCollum v. Board of Education*, the practice of having religious instructors from different denominations to enter public schools to offer religious lessons during the school day was invalidated.[313]

1962: In *Engle v. Vitale*, school-sponsored prayer was outlawed in U.S. schools.[314]

1963: In *Abington School District v. Schempp*, daily reading of the Bible was outlawed in U.S. schools.[315]

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310 Ibid.

311 Henry Morris III et al., *Creation Basics and Beyond: An In-Depth Look at Science, Origins, and Evolution* (Dallas, TX: Institute for Creation Research, 2013).

312 Matthew D. Staver, *Eternal Vigilance: Knowing and Protecting Your Religious Freedom* (n.p.: PDF, 2005), chapter 4.

313 333 U.S. 203 (1948).

314 370 U.S. 421 (1962), 82 S. Ct. 1261, 8 L. Ed. 2d 601, 1962 U.S. LEXIS 847.

315 374 U.S. 203 (1963), 83 S. Ct. 1560, 10 L. Ed. 2d 844, 1963 U.S. LEXIS 2611.

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1968: In *Epperson v. Arkansas*, the statute prohibiting the teaching of evolution was overturned.[316]

1973: *Roe v. Wade* declared that abortion was the law of the land and had been exported to all nations who did business with the United States. (Remember, Israel sacrificed its young to Moloch.)[317]

1980: The names of the Lord God and Jesus Christ were outlawed at all formal military functions. (Is it any wonder why America has not won any wars?)

1987: In *Edwards v. Aguillard*, required teaching of both evolution and creationism was overturned, concluding that the law impermissibly promoted a particular religious belief (i.e., the Creator's name was outlawed in U.S. school science classes).[318]

From 1990 to 2016, U.S. Presidents, Bush Sr., Clinton, Bush Jr., and Obama had believed that to have peace in the Middle East, Israel must return to its 1967 borders and apportion it out to Israel's enemies (i.e., the Muslims). With each attempt to divide the land of Israel, a natural catastrophe had happened to the United States within minutes/hours of the attempt.[319]

However, from 2016 to the present, U.S. President Donald J. Trump had done the following for Israel:

1. In 2018, he moved the U.S. Embassy to Jerusalem, thus recognizing Jerusalem as the capital of Israel.
2. In 2019, he gave the Golan Heights to Israel.
3. In 2019, he "cut off" aid to the Palestinians to bring them to the "peace table."
4. In 2019, he was moving toward a major war with Iran.

316 393 U.S. 97 (1968), 89 S. Ct. 266, 21 L. Ed. 2d 228, 1968 U.S. LEXIS 328.

317 410 U.S. 113 (1973), 93 S. Ct. 705, 35 L. Ed. 2d 147, 1973 U.S. LEXIS 159.

318 482 U.S. 578 (1987), 107 S. Ct. 2573, 96 L. Ed. 2d 510, 1987 U.S. LEXIS 2729.

319 William Koenig, *Eye to Eye: Facing the Consequences of Dividing Israel* (McLean, VA: About Him Publishing, 2008), 39–208.

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5. In January 2020, he used a Reaper drone to take out Iran's no. 2 man, General Soleimani.
6. In January 2020, both the United States and Iran had traded barrages of missiles between them in Iraq and Iran.

Sound familiar to anyone? Additionally, during this period, each of the above-mentioned U.S. administrations (with the exception of President Trump) had further kicked God out of the American culture.

1992: In *Lee v. Weisman*, school-sponsored prayer delivered by invited clergy at a school commencement was prohibited. In other words, the name of the Lord God was outlawed at graduation ceremonies in U.S. schools.[320]

2000: In *Santa Fe Independent School District v. Doe*, student-recited prayers were prohibited at high school football games.[321]

2000: In *Baker v. State of Vermont*, Vermont began offering civil unions after a ruling by the state's supreme court.[322]

2002: In *Elk Grove Unified School District v. Newdow*, the Pledge of Allegiance with the phrase *under God* in it was outlawed in U.S. schools.[323]

2003: In *Goodridge et al. v. Dept. of Public Health*, Massachusetts's highest court ruled that the state constitution guaranteed same-sex couples the right to marry.[324]

2005: Connecticut governor M. Jodi Rell signed into law a measure allowing same-sex couples to enter into civil unions and

[320] 505 U.S. 577 (1992), 112 S. Ct. 2649, 120 L. Ed. 2d 467, 1990 U.S. LEXIS 4364.

[321] 530 U.S. 290 (2000), 120 S. Ct. 2266, 147 L. Ed. 295.

[322] Supreme Court of Vermont: *Baker v. Vermont* (98-302), December 20, 1999.

[323] 542 U.S. 1 (2004), 124 S. Ct. 2301, 159 L. Ed. 2d 98, 2004 U.S. LEXIS 4178.

[324] 440 Mass. 309, 798 N.E. 2d 941 (Mass. 2003).

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became the first state to approve civil unions without being forced by the courts.

From 2009 to 2016, former U.S. President Barack Obama attacked the following:

1. Religious freedom
2. Sanctity of life
3. Sanctity of marriage
4. Sanctity of the family[325]

2015: In *Obergefell v. Hodges*, the U.S. Supreme Court ruled that same-sex unions were *legal* in all fifty states[326] (just as in the days of Lot).

Additionally, Pastor Doug Shearer had tracked seven interrelated trends and their impact on the church:

1. Interest in Bible prophecy
2. Out-front Gospel
3. Hatred of Israel
4. Anti-Semitism
5. Immorality
6. Hostility against Christians
7. Emergent church values[327]

Pastor Shearer stated:

> From 1960 to the early 1980's, people were out front with the Gospel and were interested in Bible Prophecy. However, they have declined exponentially since then. With these declinations, came the rise in:

[325] Alliance Defending Freedom for Faith and for Justice, *The Obama Administration's Attacks on Religious Freedom, Sanctity of Life, Marriage, and the Family* (n.p.: PDF, 2015).

[326] 576 U.S. _____ (2015), 135 S. Ct. 2584, 192 L. Ed. 2nd 609, 2015 U.S. LEXIS 4250.

[327] Douglas Shearer, *Facing the Storm: A Commentary on Matthew 24 and 25* (Sacramento, CA: TribNet Publications, 2015), 144.

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1. The Hatred of ***Israel;***
2. Anti-Semitism;
3. Immorality;
4. Hostility against Christians; and since 1980,
5. The Birth and Rise of the Emergent Church Movement.[328]

Pastor Shearer further stated that since the beginning of the 1960s, the evangelical church had evolved through five distinct eras, each of which had been formed largely by the *play* between the previously mentioned seven interrelated trends that characterized both the lead-up to the tribulation (Matthew 24:7–8) and the tribulation itself:

1950s–mid-1960s:	Lethargy/routine
1970s:	Revival
1980s:	Demise
1990s:	Withdrawal into a defensive posture
2000–present:	Growing irrelevance[329]

Because of these trends, Pastor Shearer believed:

> With the little willingness on the part of *Church leaders* to acknowledge the deleterious impact of those changes, the result has been quite predictable: The Evangelical *Church* has continued to lose both its vitality and its relevance.[330]

So, the church today is

1. not being biblically educated,
2. wholly relying on emotions to bring people to Jesus Christ,
3. not following biblical prophecy,
4. going out of our culture, and ultimately
5. not following what the original languages truly mean (see no. 1).

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328 Ibid.

329 Ibid.

330 Ibid., 152.

To add to all this, there was an ecumenical retreat for both men and women called Tres Dias; for teens, it was called Vida Nueva. This author was invited on such a retreat through a local church in Pyeongtaek, South Korea. Its number just so happened to be the Sixty-Sixth Men's Tres Dias Retreat (May 18–21, 2017) with the theme "Put on the Full Armor of God." It was a four-day/three-night retreat (Thursday night, Friday, Saturday, and Sunday) without a watch or cell phone and no access to the outside world. I wanted to see for myself just what this was all about.

I drove to the church parking lot, where I left my SUV, and boarded the church bus with my bag for the weekend with another gentleman who was waiting. We still had our watches and cell phones at this point, so no worries. The retreat was about an hour away. As we drove up, there were men with bright-colored leys around their neck, some with guitars, singing a welcome song, which of course made me somewhat discombobulated. I was totally unsettled and unable to get a hold of my surroundings at first. There were other gentlemen there as well looking on in amazement as I did, so we grouped together and started chatting.

After the singing, the men who greeted us with song and open arms took our luggage to our rooms. All weekend long, we were served and waited on. We were never to do anything for ourselves, even get our own food. It was quite an unreal experience. Anyway, we were taken to eat dinner, where we were served, and there was a proctor/leader at each table to make sure that the conversation flowed and that everyone got to know each other, at least seven or eight men maximum. And of course, it was all you could eat.

Then we were escorted to the main room, the Royal Room, where all weekend (Friday, Saturday, and Sunday) activities would take place. The men in charge of this Tres Dias weekend introduced themselves, and then we introduced ourselves. It was at this time that our watches and cell phones were collected for the weekend. Surprise, surprise. Access to the outside world had been cut off so that you could "focus on your walk with God." I was mentally prepared for this as I had been forewarned. If one was forewarned of any situation, one can prepare mentally for it and survive it to the end.

Once they collected our possessions, we were escorted to our rooms for "quiet time," absolutely no talking with our roommate, but

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we could read our Bible and talk with God. Then we would go to bed. They would wake us up.

Day 2 started out with them singing "De Colores" in the hallway and bringing coffee and juice to our rooms. Fortunately, when the sun came up, my eyes opened as well, so I took a quick shower and waited on the bed for the next event to unfold, and it did. Once that occurred, we had fifteen minutes to make headway to the Royal Room for a short devotion on the three faces of Jesus Christ. We then broke for breakfast (all you can eat) and sat at different tables to get to know other men. By the way, we had to learn to sing "De Colores" loudly before each meal to gain access to the chow hall. This was nerve racking to say the least.

Then after breakfast, we were escorted to the Royal Room, where our name cards had been placed on round tables in groups of six. We named our table Benaiah, who trusted God to make the impossible possible. There were six tables in total—nice numbers.

We spent most of the day bonding, doing various artistic activities that required groupthink and competition among the six groups. All the men in the six groups got along quite well, which surprised the men in charge of the event. They made sure that we had plenty of food and our own special drink (no alcohol), such as iced tea and coffee, on hand for the whole weekend. This event was specially catered to each of us and our desires/wants/needs.

Additionally, over the three days, we had fifteen *rollos* (topics) presented by *rollistos* (clergy), as well as emotionally charged testimonies that would induce oneself to become emotional:

1. Ideals
2. Grace
3. The church
4. The Holy Spirit
5. Piety
6. Study
7. Sacraments
8. Action
9. Obstacles
10. Leadership
11. Environments
12. Life in grace

13. Christian community in growth
14. Reunion groups
15. The fourth day

Day 2, Friday evening, did not pass with little fanfare but was used as the lead-in to an emotional, mental "breakdown" on Saturday. For the grand finale, after "De Colores" and dinner, we were escorted into a candlelit dark chapel where low, cathedral-like, dark music was played for what they called "the reconciliation." Our chairs were arranged such that we faced one another. There was a heart-shaped piece of paper, a pencil, and rose under each of the chairs. After much banter from one end of the darkly lit chapel to the other, we were told to pray and write down our sins on our paper. Then a figure appeared in white carrying a cross, and we were told to follow him outside. He placed the cross upright against the wall, and we were instructed to nail our sins to the cross and to hold onto our roses. The Christ figure then took our sins off the cross and burned them. Then we held candles, sang a hymn, and walked away in silence. That was an interesting way to end day 2.

Day 3 started the same way as day 2. However, Saturday afternoon was spent as a therapy session with our leader, where I watched each man break down emotionally over his sins. To be honest, I almost lost it, but I kept my composure. We were then given communion by a "priest." Then afterward, to push the envelope even further, they gave each of us Tres Dias bags filled with letters from our loved ones, along with ecumenical books to read, such as Rick Warren's *The Purpose-Driven Life*, as well as some trinkets. I still had mine sitting on my shelf. Of course, that was used as an emotional tug on the heart. Then they brought in different speakers, who gave their testimonies and, of course, broke down emotionally about how Tres Dias changed their lives.

By Sunday morning, day 4, I was on a countdown to go home. I had had enough of the emotional/mental pressure to conform to the group or to break down in front of the others. I played nice and listened as instructed. Of course, they used the "Not Inspired Version" of the Bible, the most ecumenical Bible version one could use without offending anyone. Sunday morning opened up with chapel and the giving of flower bouquets to everyone, which I gave to my wife when I got home at 5:00 p.m. The afternoon passed by with

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"De Colores" and lunch and other activities and then wrapped up by four with pictures, goodbyes, and so on. Our watches and cell phones were returned to us, and I rode home with the friend of mine who sponsored me for the weekend. Wow, what a mind trip that was—Disorientation 101 and then mind control for the weekend.

In retrospect, the whole weekend was used to recruit us to serve in other Tres Dias weekends, as well as to start ecumenical Bible studies. We were to set aside all doctrines and join together as "brothers in Christ," no matter what our religious background was, including Catholic. Well, that was too much to ask as far as I was concerned. This was just another way of destroying the ecclesia of Jesus Christ.

When I got home, I ordered and read a couple of books on the subject of Tres Dias: Brian V. Janssen's *Cursillo: Little Courses in Catharsis* and Kristy Nabhan-Warren's *The Cursillo Movement in America: Catholics, Protestants, and Fourth-Day Spirituality.* I highly recommend that one read these books before entertaining the thought of going to one of these weekend retreats. Mrs. Nabhan-Warren's book was more of a history of the movement in America, whereas Pastor Janssen's book was an eyewitness account.

According to Brian V. Janssen:

> Cursillo is really "Little Courses in Catharsis." Or stated more fully, these weekend high experiences are largely dependent on universally applicable, manipulative, somewhat deceptive and not uniquely Christian psychological and physiological techniquesdesigned to wear down resistance and produce an emotional high/cathartic experience, which is then interpreted as a religious experience. While the short-term effects may be pleasant and desirable, the long-term consequences are mostly negative. And since these weekends have no Biblical warrant, they should be avoided.[331]

Pastor Janssen continued:

[331] Brian V. Janssen, *Cursillo: Little Courses in Catharsis* (Eugene, OR: Resource Publications, 2010), 7.

> What is Cursillo? Why is it so secretive and controversial? If it really does produce all the purported benefits, why has the whole church not embraced it?[332]

> The ultimate fruit of the weekend renewal experience lifestyle, the quest for "it," for emotional experience: a disappointing letdown that initiates a futile guest for more and more experience; a spoiling of the participant's expectations so that "real life," and especially the local church, pale by comparison; the production of an elitist "community" existing secretively in the midst of the churches; a regression to spiritual and emotional immaturity that makes one ill-equipped for the hard life of genuine discipleship; and, at the end of the road, a despairing dead end. Obviously, these are serious concerns.[333]

Pastor Janssen concluded his book with one final plea:

> And so, let me offer one final appeal to those who lead and sponsor these morally indefensible, spiritually distracting, perhaps even destructive weekends. Please go back to your local church, with all its flaws and failings, and rejoin the rest of us in serving Jesus Christ who is head of the Church. Please give up these shamefully manipulative practices and regain integrity in Christian ministry which focuses on the ministry of the word of God and not deceptive tricks. Take to heart the Apostle Paul's personal testimony of an honorable and upright service to Christ as according to I Thessalonians 2:3–4 and II Corinthians 4:2.[334]

In case, one is not completely convinced that we are in the age of Laodicea, here is a transcript of an interview of Dr. Billy Graham by Dr. Robert Schuller Sr. on April 21, 2007:

[332] Ibid.

[333] Ibid., 208.

[334] Ibid., 211.

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DR. SCHULLER: Tell me, what is the future of Christianity?

DR. GRAHAM: Well, Christianity and being a true believer, you know, I think there's the body of Christ which comes from all the Christian groups around the world, or outside the Christian groups. I think that everybody that loves Christ or knows Christ, whether they're conscious of it or not, they're members of the body of Christ. And I don't think that we're going to see a great sweeping revival that will turn the whole world to Christ at any time.

DR. SCHULLER: What I hear you saying is that it's possible for Jesus Christ to come into a human heart and soul and life even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

DR. GRAHAM: Yes, it is because I believe that. I've met people in various parts of the world in tribal situations that they have never seen a Bible or heard about a Bible, have never heard of Jesus, but they've believed in their hearts that there is a God and they tried to live a life that was quite apart from the surrounding community in which they lived.

DR. SCHULLER: This is fantastic. I'm so thrilled to hear you say that. There's a wideness in God's mercy.

DR. GRAHAM: There is. There definitely is.

Obviously, both of these gentlemen are in agreement with ecumenism, which is currently sweeping our planet.

This is the final result: the Babylonian church of Laodicea—the "church" of people's opinions. This is the *end* of the so-called church age. A second dark age has set in, only this time it is *voluntary*. We have the technology and resources to truly find out for ourselves what the Bible truly says, yet we use these same resources for personal gratification. Satan's intended purpose is to keep us occupied with

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ourselves, hence the iPhone, the iPad, the iWatch, and so on. Please remember the times in which we live.

Second Timothy 3:1–5 states:

> This know also, that in the last days, perilous times shall come. For men shall be
>
> 1. lovers of their own selves,
> 2. covetous,
> 3. boasters,
> 4. proud,
> 5. blasphemers,
> 6. disobedient to parents,
> 7. unthankful,
> 8. unholy,
> 9. without natural affection,
> 10. truce breakers,
> 11. false accusers,
> 12. incontinent,
> 13. fierce,
> 14. despisers of those who are good,
> 15. traitors,
> 16. heady,
> 17. high-minded,
> 18. lovers of pleasures more than lovers of God,
> 19. having a form of godliness, but denying the power thereof:
>
> From such turn away!

Does the true ecclesia of Jesus Christ really know what time it is? What will happen to this so-called Babylonian church? Will it actually be "raptured," or will the wicked (the tares) be taken and the righteous left behind? Who has been destroyed during the Flood of Noah? Who has been saved? Who has been destroyed during Sodom and Gomorrah? Who has been saved? Who has been considered righteous? Who has not been?

One must remember 1 Corinthians 10:11:

> Now all these things happened unto them [Israelites] for ensamples: and they are written for our

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> admonition, upon whom the ends of the world are come.

That means we better pay attention to the Old Testament because of the ramifications on the New Testament. Patterns . . . patterns everywhere. There is always a pattern to see.

So, when does the resurrection/*harpazo* happen, and who gets taken or left?

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CHAPTER 15

"AND HE SHALL SEND HIS ANGELS WITH A GREAT SOUND OF A TRUMPET, AND THEY SHALL GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS, FROM ONE END OF HEAVEN TO THE OTHER"

The term *harpazo* (Strong's no. G726, which means "to catch away, pluck, pull, take by force")[335] is used in Acts 8:39; 2 Corinthians 12:2, 4; 1 Thessalonians 4:17; and Revelation 12:5.[336] The other term that is associated with *harpazo* is *anabaino* (Strong's no. G305, which means "to arise, ascend up, climb, go grow, rise, spring up, come up")[337] and is used in Acts 8:31, 39; 10:4; 11:2; 20:11 and Revelation 4:1 and 11:12.[338] It is interesting that both Moses (physically) and John (in the spirit) have been commanded by Yahweh to *come up here* to receive instructions for Israel.

Paul states in 1 Thessalonians 4:13–18:

> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe

335 Strong, *The New Strong's Exhaustive*, G13.

336 Ibid., 180.

337 Ibid., G6.

338 Ibid., 210–11.

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> that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall:

1. Descend from Heaven with a shout,
2. With the voice of the archangel, and
3. With the Trump of God: and *then*:
4. The Dead in Christ shall "rise" first: *then*
5. *We* which are *alive* and *remain* shall be "caught up" *together with them in the clouds*,
6. to meet the Lord in the air: and so shall we ever be with the Lord.
7. Wherefore *comfort one another* with these words.

Where does one see the word *Heaven* in the above verses? Hmmm. Are we the greeting party that brings back our King to *His kingdom on earth on the last day*? Think about this: *if* the ecclesia were to be *harpazoed* before the wrath of God, why would Paul admonish the believers to "comfort one another with these words"?

John states in Revelation 4:1–2:

> After this I looked, and, behold, a door was opened in heaven: and *the first voice which I heard was as it were a trumpet talking with me*: which said, "Come up hither," and I will shew thee things which must be hereafter. And immediately, I was in the Spirit: and, behold, a throne was set in Heaven, and One sat on the Throne.

The most controversial issue that has concerned the Babylonian church throughout history has been the timing of the *harpazo*. On this issue alone, so-called Christians have tended to break fellowship with one another. With regard to the *harpazo*, there are four main views:

1. The pretribulation view
2. The midtribulation view
3. The prewrath view
4. The post-tribulation view

As to the topic of the rapture, Bible teachers such as Mark Hitchcock,[339] Thomas Ice,[340] Terry James,[341] Tim LaHaye,[342] Hal Lindsey,[343] and Chuck Missler[344] teach the pretribulation rapture, wherein the Babylonian church is secretly *raptured out* before the seven-year tribulation period begins. However, others such as Douglas W. Krieger,[345] Jacob Prasch,[346] and Joe Schimmel[347] believe in a prewrath rapture, wherein the Babylonian church is *raptured before* the wrath of God/Day of the Lord, while still yet others like Joel Richardson[348] believe in a post-tribulation rapture, wherein the Babylonian church is *raptured after* the tribulation period. According to Doug Krieger, there are still others who believe that everything will *pan out*.[349] These are all Bible teachers who are looking for a rapture of the righteous, but what if there were a rapture of the wicked instead? Where are the Bible teachers who teach that position? Well, they are few and far between. For example, I've only come across two: Pastor Sheldon Emry[350] and Stephen E. Jones.[351] From a Christian biblical point of view, who is right?

339 Hitchcock, *The End*, 121–204.

340 Thomas Ice, *2011 Pretrib Study Group —The Rapture in the 21st Century* (El Cajon, CA: Pretrib Research Center, 2011), DVD.

341 Terry James, *The Departure: God's Next Catastrophic Intervention into Earth's History* (Crane, MO: Defender Publishing, 2010), 365–74.

342 LaHaye, *The Rapture*, 27–45.

343 Lindsey, *The Late Great Planet*, 135–45.

344 Chuck Missler, *The Rapture: Christianity's Most Preposterous Belief* (Coeur D'Alene, ID: Koinonia House, 2010), DVD.

345 Krieger, *The Testimony of Jesus*, xv–xlii.

346 James Jacob Prasch, *Harpazo: The Intra-Seal Rapture of the Church* (Pittsburgh, PA: Moriel Ministries, 2014), Kindle Location 10008.

347 Joe Schimmel, *Left Behind or Led Astray?* (Simi Valley, CA: Good Fight Ministries, 2015), DVD.

348 Joel Richardson, *Islam and The End Times, Volume I* (Joel's Trumpet, 2013), DVD.

349 Krieger, *The Testimony of Jesus*, xix–xx.

350 Sheldon Emry, *The Rapture of the Wicked* (Self-Published).

351 Stephen E. Jones, *The Rapture of the Wicked* (Phoenix, AZ: Lord's Covenant Church, 1998).

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Pastor Joe Schimmel of Good Fight Ministries has produced a DVD titled *Left Behind or Led Astray? Examining the Origins of the Secret Pre-Tribulation Rapture*, in which he thoroughly examines the history of the beliefs of the church with regard to the Second Coming of Jesus Christ. In this DVD, Pastor Schimmel has shown that the pretribulation rapture has been created in the early 1830s as a result of demonic utterances by two teenage girls, Margaret McDonald and her friend Mary Campbell, and then taught by Edward Irving at his Albury Conferences and in his periodical, the *Morning Watch*, and eventually propelled by John Darby. This pretrib rapture theory has then been spread in the early 1900s through the Scofield Reference Bible and in the late 1900s by Hal Lindsey in his books *The Late Great Planet Earth* and *Countdown to Armageddon*. Currently, this theory is being propagated by Tim LaHaye and Jerry Jenkins in their fictitious *Left Behind* series.

However, Pastor Joe Schimmel has failed to trace the origin of futurism and the pretrib rapture to a Jesuit Catholic priest by the name of Francisco Ribera in 1590. With that being said, Walter Martin has this to say about the pretribulation rapture theory:

> The church fathers, the reformers, every great theologian in the entire history of the church, up until the last 140 years, believed that we (the church) would see the Antichrist. That we would be persecuted by him and that we would be delivered from him by the Second Coming of Jesus Christ. And you will not find the idea that we are going to escape the Antichrist until approximately 140 years ago when a fifteen-year old girl (Margaret McDonald) had a revelation. And that revelation was picked up by J. N. Darby, the founder of the Plymouth Brethren, and developed into a form of theology known as dispensational theology. The church, for 19 Centuries, never heard this doctrine, never believed it, and never preached it.[352]

[352] Joe Schimmel, *Left Behind or Led Astray? Examining the Origins of the Secret Pre-Tribulation Rapture (Full Script)* (Simi Valley, CA: Good Fight Ministries, 2015), 3.

Pastor Schimmel concurs:

> The early church fathers, Irenaeus (120–202); Justin Martyr (110–165); Tertullian (160– 225); Hippolytus (170–236); Cyprian (200–258); Victorinus (?–304), though not authoritative, are important because they resolutely confirm the fact that the early church understood that Jesus and the Apostles prepared the church to face the Antichrist and endure the Great Tribulation Period.[353]

And Pastor Schimmel concludes:

> The Pre-Trib Rapture doctrine was not taught by Jesus or the Apostles. Even top Pre- Trib leaders admit that there is not one clear Scripture teaching Pre-Trib in the Bible and that they further admit that it was not taught by the early church fathers. We have also discovered that the Pre-Trib teaching did not infect and spread throughout the church until the 19th Century. The whole eschatological Pre-Millennial Post-Trib construct of the early church was turned upside down in 19th Century Great Britain.[354]

It is interesting to note that even Charles Spurgeon, a contemporary of John Darby's in England and a post-tribulationist, rejected pretribulationalism and preached against both Irving and Darby, labeling Darby as *warped*[355] and his eschatology as one who "delights to fish up some hitherto undiscovered tadpole of interpretation, and cry it round town as a rare dainty."[356] Spurgeon, as well as fellow dispensationalists James Grant and George Muller, believes Darby to be ***a*** *dangerous despot.*[357] A. W. Tozer has this to say about pretribulationalism:

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353 Ibid., 31.

354 Ibid., 143.

355 Ibid., 101.

356 Ibid.

357 Ibid., 102.

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> Here is a doctrine that was not known or taught until the beginning of this Century [twentieth] and it is already causing splits in churches.[358]

It still does to this day.
Pastor Schimmel and Good Fight Ministries

> [m]aintain the historical eschatological position of the early church and that the Scriptures clearly teach that Jesus' return for His own and to the Earth is Post Tribulational (II Thessalonians 1:6–11; 2:1–11; Revelation 19:11–21) and Pre-Millennial (Revelation 19:11–21; 20:1–6).[359]

Remember, to the Hebrew and to the Israelite, prophecy is pattern; and as such, there have been many *rescues* throughout the Old and New Testaments before wrath, such as

1. Noah and his family from the Flood (Genesis 6–9).
2. Lot and his family from the destruction of Sodom and Gomorrah (Genesis 19).
3. The Exodus of the Israelites out of Egypt from Pharaoh (the book of Exodus).
4. Rahab and her family from the destruction of Jericho (Joshua 2).
5. Shadrach, Meshach, and Abednego from Nebuchadnezzar's fiery furnace (Daniel 3).
6. Daniel from the lion's den (Daniel 6).
7. The rescue of the apostles from the Sadducees (Acts 5).
8. The rescue of Peter from King Herod (Acts 12).
9. The rescue of Paul (like Rahab) (Acts 9) from the Pharisees in Jerusalem (Acts 23) and from the sea (Acts 27–28).[360]

According to James Jacob Prasch, the features of the pattern consistently contain the same characteristics and attributes:

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358 Ibid.

359 Ibid., 148.

360 Prasch, *Harpazo*, 61–146.

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First, each rescue narrative portrays the people of God coming under an excruciating pressure in increasingly dire circumstances where there is no way out except direct divine intervention. From the Exodus to the epic of Noah to the plight of Lot to the events of 70 A.D. to the Jericho rescue, each rescue of a corporate group of people shows God's people entering horrific tribulation and being removed from it just prior to an outpouring of divine judgment on their oppressors.[361]

Second, there is a cumulative period of preparation for the rescue that is divinely proscribed where those complying with the God-given plan for evacuation are removed while the others are not. This frequently contains a rejection of any hortatory efforts by those who are rescued to warn others by the popular culture and possibly even by some or many of those supposedly among their own ranks.[362]

Third, the predictive warnings by those finding divine favor are not simply rejected, but ridiculed. In Peter's Epistle, the promise of His Coming will be ridiculed even by those supposedly in the church just as the rescue of Sodom was dismissed as a joke by the sons-in-law of Lot.[363]

Fourth, there is a defined variety of elements which need to be in place in order to be rescued, most of which have some symbolic relationship to understanding the Word of God. There was the eating of unleavened bread in Sodom, the good or faithful servant in the Olivet Discourse giving the proper food at the proper time, and a similar eating of unleavened bread at the Exodus where the meal was to be ingested

361 Ibid., 162.

362 Ibid.

363 Ibid.

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hastily while those to be rescued were dressed and ready to leave.[364]

Fifth, there appears to be the factor of right fellowship as an ingredient for preparation for rescue. Hebrews 10:25 commands directly that fellowshipping together takes on an added importance as we see the day approaching. This is repeated throughout the narratives. Lot's family went to be in the house, Rahab's family were to be assembled at the window in the wall where the scarlet marker was, the Hebrews were to be gathered in their homes ready to move, and Paul warned of the consequences of those who leave the boat in Acts 27.[365]

A sixth feature of the rescues are Holy Spirit anointed leaders who understand what is coming and who, in the character of Maccabees in Daniel 11:33–35, comprehend what to do about it. It will be these who know their God and understand the times as Daniel predicts and who serve the proper food at the proper time.[366]

Seventh, it is not reasonable to negate the divinely inspired inclusion of so many rescue narratives in Scripture, particularly when Peter in his Epistles specifically indicates to us that such are included in the canon of Scripture as examples to us, and he states this with eschatological context and reference. Neither is it reasonable to observe so many uses of the ***Harpazo*** and individual ***Harpazo*** experiences in both Testaments, but especially in the New Testament without regarding that the Lord has placed them there for good reason. In each of these rescue narratives, we see a sense of recognition of the signs of the times in some way.[367]

364 Ibid.

365 Ibid., 163.

366 Ibid., 164.

367 Ibid., 165.

Eighth, each rescue story foreshadowing the ***Harpazo*** from the Old Testament is followed by another narrative telling the story of a new beginning. While we cannot establish Pre-Millennialism as a mandated requirement for rescue, it is not coincidental that the most cogent cadre of raptured believers are largely those of the Pre-Millennial persuasion whose perspective of the ***Harpazo*** is not focused on the mere escape from the destruction of the morally debased state of what exists, but rather the expectation of the restoration of a divinely controlled biosphere which will replace it. The ***Harpazo*** will not primarily be about what the faithful church escapes from but be more concerned with what it escapes to.[368]

Ninth, after the rescue of Noah, and his family, all of the other rescue narratives, even when involving "non-Jews," such as Rahab and her family, are events which take place with some relationship to what is happening with Israel and the "Jews." Becoming ***Harpazoed*** will likewise follow suit. The rescue of the faithful church, comprised of both "Jew" and "non-Jew," will be divinely coordinated in relationship to what is prophetically transpiring with the nation and people of Israel.[369]

Tenth, a final major recurrence in the rescue narratives prefiguring the ***Harpazo*** is that the people of God who are rescued are not immune from the pangs of tribulation preceding it. Both the ramifications of the early phase of divine judgment and the opposition the people of God received from the unbelieving afflict them, often severely. In each case, however, the same three assurances come into play.[370]

368 Ibid.

369 Ibid., 166.

370 Ibid.

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> First of all, their capacity to withstand it is related to their preparation for it ahead of time. Secondly, whether it be like the Maccabees receiving a little help or Simon helping Jesus to carry His cross, there is some decree of alleviation during the season of difficulty. Thirdly, is the divine assurance that they shall be rescued before the full thrust of divine judgment is outpoured and their suffering, no matter how traumatic, will not only wax shallow in comparison to the blessing and regard which awaits them, but will wax shallow in contrast to the plight of those who rejected their message of repentance and who persecuted them.[371]

In other words, all these rescues required a process of preparation for the flight that needed to take place in a harried manner to prepare for the rescue. The same will be true of the *harpazo.*

According to 1 John 2:18 and Hebrews 1:1, we are already in the last days because the *harpazo* and resurrection have already begun with the resurrection and ascension of Yahshuah. John even refers to the present ecclesia age in 1 John 2:18 as *the last hour.*

With that being said, Tim LaHaye of the *Left Behind* series has written a book called *The Rapture: Who Will Face the Tribulation?*[372] As anyone can tell from the title, LaHaye argues that the Babylonian church will be *mysteriously raptured* before the tribulation period/ Daniel's seventieth week, and he actually uses 1 Thessalonians 4:16–18 as the basis for his argument.[373] He further "emotionally defends the Pre-Trib position by arguing *against* the Mid-Trib and Post-Trib positions."[374]

On the other hand, Chuck Missler teaches academically that there are seven *harpazos* in the Bible:

1. Enoch (Genesis 4:12, Hebrews 11:5)
2. Elijah (2 Kings 2:1–11)

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371 Ibid.

372 LaHaye, *The Rapture.*

373 Ibid., 109.

374 Ibid., 103–33.

3. Jesus (Mark 16:19, Acts 1:9, Revelation 12:5)
4. Philip (Acts 8:39)
5. Paul (2 Corinthians 12:2–4)
6. The body of Christ (1 Thessalonians 4:17)
7. John (Revelation 4:1–2)[375]

Dr. Missler is correct with the exception of one, the body of Christ.

Jacob Prasch teaches the above as well, however minus the body of Christ. Prasch teaches that "John is that last of the types of the Raptures in the Bible, and that the command (*Anaba* in the Greek) will be personally heard by all."[376] Prasch also teaches:

> *The Transfiguration* was a type of *Resurrection* and *Rapture* in that Moses was *Resurrected* and Enoch was *Raptured*, and that Enoch and Methuselah were a type of *Rapture* and *Sudden Death*, and that it was a precursor as to how long man would live in the Millennium.[377]

So, the *harpazo* happens first, and then man lives to be almost a thousand years old again? So, where does the *harpazo* happen? *After* the tribulation but *before* the millennial reign of Christ? Or does the millennium begin in judgment? A rather interesting point.

Prasch goes on to list the six types of *harpazos* in the Bible:

1. Enoch, who walked with God (as we should every day!), and was not;
2. Elijah, who stopped the rain for 3½ years, which means that the Holy Spirit will be shut off from everyone (NO RAIN, i.e. a famine for the Word of God);
3. Jesus, who throughout the Gospels, teaches that:
   a. Justification is where the Father convicts us by the Holy Spirit to believe in the Son;
   b. Sanctification is where the Father sends the Holy Spirit to conform us into the likeness of the Son; and

375 Missler, *The Rapture*, DVD.

376 Prasch, *Harpazo*, Kindle Location 109.

377 Ibid., Kindle Location 603–736.

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c. Redemption is where the Father sends the Son to *harpazo* those who have His Spirit;
4. Philip was translated from Gaza to Azotus in Acts 8;
5. Paul was raptured up to the Third Heaven in II Corinthians 12:2–6; and
6. John in Revelation 4:1–2.[378]

We have the seen the types of rescues and raptures in the Bible. Now, what about the timing of the *harpazo*? In Matthew 24:29–31, Jesus states:

> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Paul, in 1 Corinthians 15:51–53, states:

> Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Paul also reiterates what Jesus teaches in the Olivet discourse of Matthew 24 and Mark 13 and the temple discourse in Luke 21 in 1 Thessalonians 4:13–18.

In conclusion, looking at the Bible from a Hebrew perspective, according to Prasch, the *harpazo happens here in Revelation 6:12–17*:

[378] Ibid.

> And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the Wrath of the Lamb: For the Great Day of His Wrath is come; and who shall be able to stand?

When does *a fig tree casteth her untimely figs*? Look at the *Strong's Concordance* translation of the Greek on MySword Bible app. It is that simple. Think springtime, perhaps another Passover event?

And according to Revelation 8:1, "And when He had opened the Seventh Seal, there was silence in heaven about the space of half an hour." Prasch concludes:

> The Seventh Seal, however, is not Tribulational, but rather unleashes the wrath of God following the Parousia. This is in direct fulfillment of the prophecy, He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee (Job 5:19).

Prasch believes that the rapture occurs in between the sixth seal and the seventh seal in Revelation 7:9, 13–14:

> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands…And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him,

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> Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Dumitru Duduman, a Romanian Christian who smuggled Bibles into eastern Europe and Russia in the 1950s–1980s, confirmed this in his lecture on his vision of the destruction of America, which can be seen on YouTube.[379]

According to Dr. Joye Jeffries Pugh, with regard to the Feast of Trumpets (the last trump):

> According to Jewish tradition regarding their Feast of Trumpets, two men were positioned on Jerusalem's walls to watch for the new moon. When they saw it, they would blow an instrument called a shofar. Upon hearing this trumpet sounding, everyone would stop what they were doing without hesitation and run as fast as they could to the temple. This important event was called Yom Teruah, the Hebrew's Feast of Trumpets. If a person did not drop everything and run, after a short time, the temple doors that were open to everyone would be closed. Once these huge temple doors closed, no one could get in. This is a parallel to Noah's door to the ark being shut so no one else could ever get in.[380]

> The Feast of Trumpets is important to understand as it clearly explains future events concerning the Rapture. Because this feast began at sundown, if anyone did not keep their lanterns full of oil, they would not be able to see how to get to the temple after dark. This feast correlates to Scripture found in Matthew 25 about

[379] Dimitru Duduman, "America Will Burn in 1 Hour (Prophetic Warning to America Mystery Babylon the Great)," YouTube, November 8, 2014, accessed July 1, 2015, https://www.youtube.com/watch?v=5RrkmgUxT0M.

[380] Joye Jeffries Pugh, *Beguiled: Eden to Armageddon, Volume I* (Mustang, OK: Tate Publishing & Enterprises, LLC, 2013), 369.

the ten virgins waiting for the bridegroom to come. Five were foolish and let their oil run out. Only the five wise virgins were received by the bridegroom as the other five were lost in darkness. This parable also supports additional Scripture found in I Thessalonians 5:5-6 concerning Christians being children of light and not of darkness. The children of light are taken, but the children of darkness are left with their king of darkness, Satan. When this separation occurs, the bride has been taken and there was silence in heaven: the calm before the storm just like in Noah's day which happened right before God unleashed his flood. Lines in the sand will have been drawn and the temple doors closed. God's seed time and harvest is over as His wheat has been separated from Satan's tares.[381]

Because the Feast of Trumpets occurs near sundown, it explains why Jesus said He would come as a "thief in the night" and "at an hour that no man knows" and that "sudden destruction" would befall them "like a woman in travail" and "they would not be able to escape God's wrath" according to I Thessalonians 5:2–3. Jesus referring to Himself as a "thief in the night" was not just a metaphor but based on a well-known Hebrew tradition of His time involving the high priest. Each night, Jerusalem's high priest checked on junior priests assigned to keep the brazen altar burning. These priests were commanded to never fall asleep, get drunk, distracted, or let the fire go out.[382]

The high priest making his rounds unexpectedly, became known as a "thief in the night" because if he found a priest asleep, he would take hot coals from the altar and place them on the sleeping priest's clothes. As these coals burned down to the priest's skin, he would wake up tearing his clothes off to keep from burning up. This would leave the priest standing naked

[381] Ibid., 369–70.

[382] Ibid., 370.

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and ashamed before the high priest and anyone else watching. Revelation 16:15 uses this Hebrew tradition to perfectly explain the catching away by Jesus as it states: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Christians watching who know the signs will be ready, but those believing in false peace and safety that are sleeping, drunk, bombed out on drugs, or without lamp oil will be lost for all eternity.[383]

Men positioned on the wall waiting to blow their shofar announcing the Feasts of Trumpets were not out there for days on end but knew the seasons and when to prepare for the possible time of the new moon. They were not caught off guard when it arrived as they were soberly watching and waiting. This parallels the catching away that will occur at the end of the tribulation right before God pours out His Final Great Wrath per Matthew 24:29.[384]

Can true believers almost know the time of the catching away? Yes, because true followers of Jesus can discern times and seasons based on Hebrew Tradition. They keep their oil lamps filled because they are children of light who will not be overtaken by "the day no man knows." Jesus will come as a "thief in the night" taking His valuable bride of believers and leaving unbelievers behind openly exposed as sinful to endure God's wrath.[385]

However, according to Michael T. Snyder, there are 101 key points to remember with regard to the rapture,[386] and the rapture takes place

[383] Ibid.

[384] Ibid., 370–71.

[385] Ibid., 371.

[386] Michael T. Snyder, *The Rapture Verdict* (n.p.: Self-Published, 2016), 238–52.

1. on the last day of human history (at the end of the six thousand years of human history),
2. on the Feast of Trumpets (Tishri 1 or 2), and
3. upon which the seventh trumpet judgment of Revelation will occur (i.e., the last trumpet).[387]

This is concurred by Mark Biltz,[388] Joseph Lenard and Donald Zoller,[389] Phil Richardson,[390] and T. W. Tramm.[391]

Yahshuah clearly states what happens in the parable of the wheat and the tares as found in Matthew 13:37–43:

1. He that soweth the good seed is the Son of Man;
2. The field is the World;
3. The good seed are the Children of the Kingdom;
4. The tares are the Children of the Wicked One;
5. The enemy that sowed them is the Devil;
6. The harvest is the End of the World;
7. The reapers are the Angels.

> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear.

387 Ibid.

388 Mark Biltz, *God's Day Timer: The Believer's Guide to Divine Appointments* (Washington, DC: WND Books, 2016), Kindle Location 791–1907.

389 Joseph Lenard and Donald Zollar, *The Last Shofar! What the Fall Feasts of the Lord Are Telling the Church* (Maitland, FL: Xulon Press, 2014), Kindle Location 156–5937.

390 Phil Richardson, *September 2021: The Signs and Appointed Feasts of Messiah from September 2015 to September 2021* (Lunar Matrix Publishers, 2015), Kindle location 103–4570.

391 T. W. Tramm, *The Coming Days of Awe: An End-Times Scenario Based on the Bible's Fall Feasts* (Self-Published, 2014), Kindle location 1262-1783.

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When does this happen? According to Yahshuah in John 6:39–40, 44, and 54:

> And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.
>
> And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up on the last day.
>
> No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.
>
> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Martha states this same fact with regard to Lazarus in John 11:24:

> I know that he shall rise again in the resurrection at the last day.

Yahshuah is very clear. Stay away from the *traditions of the elders*. *Do not be deceived*.

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CHAPTER 16

"BE YE NOT DECEIVED"

The majority of the prophecies in the books of Matthew, Mark, Luke, John, and Acts were spoken into existence by our Lord and Savior, Jesus Christ, in His discourses on the Mount of Olives and in the temple during His last week on the earth. Master Yahshuah, the *Mashiyach* (salvation is the Messiah), the only begotten Son of God, warned His ecclesia (i.e., the called-out assembly of believers in Him from the houses of Israel and of Judah) to *not be deceived*.

> Matthew 24:4 – "Take heed that no man *deceive* you."
> Mark 13:5 – "Take heed lest any man *deceive* you."
> Luke 21:8 – "Take heed that ye be not *deceived*."

The word *deceive(d)* is the Greek word *planao* (Strong's no. G4105), which means "to cause to roam from safety, truth, or virtue; to go astray, deceive, err, seduce, wander, be out of the way."[392] The Matthew/Mark account, popularly known as the Olivet discourse, was directed to the ecclesia in the last century on the earth, while the Luke account, known as the temple discourse, was directed to the church in the first century AD. However, with that being said, Yahshuah also made time-constrained caveats in Matthew 24:34 that "this Generation shall *not* pass, until *all* these things be fulfilled"; in Mark 14:30 that "this Generation shall *not* pass, till all these things be done"; and in Luke 21:32 that "this Generation shall not pass away, till all be fulfilled."

[392] Strong, *The New Strong's Exhaustive*, G71.

So Yahshuah was warning His ecclesia, both the first generation of Christians (first century AD) and the last generation of Christians (twenty-first century AD, that is, *us*), to *not be deceived* and that *this generation shall not pass until* the signs, as described in these discourses, were fulfilled. Per the Luke temple discourse, the destruction of Jerusalem in AD 70 was fulfilled as described by Yahshuah. According to Josephus's account of the Roman destruction of Jerusalem in AD 70, over 1.1 million Edomite Jews were killed (with hardly any Christians being killed), and 97,000 Jews captured. Why was this? Well, first-century Christians took Yahshuah at His word and *escaped* when they saw the signs as described by Yahshuah taking place, while the Edomite Jews, who rejected Yahshuah and ignored the signs and warnings, were subsequently killed.

To understand what was happening, this was Jesus Christ's last week on the earth. On Sunday, Jesus rode triumphantly into Jerusalem where He was proclaimed as the Messiah (Matthew 21:8–11, Mark 11:8–10, Luke 19:36–38, John 12:12–18). On Monday, Jesus cleansed the temple a second time, casting out the money changers and those who were doing business within the temple walls (Matthew 21:12–13, Mark 11:15–17, Luke 19:45–46). Jesus then took on Himself the right and authority to teach in the temple, coming into conflict with the priests and elders (Matthew 21:23–22:14), the Pharisees and Herodians (Matthew 22:15–22), the Sadducees (Matthew 22:23–33), and the Pharisees yet again (Matthew 22:34–36). As a result of this, on Tuesday, Jesus then condemned the false religions, the false religionists, the sacrificial system, the temple, Jerusalem, and Israel as a whole.

On Tuesday, Jesus spoke to the crowds and His disciples, warning about false religion:

1. False religion is a religion that claims to "sit" in the truth (Moses's seat).[393]

   The scribes and the Pharisees sit in Moses' seat. (Matthew 23:2)

2. False religion is a religion of hypocrisy.[394]

[393] Leadership Ministries Worldwide, *The Preacher's Outline and Sermon Bible, Vol. I* (Chattanooga, TN: Alpha-Omega Ministries, 2007), 519.

[394] Ibid., 519–20.

> All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (Matthew 23:3)

3. False religion is a religion of heavy burdens.[395]

> For they bind heavy burdens and grievous to be borne, and lay, them on men's shoulders; but they themselves will not move them with one of their fingers. (Matthew 23:4)

4. False religion is a religion of show, of display.[396]

> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the boarders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called to men, Rabbi, Rabbi. (Matthew 23:5–7)

5. False religion is a religion to be guarded against.[397]

> But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Matthew 23:8–12)

After condemning false religion, Jesus then turned His attention to the false religionists (i.e., the religious elite of His day) (which were only found in Matthew):

1. False religionists shut the door of heaven against seekers.[398]

395 Ibid., 520.

396 Ibid., 520–21.

397 Ibid., 521–22.

398 Ibid., 524–25.

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But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13)

2. False religionists use the guise of religion for greed, especially to steal from widows.[399]

   Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore, ye shall receive the greater damnation. (Matthew 23:14)

3. False religionists are missionaries who double the corruption of new followers.[400]

   Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Matthew 23:15)

4. False religionists mislead others; they are blind guides in oaths and commitments.[401]

   Woe unto you, ye blind guides, which say, Whosever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whoso shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. (Matthew 23:16–22)

5. False religionists stress the lighter commandments and neglect the more important ones.[402]

399 Ibid., 525.

400 Ibid., 526–27.

401 Ibid., 527–28.

402 Ibid., 528–29.

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Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. (Matthew 23:23–24)

6. False religionists are blind to real cleanness.[403]

   Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also. (Matthew 23:25–26)

7. False religionists disguise inner decay.[404]

   Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited- sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:27–28)

8. False religionists pride themselves in a godly heritage.[405]

   Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matthew 23:29–33)

403 Ibid., 529–30.

404 Ibid., 530–31.

405 Ibid., 531–32.

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9. False religionists reject and abuse many of God's messengers.[406]

> Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, *all these things shall come upon this generation*. (Matthew 23:34–36)

The term *woe* is the Greek word *ouai* (Strong's no. G3759) and is defined as "a primary exclamation of grief."[407] According to *The Preacher's Sermon and Outline Bible*:

> Woe means both wrath and sorrow, anger and pity. There is not a single English word to express what it means. It is a grieving denunciation; a sorrowful wrath; a pitying anger. It is a Godly threat.[408]

The term *hypocrites* is the Greek word, *hupokrites,* (Strong's no. G5273) and is defined as "an actor under an assumed character (stage-player), i.e. a dissembler (hypocrite)"[409] and the Greek word, *hupokrinomai*, (Strong's no. G5271) is defined as "to decide (speak or act) under a false part, i.e. dissemble (pretend)—feign."[410] According to *The Preacher's Sermon and Outline Bible*, the word, *hypocrites*, (*hupokrites*) is

> [o]ne who pretends, puts on a show, acts out something he is not. At first, the word simply meant one who replied or answered. Then, it came to mean acting, as actors play-acted the lines of a scene. Finally, the word was used in the worst sense: play-acting; pretending; one who wore a mask to hide his real self; one who

406 Ibid., 532.

407 Strong, *The New Strong's Exhaustive*, G64.

408 Leadership Ministries Worldwide, *The Preacher's Outline*, 524.

409 Strong, *The New Strong's Exhaustive*, G94.

410 Ibid.

> acted one way, but who was really another way; one who put one an outward show.[411]

The false religionists (i.e., the scribes and the Pharisees) were hypocrites in that

1. they acted as though they believed and loved God, yet they did not accept God's Son;
2. they pretended to be seeking God, but they were really seeking profession, esteem, recognition, honor, position, power, and security;
3. they showed a concern for the things of God, but they were really concerned with the things of this world;
4. they acted humble and helpful, but they were really full of pride, envy, possessiveness, selfishness, and covetousness;
5. they claimed to be ministers of God's religion, but they were really ministers of a man-made religion, a religion that honored man's ability to be good and to do enough good to become acceptable to God;
6. they professed God's Words, but they added to and took away from His Word.[412]

In other words, what Jesus said to the false religionists of His day went for the false religionists of today:

1. Hypocrites shall receive the greater damnation (Matthew 23:14).
2. Hypocrites are children of Hell (Matthew 23:15).
3. Hypocrites are fools, and they are blind (Matthew 23:17, 19).
4. Hypocrites are blind guides (Matthew 23:24).
5. Hypocrites are full of extortion and excess (Matthew 23:25).
6. Hypocrites are full of all uncleanness (Matthew 23:27).
7. Hypocrites are serpents, a generation of vipers (Matthew 23:33).
8. Hypocrites shall not escape the damnation of Hell (Matthew 23:33).[413]

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411 Leadership Ministries Worldwide, *The Preacher's Outline*, 525.

412 Ibid., 525–26.

413 Ibid., 526.

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As if that was not enough, Yahshuah then lamented and pronounced judgment on Jerusalem (the city of Yahweh) and Israel (the people of Yahweh):

> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Behold, your house is left unto you desolate*. For I say unto you, Ye shall not see Me henceforth, till ye shall say, *Blessed is he that cometh in the name of the Lord* (Matthew 23:37–39).

In this, Yahshuah stated:

1. the past sin of Jerusalem: persecution of God's messengers (v. 37),
2. the great love of Christ for Jerusalem: longed to gather the people under His care (v. 37),
3. the great sin of Jerusalem: rejection of the Messiah (v. 37),
4. the terrifying judgment on Jerusalem (vv. 38–39),
5. the glorious prediction: Jerusalem and Israel would proclaim the Messiah (v. 39).[414]

In Matthew 23:37, the great sin of Jerusalem was this:

> The people rejected God's only begotten Son. Note the words, ***ye would not***. He would have saved them, but they would not be saved. They heard Christ; they saw Christ; they were even able to touch Christ (I John 1:1), but they rejected Him. And their rejection was deliberate![415]

In Matthew 23:38–39, the terrifying judgment on Jerusalem was threefold:

1. Their house was to be deserted by God, "left in their own hands."[416]

[414] Ibid.

[415] Ibid., 535.

[416] Ibid.

The word, *house*, referred to their temple, their nation, and their lives. They wanted control of all, to do as they willed with their lives and possessions. Christ said that God would grant their wish. God's presence was going to depart their temple, their nation, and their lives, and He was going to leave all in their hands.

2. Their house was to be desolated. It was to be destroyed.[417]

   This would be a reference both to earthly judgment (the lack of God's presence) when Jerusalem was devastated by Titus in AD 70 and to eternal judgment (Hebrews 9:27).

3. They would thereafter be unable to see Christ.[418]

   a. They would not be able to see Him soon. He was departing the world, dying, and ascending into God's presence. They would not see Him again until He returned.
   b. They would continue to be blind and obstinate in their unbelief. They would not submit to Christ as the Messiah, the very Son of God. Therefore, they would be blinded as part of the judgment of God (Romans 11:7–10, 25).

These same three judgments would be applicable to us today—to every man and nation who walked in obstinate disbelief. As a result:

1. Yahweh would abandon them;
2. Yahweh shall destroy them; and as a result,
3. they shall be unable to see Christ.

Yahweh's love for His city and His people was perfectly demonstrated when He gave His only begotten Son, Yahshuah, who was without hesitation rejected.

417 Ibid.

418 Ibid.

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CHAPTER 17

"THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN"

After Master Yahshuah, the *Mashiyach*, pronounced judgment on the false religion and the false religionists of His day, He then turned around and pronounced judgment on the Edomite Jewish sacrificial system (i.e., the destruction of the temple):

> And Jesus went out and departed from the Temple: and His disciples came to Him for to shew Him the buildings of the Temple. And Jesus said unto them, *See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down*. (Matthew 24:1–2)

Yahshuah judged the false religions and the false religionists of His day, their sacrificial system, their city, and their nation and people. Yahshuah stated these prophecies in either AD 30 or AD 33, depending on which date you believed Yahshuah was crucified. The Romans under Titus Vespasian fulfilled these prophecies in AD 70, when they razed the city of Jerusalem to the ground and vanquished the nation of Israel by AD 135 because of the Bar Kokhba revolt. However, these prophecies were also fulfilled in AD 73, when Masada fell. Either way, forty years passed and were fulfilled. However, while this was fulfilled in AD 70 and AD 73, would there be a future fulfillment?

The discourse in Matthew 24–25 and Mark 13 takes place on the Mount of Olives. Why the Mount of Olives? Where is it, and why is it so special? According to the scientific findings of Dr. Ernest Martin found in Bob Cornuke's new book, *Golgotha: Searching for the True Location of Christ's Crucifixion:*

> It is important to note that the Tabernacle only had eastern gates. By using the Tabernacle as a standard, this points to the "gate" through which Jesus went to his crucifixion as being the east gate in the outer wall surrounding the Temple. Interestingly, this eastern gate was the same gate through which the major sin offerings and the Red Heifer were taken to Olivet. The roadway through that eastern gate was designed specifically by the Jewish authorities to lead directly to the altar "outside the camp" where the Red Heifer was burnt to ashes. Early Jewish Christians were keenly aware of these ritualistic connections of the sin offerings with the death of Jesus. Geographically, these historical and Biblical texts about His crucifixion direct us to Olivet.[419]
>
> Furthermore, this Red Heifer altar was located just "outside the camp" which was at least 2,000 cubits East of the Hall of the Sanhedrin then situated at the Chamber of Hewn Stones in the Temple, located on the left side of the Altar of Burnt Offer (Middoth 5:4; Sanhedrin 11:2; Yoma 25a). Indeed, just before Jesus was crucified, He was actually condemned to be executed while He stood before the Sanhedrin in the Chamber of Hewn Stones on the Temple Mount (see Shabbath 15a and Rosh ha-Shanah 31a, b). Since it was then the Passover season, the chief priest (the president of the Sanhedrin who was Caiaphas) and his deputy (Annas, the Sagan) were required to be resident in their quarters within the precincts of the Temple. They were then living in their official "houses" which were located in the Temple

[419] Bob Cornuke, *Golgotha: Searching for the True Location of Jesus Christ's Crucifixion* (Coeur D'Alene, ID: Koinonia House, 2016), Kindle Location 1978.

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compound itself (Middoth 5:4); Encyclopaedia Judaica iii.991). This is when the top priestly authorities left their own private houses (no doubt located on the aristocratic southwest hill of Jerusalem) and they took up residence within the Temple itself.[420]

There were special times in the Jewish ecclesiastical year when residence within the Temple was essential for the High Priest and his deputy. For the seven days prior to offering the Red Heifer, the High Priest had to stay in his Temple "house" called the "House of Stone" (Parah 3:1). For the seven days prior to the Day of Atonement, the High Priest had to reside within his "house" on the Temple Mount (Yoma 1:1). Though Josephus did not mention the Temple residency of the priests, he did state that such attendance at the Temple was a requirement for weekly Sabbaths, new moons, and annual festivals (War V.230). Since Jesus was judged by the Jewish authorities at the Passover season, Caiaphas and Annas were not at their private homes during Jesus' interrogation. Jesus was judged by the chief priests and condemned by the Sanhedrin while all parties were within the Temple enclosure. From the Christian point of view, this meant that Jesus was judged to die in His own Father's house. He was sentenced to die "in the presence of God" who symbolically dwelt in the Holy of Holies.[421]

After His judgments by the Sanhedrin on the Temple Mount, Jesus was then taken a short distance to the Northwest part of the Temple courtyard where there was a stairway that led to Fort Antonia where Pilate was amongst his troops. Being at Antonia during Passover provided Pilate with a personal command over his resident army in order to properly control the festival crowds in Jerusalem, and especially those within the Temple precincts. After interrogating Jesus,

[420] Ibid., Kindle Location 1978–86.

[421] Ibid., Kindle Location 1986–99.

Pilate washed his hands of the matter. Jesus was then led out of Fort Antonia and through the East Gate of the Temple (which was also the East Gate of Jerusalem) and taken over the two-tiered arched bridge of the Kidron Valley to the summit of Olivet near where the Red Heifer was sacrificed—a prominent area in Jerusalem.[422]

This Eastern area where Jesus was executed was famous for another reason. Jesus was actually crucified in the official area of Jerusalem that was designed for the execution of criminals and in the region that the Jewish authorities believed was the symbolic place where the whole world would one day be judged by God. This was the area directly East of the Temple but located "outside the camp" of Israel (Numbers 15:35). The limits of the camp were determined, in the time of Jesus, to be a radius of 2,000 cubits (near 3,000 feet) from the court of the Sanhedrin in the Temple (Rosh ha-Shana 2:4, see also Sanhedrin 1:5 and Shebuoth 2:3 for the authority of the Jewish Supreme Court to set the limits of the camp). This factor alone disqualifies the present sites of the Church of the Holy Sepulchre and the Garden Tomb from being the place of Jesus' crucifixion (even though outside the walls) because both sites were within the official region of the "camp."[423]

The Biblical examples for judicial sentencing of people for their criminal acts in the time of Moses, show they took place of the East side of the Sanctuary. Women accused of adultery were brought for judgment "before the Lord," that is, to the East entrance of the Sanctuary (Numbers 5:16–31). The two sons of Aaron were judged "before the Lord" on the East side of the Sanctuary (Leviticus 10:1–7). Korah and his Levites

[422] Ibid., Kindle Location 1999–2010.

[423] Ibid, Kindle Location 2010–22.

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were also punished East of the Tabernacle (Numbers 16:41–50).[424]

It was important for official judgments to be rendered, and executed, East of the Temple. This allowed the judgments to be made "in the presence of God," who figuratively faced East from His Sanctuary. Because of this, both the Sanhedrin and the lesser courts at Jerusalem, in the time of Jesus, were located in the Temple to the East of the Holy Place (Cohen, Everyman's Talmud, 299). It was reckoned that while God was symbolically sitting in the Holy of Holies, He could watch the proceedings going on in the law courts. God supposedly faced East while sitting on His Temple throne. Thus, God, in a figurative way, had a panoramic view of all the ritualistic and judicial duties of His people which were being conducted East of the Sanctuary. This allowed all ceremonies (both religious and secular) to be done "in the presence of God." It is remarkable that many textbooks written by Christian theologians fail to mention the importance of this Eastern area in this regard nor do they show the location of the altar "without the Sanctuary" (Ezekiel 43:21) where the Red Heifer was sacrificed and where the Day of Atonement sin offerings were burnt.[425]

This Eastern location was also significant in judicial matters involving capital crimes. Moses demanded that the place of executions had to be "outside the camp" (Numbers 15:35–36). All ritual sacrifices were offered East of the Sanctuary and in full view of God who figuratively dwelt in the Holy of Holies, and the prime sin offerings were burnt "outside the camp" at the summit of Olivet. And in Jewish practice, heinous criminals were required to be their own "sin offerings" in paying for their sins (without having the

[424] Ibid, Kindle Location 2022.

[425] Ibid, Kindle Location 2022–32.

benefit of an animal sacrifice as a substitute) (Cohen, Ibid., 317).[426]

The Bordeaux Pilgrim in 333 A.D. said that at the Southern summit of Olivet there was a small knoll or hillock (called in Latin a monticulus). In the time of David, this region was known as "the Rosh" (that is, "the head") (II Samuel 15:30), and remarkably the Hebrew word "Golgotha" also means "head" or "skull."[427]

There are numerous historical reasons for selecting Olivet as the place of Jesus' crucifixion. In the recently translated Temple Scroll, Yadin pointed out that all people bearing religious defilements, which prevented them from entering the holy city or the Temple, were directed to stay East of the ideal Sanctuary region mentioned in the scroll (Yadin 177). Evil and defiled people (sinners) were kept East of Jerusalem, in order to prevent any "winds of evil" from flowing over the holy city from the West. This is one of the reasons the sin offering of the Red Heifer and those of the Day of Atonement (which were to atone for sins) were burnt to ashes in this Easter area "outside the camp" (Leviticus 4:21; 16:27). Yadin suggested that a part of this Eastern region, which had been put aside for defiled persons, was even referred to in the New Testament, i.e., Mark 14:3.[428]

Since all sin offerings were sacrificed (or "executed") East of the Holy Place of the Temple, and the most important ones were sacrificed further East at the Red Heifer altar on Olivet, this Easterly region of the Temple became known as the place where God dealt with sin—where all the sins of the world will be judged. This is one reason why the Kidron Valley, separating the Temple from the Mount of Olives, became known as the Valley of Jehoshaphat (the valley where

426 Ibid., Kindle Location 2032–41.

427 Ibid., Kindle Location 2052.

428 Ibid., Kindle Location 2052–62.

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"God judges"). Even to this day, Jews, Muslims, and Christians consider the summit and Western slope of Olivet as the ordained place where God will judge all people for their sins. Charles Warren, in Hasting's Dictionary of the Bible, listed over fourteen Christian authorities (from the Deaux Pilgrim onward) who attested to this belief (II.562). This is why it was important from the Christian point of view that Jesus died in this Eastern region, which was reckoned the judgment place for all mankind. For Jesus to be judged as dying for the sins of all mankind, Christians thought He had to be judged in the place where all mankind were designed to be judged for sins. The Hebrew word for the altar where the Red Heifer was burnt to ashes is miphkad (see Ezekiel 43:21). This word means "muster" or the place where people "congregate" or "gather together." And in traditional teaching, it was at or near this site on Olivet where all mankind would "congregate" to be judged. This teaching can be seen in the New Testament itself. When the Son of Man returns with all His angels, He shall sit on His glorious throne and He will then "gather together" before Him for judgment all the nations of the world. Those selected to be on His right hand will go into the Kingdom of God, while those on His left will go into the fire of perdition (Matthew 25:31–36). The geographical features of this teaching of Jesus (from the Jewish point of view in the first century) shows Jesus sitting on His glorious throne (which was in the Sanctuary of the Temple) and all the nations were then depicted as gatherings to the Western slope of the Mount of Olives to face Him for judgment. This allowed them to be judged "in the presence of Jesus." The Book of Revelation also spoke of the wicked being tormented in the presence of the holy angels and in the presence of the Lamb (Revelation 4:10). To be judged "in the presence of God" while He sits on His throne locates these individuals at the summit or on the Western slope of the Mount of Olives. Again, this is why even

to Christians, the region of the Kidron Valley became known as the Valley of Jehoshaphat— the place of God's judgment.[429]

Conversely, the present Church of the Holy Sepulchre, as well as the Garden Tomb, are located West and North of the Temple. These sites were in no way areas of judgment, as was Olivet and its Western slopes. These sites are further disqualified, though they were outside the Western and Northern walls of Jerusalem, because they were still located within the 2000 cubits' zone of "camp of Israel" as measured from the Sanhedrin located in the Temple . . . When Eusebius first heard in 326 A.D. that Constantine and his mother were selecting a Venus Shrine as the site of the crucifixion and resurrection of Jesus, he stated that such was "contrary to all expectation" (Life of Constantine 111.28). At the dedication of the "Holy Sepulchre" in 335 A.D., Eusebius requested Constantine to inform the assembled bishops his reasons for building that church, "The reasons were SECRET to us (Eusebius and the bishops), but known TO YOU ALONE . . . which caused YOU to RAISE UP this sacred edifice" (Oration of Eusebius, XVIII). There were no historical documents or traditions which were retained by Christians at Jerusalem to support his advisors. The early church historian, Sozomen, felt that historical records were not necessary when visions and dreams presented the "real facts" to the Christ world (History 11:1).[430]

Eusebius showed, in his works written before 326 A.D., that Jesus was actually crucified on what he called the symbolic "Mount Sion" for Christians. Three times in his Proof of the Gospel (I.4; VI.13; IX.14). he identified the Christian "Mount Sion" as being where Jesus spent most of His time when He was in the area of Jerusalem

[429] Ibid., Kindle Location 2062–82.

[430] Ibid., Kindle Location 2082–91.

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> and that spot was on the Mount of Olives (Mark 11:1; Luke 21:37; 22:39; John 18:2). Eusebius also said the Shekinah left Mount Moriah and went Eastward to abide on this Christian "Mount Sion" that was located "adjacent to" or "opposite" Jerusalem and the Temple Mount—an apt geographical description of the Mount of Olives (Proof of the Gospel, I.4; VI.18). To Eusebius, Olivet was where the New Covenant began when the Temple veil tore in two (VIII.2). Eusebius even stated that the Christian church was founded on Olivet (VI.18) and Jerome reiterated the same belief (Letter CVIII.12). And in his commentary on Isaiah (written before 326 A.D.), Eusebius made the plain statement that the new "Mount Sion" (Olivet) was actually the site of the legitimacy. It was selected because of the dreams, visions and supposed miraculous signs associated with Constantine and crucifixion and resurrection of Jesus (Isaiah 2:1–4; see Walker, Holy City, Holy Places? pp. 302, 305).[431]

Dr. Ernest Martin then goes on to state:

> The general area of Silwan and the Mount of Olives, by early Jews, was known as the "Mountain of Anointing," (That is in the "Mountain of Messiah" or the "Mountain of Christ" through the Greek.[432]

It is important to note that Bob Cornuke, in his book *Temple: Amazing New Discoveries That Change Everything about the Location of Solomon's Temple*, stated that "the Temples of Solomon and Herod were located in the City of David" (*not* where the local Temple Mount is believed to be located).[433] In other words, the *Western Wall* (i.e., the *Wailing Wall*) is not a part of either temple; it is actually a part of the Roman fortress Anatolia. *Yahshuah is correct yet again.*

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431 Ibid., Kindle Location 2091–100.

432 Ibid., Kindle Location 2442.

433 Bob Cornuke, *Temple: Amazing New Discoveries That Change Everything about the Location of Solomon's Temple* (Charlotte, NC: Lifebridge Books, 2014), Kindle Location 127–3230.

CHAPTER 18

"I AM COME IN MY FATHER'S NAME, AND YE RECEIVE ME NOT: IF ANOTHER SHALL COME IN HIS OWN NAME, HIM YE WILL RECEIVE"

The Lord Jesus Christ, as revealed through the scriptures, is God the Father in eternity, manifested to man in time, thus making Jesus Christ the Creator of all things and the One to whom all things are to be made subject. He is "the Lamb without spot" who has come to redeem His people. Jesus is His name, and "the Christ," which means "the Anointed One," is His title.

The Bible warns about "another Christ" and "another Gospel." However, people seem to think that setting aside core doctrines and values in the name of unity will fix all the problems in the world. Tolerance is the enemy of truth, and when tolerance is sought, truth is the first casualty. One has to be careful not to have fellowship with any forms of any false Christs, as well as anyone who promotes unity in diversity. Below is a list of thirty-two popular "Christs," which are different from the Lord Jesus Christ as revealed in the Bible, by Arnold E. Kennedy.[434] The last "Christ" on this list is the most dangerous as it is the least obvious.[435]

[434] Arnold E. Kennedy, *Unity in Diversity? Or Which Jesus Should We Love?* (Queensland, Australia: Self-Published, PDF).

[435] Ibid.

1. The *Jesus who is not God*, that is, the Lord God Almighty revealed in the flesh.
2. The *possibility Jesus* of the Crystal Cathedral with Robert Schuller and Norman Vincent Peale.
3. The *Mormon Jesus*, who is a polygamist with many children after the flesh.
4. The *modernist Jesus*, who is not born of a virgin.
5. The *Masonic Jesus*, who denies what Jesus says about "sware not at all" but instead demands terrible oaths.
6. The *Unitarian Jesus*, who is not God.
7. The *Universalist Jesus*, who will not allow anyone of Israel or anyone else to go to Hell.
8. The *prosperity Jesus*, who has come to make people wealthy in money and goods.
9. The *laughing Jesus*, who "slays" people with his spirit and causes them to laugh uncontrollably and to stagger like drunken men, even if they are unrepentant and living in open sin.
10. The *self-esteem Jesus*, who has never condemned man as a sinner and who has come merely to build up their self-image.
11. The *revolutionary Jesus*, who is the founder of the political liberation theology.
12. The *Latin Jesus*, who is one with Voodoo and witchcraft and is always shown as a baby or as being still on the cross.
13. The *Hare Krishna Jesus*, who can take the form of an image of Krishna to be prayed to.
14. The *Muslim Jesus*, who is an ordinary prophet among other prophets.
15. The *Hindu/world church/ecumenical Jesus*, who is one of the many ways to the Father.
16. The *Jesus of one's own imagination* of those who live in a world of make-believe fantasy.
17. The *feel-good Jesus*, who can be psyched up in a meeting but from whom all feelings are lost the next day.
18. The *pop-up Jesus* of those who say, "Behold, He is here. Behold, He is there," and who run about looking for "spiritual'" experiences.
19. The *revival/show-us-miracles Jesus* of *an evil generation; they seek a sign*, whose followers pray for everyone else but God's people to be revived.

20. The *Promise Keepers' Jesus*, who believes that racial integration will solve the world's racial problems.
21. The *homosexual Jesus* as he is portrayed by some modern writers.
22. The *free-love Jesus*, who is supposed to have had several wives.
23. The *stupid Jesus*, who thinks he is God.
24. The *broad-minded Jesus*, who "loves the sinner but hates the sin."
25. The *tolerant Jesus*, who tolerates the doctrine of Balaam and allows Jezebel into the church (Revelation 1:14, 20).
26. The *lenient Jesus*, who is not a bit like that in the letters to the seven churches.
27. The *new age Christ*, which is the lord Maitreya, the god of the new age, who calls himself Jesus or the Christ.
28. The "*March for Jesus*" *Jesus*, who marches with Roman Catholics, Mormons, cults, and any of the others above.
29. The *wafer Jesus*, who is worshipped and crucified afresh in the blasphemy of the Roman Catholic Mass, who shows his presence by a light in a box in the church. The Bible says "pray not" for those who worship the queen of Heaven. These belittle the Lord Jesus Christ by saying that Mary is a mediator between God and man.
30. The *choose me Jesus*, who does not accept "You have not chosen Me, but I have chosen you."
31. The *every race Jesus*, who does not accept "I am not sent but to the lost sheep of the House of Israel."
32. The *popular church Jesus*, who does not demand allegiance, commitment, or obedience to God's commandments and one that does not understand that we have to "be dead with him" (2 Timothy 2:10–11) in order that "they may obtain the salvation which is in Christ Jesus with eternal glory." Possibly, the most important item of unbelief is in what the true Jesus Christ says, "If you love Me, keep My Commandments." In doctrine, the popular church campaigns against keeping *the commandments of God*.

Mr. Kennedy asks the question "Can we indulge in compromise with 'False Christs,' with 'Another Gospel,' 'Another Spirit,' and 'Another Jesus'?"[436] The answer is found in 2 Corinthians 11:4, 14–15:

[436] Ibid.

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> For if he that cometh preacheth *another Jesus*, whom we have not preached, or if ye receive *another spirit*, which ye have not received, or *another Gospel*, which ye have not accepted, ye might well bear with him. *For such are false apostles, deceitful works, transforming themselves into the apostles of Christ.* And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

The Bible says *absolutely not.*

Mr. Kennedy then asks another question, "Can we fellowship with those who follow any of the 'Christs' above and expect our reward?"[437] That answer is found in 2 John 7–9:

> For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

The Bible also says *absolutely not.* The Bible clearly states that "[t]his is a deceiver and an antichrist."

According to *The Complete Word Study Dictionary: New Testament*:

> ***Antichristos*** (#G500)*;* gen. ***antichristou****,* masc. noun from *anti* (#G473), instead of or against, and *Christos* (#G5547), Christ, anointed. Antichrist, literally an opposer of Christ or one who usurps the place of Christ, found only in John's Epistles and collectively meaning all who deny that Jesus is the Messiah and that the Messiah is come in the flesh (I John 2:18, 22; 4:3; II John 1:7). We do not know exactly whom John

[437] Ibid.

had in mind, but most probably Jewish opposers to the Messiahship of Christ. It occurs nowhere else in the NT. Paul's reference to the same person is called "the man of sin," "son of perdition," "wicked one" (***anomos*** [#G459], lawless) as in II Thessalonians 2:3, 8. He is the one opposing Christ (***antikeimenos*** [#G480]) as in II Thessalonians 2:4, asserting the fulfillment of God's Word in himself and therefore, seeking to establish his own throne. ***Antichristos*** (Matthew 24:24; Mark 13:22) is to be distinguished from ***pseudochristos*** [#G5580], a false Christ, the ***antichristos*** does not deny the existence of Christ, but takes advantage of the fact of the expectation of the appearance of Christ. He thus deceives the people in believing that he is "the Christ," whereas, the antichrist denies the existence of the true God.[438]

In the OT, we have the intimation of someone who will be opposed to the Lord and His anointed (Psalm 2; Ezekiel 38; 39; Zechariah 12–14; see Daniel 7:8, 20f.; 8:24; 11:28, 30, 36f., which read in conjunction with II Thessalonians 2:4 and Revelation 13:1–8).[439]

In His Olivet Discourse, our Lord warns against "the false Christs" and "the false prophets" (Matthew 24:24; Mark 13:22).[440]

In II Thessalonians 2:1–12, Paul asserts that, before the day of Christ (the day of the rapture of the Church described in I Thessalonians 4:13–17), there must come first an apostasy or a standing off, and the man of sin, the Antichrist, will be revealed. He will sit in the new temple yet to be rebuilt under his own direction during the first three and one- half years of the seven-year period of the tribulation. He will demonstrate great satanic power and will perform signs and lying

438 Zodhiates, *The Complete Word Study*, 196.

439 Ibid.

440 Ibid.

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> wonders. The Lord will slay this Antichrist at His Second Coming (Revelation 20:10). In I John 2:18, attention is drawn to the antichrists already existing and working against Christ, but the real Antichrist, whose coming was erroneously expected by the early Church was not included here (see I John 2:22; 4:3; II John 1:7).[441]
>
> Revelation 17:8 refers to the beast, which should be connected with the beast of Daniel 7– 8. He claims and wins respect equal to that of God and makes war on God's people. He rules for three and one-half years over the earth and is finally destroyed by the Lord in a great battle.[442]
>
> Syn.: *pseudochristos* (#G5580), a false Christ.[443]

According to *Calmet's Dictionary of the Holy Bible:*

> **Antichrist**, the name of that Man of Sin, who is expected to precede the second coming of our Saviour; and who is represented in Scripture, and in the Fathers, as the epitome of every thing impious, cruel, and abominable. To him is referred what the prophets have said of Antiochus Epiphanes, of Gog and Magog, of the Son of Perdition, and of the Man of Sin, mentioned by Paul, which many have applied historically to Nero. For it may be said, that Nebuchadnezzar, Cambyses, Antiochus Epiphanes, and Nero, were so many antichrists, or forerunners of antichrist. John informs us, that in his time there were many antichrists; meaning heretics and persecutors, I John 2:18. But antichrist, the true, real antichrist, who is to come before the universal judgment, will in himself include all the marks of wickedness, which have been separately extant in different persons, his

441 Ibid., 196–97.

442 Ibid., 197.

443 Ibid.

types, or forerunners. Paul in II Thessalonians 2:3–4 says, "That this man of sin, this son of perdition, this enemy of God, shall exalt himself above all that is called God, or that is worshipped; so as to sit in the temple of God, showing himself that he is God."[444]

A tradition seems to have been received among the ancients, that antichrist should be born of some Jewish family, and of the tribe of Dan. The most ancient commentators on the Revelation were of opinion, that John's omission of the name of Dan, in his enumeration of the tribes of Israel, (Revelation 7:5) proceeded from his foreknowledge, that antichrist should arise from this tribe. And how should he arise from this tribe since the Jews dwell no longer in Judea, or, at least, are no longer masters of that country? Why, he will come, say these fathers, from the other side of the Euphrates, from Babylonia, where some suppose that the remainder of the ten tribes (and in particular of the tribe of Dan) subsists still. This opinion followed by almost all who have written since Jerome, in whose time it was common. As to the parents of antichrist, interpreters are not agreed. Some think his father will be a devil, and his mother some corrupt woman; others think, that antichrist will be himself a devil incarnate. Hilary thought that Satan would appear in the person of antichrist, and endeavor to persuade the world that he is God, by working false miracles. As our Lord was born of a virgin, says Hippolytus, so will antichrist boast of having derived his birth from a virgin also; but, whereas the Son of God took upon him real flesh, antichrist, says that author, will assume only the appearance, the image, or phantom of flesh. Chrysostom, Theodoret, Theophylact, and others, hold that antichrist will be a

[444] Edward Robinson, *Calmet's Dictionary of the Holy Bible* (Boston, MA: Crocker and Brewster, 1832).

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real man, though an agent of Satan, in exercising his cruelty and malice against the faithful.[445]

It remains to state some ideas as to the dominion of antichrist. It has been supposed by some writers, that he will be born in Babylonia—that he will there lay the foundation of his empire—that the Jews will be the first to declare for him, to acknowledge his dominion, and to enjoy the principal employments in his government. He will win them by his delusion, his false miracles, and by all the appearances of goodness, piety and clemency; so that this unhappy people will take him for their Messiah; and will flatter themselves with the expectation of seeing the kingdom of Israel restored by his means to its former splendor. After he has subdued Egypt, Ethiopia, and Libya, say the same authors, he will march against Jerusalem, which he will easily conquer,—and there establish the seat of his empire. Gog and Magog will then oppose him; he will give them battle, and defeat them without difficulty, in the midst of Palestine; see Ezekiel 37, 38. After this, he will direct all his endeavors to the destruction of Christ's kingdom, and the persecution of Christians: he will exalt himself above all that is called God, or that is worshipped; so that he, as God, shall sit in the temple of God; (II Thessalonians 2:4) in the temple of Jerusalem; which he will rebuild. Some of the ancients believed, that he will be seated in the churches of Christians, (the temples of God,) and there receive the adoration of great numbers of apostates, who will renounce the faith of Christ. Scripture does not mention the duration of antichrist's kingdom: but in several places, it seems to allow three years and half, for the continuance of his persecutions: at least it assigns three years and a half, for the persecutions of those who are considered as figures of antichrist.[446]

[445] Ibid.

[446] Ibid.

According to *Smith's Bible Dictionary*, the word *Antichrist*

> is employed by the Apostle John alone, and is defined by him in a manner, which leaves no doubt as to its intrinsic meaning. With regard to its application, there is less certainty. In the first passage—I John 2:18—in which it occurs, the Apostle makes direct reference to the false Christs whose coming, it had been foretold, should mark the last days. In v. 22, we find, "he is antichrist, that denieth the Father and the Son;" and still more positively, "every spirit that confesseth not that Jesus Christ is come in the flesh is of antichrist." Compare II John 7. From these emphatic and repeated definitions, it has been supposed that the object of the Apostle in his First Epistle was to combat the errors of Cerinthus, the Docetae, and the Gnostics, on the subject of the Incarnation. (They denied the union of the divine and human in Christ.)[447]
>
> The coming of Antichrist was believed to be foretold in the "vile person" of Daniel's prophecy, Daniel 11:21, which received its first accomplishment in Antiochus Epiphanes, but of which the complete fulfillment was reserved for the last times. He is identified with "the man of sin, the son of perdition." II Thessalonians 2:3. This interpretation brings Antichrist into close connection with the gigantic power of evil, symbolized by the "beast," Revelation 13, who received his power from the dragon (i.e., the devil, the serpent of Genesis), continued for forty and two months, and was invested with the kingdom of the ten kings who destroyed the harlot Babylon, Revelation 17:12, 17, the city of seven hills. The destruction of Babylon is to be followed by the rule of Antichrist for a short period, Revelation 17:10, to be in his turn overthrown in "the battle of that great day of God Almighty," Revelation 16:14, with the false prophet and all his followers. Revelation 19.

[447] Smith, *A Dictionary*, 43.

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> The personality of Antichrist is to be inferred, as well as from the personality of his historical precursor as from that of him to whom he stands opposed. Such an interpretation is to be preferred to that which regards Antichrist as the embodiment and personification of all powers and agencies inimical to Christ, or of the Antichristian might of the world.[448]

According to *Vine's Complete Expository Dictionary*, the term

> ***Antichristos***, in the Greek, can mean either "*against Christ*" or "*instead of Christ*," or perhaps, combining the two, "*one who, assuming the guise of Christ, opposes Christ*" (Wescott). The word is found only in John's Epistles, (a) of the many "antichrists," who are forerunners of the "*Antichrist*" himself, I John 2:18, 22; II John 7; (b) of the evil power, which already operates anticipatively of the "*Antichrist*," John 4:3. What the Apostle says of him so closely resembles what he says of the first beast in Revelation 13, and what the Apostle Paul says of the Man of Sin in II Thessalonians 2, that the same person seems to be in view in all these passages, rather than the second beast in Revelation 13, the false prophet; for the latter supports the former in all his Antichristian assumptions.[449]

Vine notes:

> ***Pseudo-Christos*** (Strong's #G5580, which means a "Spurious Messiah" or a "False Christ," and comes from #G5771 "***pseudes***," which means, "Untrue, i.e. erroneous, deceitful, wicked—false, liar," and #G5547 "***Christos***," which means, Anointed, i.e. The Messiah, an epithet of Jesus Christ is to be distinguished from the above; it is found in Matthew 24:24 and Mark

[448] Ibid., 43–44.

[449] W. E. Vine, Merrill E. Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words with Topical Index* (Nashville, TN: Thomas Nelson, 1996), NT30.

> 13:22. The false Christ does not deny the existence of Christ; he trades upon the expectation of His appearance, affirming that he is the Christ. The Antichrist denies the existence of the true God.[450]

According to Noah Webster's *American Dictionary of the English Language*, *Antichrist* is

> [a] great adversary of Christ; the man of sin; described I John 2:18; II Thessalonians 2; Revelation 9. Protestants generally suppose this adversary to be the Papal power; and some divines believe that, in a more general sense, the word extends to any persons who deny Christ, or oppose the fundamental doctrines of Christianity.[451]

According to Arthur W. Pink:

> Names are used in Scripture with marvelous discrimination. The precision with which names are used in the Bible is especially noticeable in connection with the Divine titles . . . Over 300 names and titles are given to the Lord Jesus Christ, and each has its own distinctive significance, and to substitute any other for the one used would destroy the beauty and perfections of every passage where they are found. Names are employed to express character; titles are used to denote relationships. It is only as we make a careful study of the various and numerous names and titles of the Lord Jesus Christ, that we are in a position to appreciate His infinite excellencies and the manifold relationships which He sustains. From an opposite standpoint, the same is equally true of the Antichrist. As we pay careful attention to the different names and titles which are given to him, we then discover what a marvelously complete delineation the Holy Spirit has furnished us with the person, the character, and career

[450] Ibid.

[451] Webster, *American Dictionary*.

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> of this monster of wickedness. The names and titles given to the Antichrist are far more numerous than is commonly supposed.[452]

With that in mind, here is a list compiled by Arthur W. Pink[453] and Chuck Missler and Ron Matsen:[454]

These are the Old Testament Allusions to the ***Antichristos***:

The Abominable Branch:	Isaiah 14:19
The Abomination of Desolation:	Daniel 9:27
The Adversary:	Psalm 74:8–10; Isaiah 59:19; Lamentations 4:11–12; Amos 3:11
The Assyrian:	Isaiah 10:5; Micah 5:5–6
Belial:	Nahum 1:15
The Bloody and Deceitful Man:	Psalm 5:6
The Branch of the Terrible Ones:	Isaiah 25:5
The Chief Prince:	Exodus 38:2
The Crooked Serpent:	Job 26:13; Isaiah 27:1
The Cruel One:	Jeremiah 30:14, 23
The Desolator:	Daniel 9:27
The Destroyer of the Gentiles:	Jeremiah 4:7
The Enemy:	Psalm 55:3; Jeremiah 30:14, 23
The Evil Man:	Psalm 140:1
The God of Fortresses:	Daniel 11:38
The Head over Many Countries:	Psalm 110:6
The Head of the Northern Army:	Joel 2:20
The Idol Shepherd:	Zechariah 11:16–17
The King of Babylon:	Isaiah 14:11–20
The King of Princes:	Hosea 8:10
The Little Horn:	Daniel 7:8; 8:9
The Man of the Earth:	Psalm 10:18
The Merchant with Balances of Deceit:	Hosea 12:7
The Mighty Man:	Psalm 52:1

[452] Arthur W. Pink, *The Antichrist: A Systematic Study of Satan's Counterfeit Christ* (Grand Rapids, MI: Kregel Publications, 1988), 60–61.

[453] Ibid., 61–77.

[454] Chuck Missler and Ron Matsen, *Expectations of the Antichrist* (Coeur D'Alene, ID: Koinonia House, 2013), 3–4.

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The Nail:	Isaiah 22:25
The Prince That Shall Come:	Daniel 9:26
The Prince of Tyre:	Ezekiel 28:2–10
The Profane Wicked Prince of Israel:	Ezekiel 21:25–27
The Proud Man:	Habakkuk 2:5
The Rod of God's Anger:	Isaiah 10:5
The Seed of the Serpent:	Genesis 3:15
The Son of the Morning:	Isaiah 14:12
The Spoiler/Destroyer:	Isaiah 16:4–5
The Vile Person:	Daniel 11:21
The Violent Man:	Psalm 140:1
The Wicked One:	Psalm 9:17; 10:2, 4; Isaiah 11:4; Jeremiah 30:14, 23
The Willful King:	Daniel 11:36

These are the New Testament Allusions to the ***Antichristos***:

Abaddon/Apollyon:	Revelation 9:11
The Angel of the Bottomless Pit:	Revelation 9:11
The Antichrist:	I John 2:22
The Beast:	Revelation 11:7; 13
The False Prophet:	Revelation 13
The Father of the Lie:	John 8:44; II Thessalonians 2:11
The Lawless One:	II Thessalonians 2:8
The Man of Sin:	II Thessalonians 2:3
The One Who Comes In His Own Name:	John 5:43
The Prince of Darkness:	I Thessalonians 5
The Son of Perdition:	I Thessalonians 2:3
The Star:	Revelation 8:10; 9:1
The Unclean Spirit:	Matthew 12:43; and
The Vine of the Earth:	Revelation 14:18

Arthur W. Pink concludes:

> At every point, he (Antichrist) is the antithesis of Christ. The word "Antichrist" has a double significance. Its primary meaning is one who is

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> opposed to Christ; but its secondary meaning is one who is instead of Christ . . . Not only does *anti-christ* denote the antagonism of Christ but tells of one who is instead of Christ. The word signifies another Christ, a pro-Christ, an *alter-christus*, a pretender to the name of Christ. He will seem to be and will set himself up as the true Christ. He will be the Devil's counterfeit. Just as the Devil is an *Anti-theos*—not only the adversary of God, but the usurper of the place and prerogatives of God, demanding worship; so the Son of Perdition will be *anti-christ*, not only the antagonist and opponent of Christ, but His rival: assuming the very position the very position and prerogatives of Christ; passing himself off as the rightful claimant to all the rights and honors of the Son of God.[455]

According to *Strong's Exhaustive Concordance*, the term *Antichristos* is used four times in the first and second books of John. First John 2:18 states, "Little children, it is the last time: and as ye have that *antichrist* shall come, even now there are many *antichrists*; whereby we know that it is the last time." Second John 2:22 states, "Who is a liar but he that denieth that Jesus is the Christ? He is *antichrist* that denieth the Father and the Son." First John 4:3 states, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this that spirit of *antichrist*, whereof ye have heard that it should come; and even now already is it in the world." Finally, 2 John 7 states, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an *antichrist*."

So how does one guard again Antichrists or false teachers? In 1 John 2:18–23, John discusses:

1. the warning against the Antichrist (v. 18),
2. the origin of Antichrists (v. 19),
3. the protection against Antichrists (vv. 20–21), and
4. the false teaching of Antichrists (vv. 22–23).

John warns believers (us) that:

[455] Pink, *The Antichrist*, 62.

1. they must know that it is the last time, that the midnight hour is about to strike for the end of the world;
2. they must know that it is the time for the *Antichrist* and that believers (us) must be alert to the fact that the *Antichrist* can appear on the scene of world history anytime; and
3. they must know there are many Antichrists now, many who oppose and stand against Christ; that the Antichrist has his forerunners just as Jesus Christ has had His prophets as forerunners; and that there are many false prophets and teachers on the world scene today.

There are many persons who are denying that Jesus Christ is the Son of God by denying

1. his deity,
2. that He is the sinless Son of God,
3. His death and resurrection,
4. His lordship, and
5. His return to the earth.[456]

Where do Antichrists come from? Well, according to 1 John 2:19:

> They come from *within* the church, in that they hold positions of leadership *within* the church, but they were not true believers. They did not honestly believe that Jesus Christ is the Son of God, the Saviour of the World. They professed Christ, were baptized, and joined the church, and they even became teachers and ministers in the church, *but* they were *not* true believers.[457]

How does a believer protect himself/herself against the Antichrist? God does two things:

[456] Leadership Ministries Inc., *The Preacher's Outline and Sermon Bible, Volume Three: 1 Thessalonians–Revelation* (Chattanooga, TN: Alpha-Omega Ministries, 2007), 886–87.

[457] Ibid., 887–88.

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1. He gives an unction (*chrisma*—Strong's no. G5545, which means "anointing")[458] to the believer.
2. He gives the truth to the believer in two ways:
   a. Jesus Christ, who is truth (John 14:6)
   b. The Word of God, the Holy Scriptures, or Holy Bible (John 8:31–32).

Who is a false teacher? John 2:22 defines this as "a liar, but he that denieth that Jesus is the Christ: He is *antichrist* that denieth the Father and the Son." Two terrible things are said about this person:

1. He is a liar.
2. He denies the Father if he denies the Son, the Lord Jesus Christ.

So how does one deny Jesus Christ?

> First, if a person denies that God sent His Son into the world, then his image of God differs entirely from the God who is the Father of Jesus Christ. God sent His Son into the world. Second, any person who denies Jesus Christ is denying the New Testament, which states that Jesus Christ is the Son of God, the one Person who reveals God the Father to the world.[459]

According to 1 John 4:1–6, Christians are commanded to test the spirits of false teachers in that all believers must

1. test the spirits of teachers (v. 1),
2. test the confession of teachers (vv. 2–3),
3. test themselves (v. 4), and
4. test the followers of the teachers (vv. 5–6).

John tells believers that we must test the spirits of teachers in order to make sure that they are of God. Second, John tells us to test the confession of teachers—What is it that makes a teacher true or false? (Jesus Christ), i.e.:

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458 Strong, *The New Strong's Exhaustive*, G99.

459 Leadership Ministries Inc., *The Preacher's Outline*, 888–89.

1. What a man believes about Jesus Christ makes the teacher true or false;
2. What a man confesses about Jesus Christ exposes his spirit, a spirit of truth or a spirit of error; and
3. What it is about Jesus Christ that exposes a teacher: the incarnation. That is, did Jesus Christ come in the flesh or not?[460]

John states that a believer is also to test himself/herself. Well, how does one do that? There are two ways:

1. Ask yourself if you are of God; that is, have you been born of God?
2. Ask yourself if you are overcoming the spirits of false teachers.

> Therefore, if you are following a teacher who denies the incarnation, that the Son of God has come in the flesh, then you are not of God. You are not born of God. *But*, if you have rejected the teachings of men, who deny the incarnation of Jesus Christ, then you are born of God.[461]

So how does a believer test the followers of teachers?

Believers can look at the people who follow teachers and tell whether a teacher is false or not, i.e.:

1. False teachers are followed by people who are worldly;
2. False teachers speak from the viewpoint of the world; and
3. The world hears false teachers, whose message appeals to man.[462]

Lastly, in II John, John tells believers to:

1. Guard against deceivers (v. 7).
2. Watch yourself:
   a. Do not lose the things you have already worked for; and

[460] Ibid., 916–21.

[461] Ibid., 919–20.

[462] Ibid., 920–21.

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   b. Receive a full reward (v. 8).
3. Do not too far:
   a. Abide in the teaching of Christ; and
   b. Prove your salvation (v. 9).
4. Do not receive a deceiver:
   a. Do not compromise; and
   b. Guard your testimony (vv. 10–11); and
5. Conclusion: Much exhortation is needed (vv. 12–13).[463]

John also commands believers to:

1. Guard against deceivers, who are imposters, who claim to be followers of Christ, but they are not at all, and
2. Continue to admonish that:
   a. There are many deceivers in the world;
   a. He who is a deceiver is a person, who denies that Jesus Christ is come in the flesh; and
   b. He should be called an ***antichrist***, since he is a deceiver.[464]

This is the biblical basis for what the Lord God defines as the *Antichristos* in scripture. He has told believers who to look for and what characteristics to judge by. Further, believers know that the Antichrist is the physical seed of the serpent and is the antithesis of Jesus Christ. He is foretold in the Bible in Genesis 3:15 as the seed of the serpent; he denies the deity and the existence of Jesus Christ and comes by many names and titles. Whether the ecclesia of Jesus Christ will recognize Him or His system is the question. As true Christians, believers are commanded/admonished to be watchmen on the wall, like the sons of Issachar. The "Jews" have accepted Alexander the Great; the Christians and the Muslims have accepted Adolf Hitler. Who will everyone accept today? How blind are Christians today? Will Christians truly recognize the Antichrist? Watch who defends and pleases "Israel" the most.

[463] Ibid., 971–73.

[464] Ibid.

CHAPTER 19

"AND JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED"

PART I: THE ANTICHRIST IN DANIEL 2

Before discussing Nebuchadnezzar's dream, two concepts need to be defined: *the times of the Gentiles* and *the fullness of the Gentiles*. The term, *Gentile*, has been dealt with in an earlier chapter, but just in case you forgot, the word *nations* has been translated in many different ways from Hebrew and Greek into English in the King James Version. For example:

Hebrew to English Translation	**Translation**	**Frequency**
	nation(s)	373 Times
Strong's no. H1471[465]	heathen	142 Times
GOY/GOYIM	Gentiles	30 Times
557 Times	people	11 Times
	another	1 Time
	non-Jew	0 Times
Greek to English Translation	**Translation**	**Frequency**
	Gentile(s)	93 Times
Strong's no. G1484[466]	nation(s)	64 Times

[465] Strong, *The New Strong's Exhaustive*, H26.

[466] Ibid., G26.

ETHNOS	heathen	5 Times
164 Times	peoples	2 Times
	non-Jew	0 Times
Strong's no. G1672[467]		
HELLEN	Greek(s)	20 Times
27 Times	Gentile(s)	7 Times

In Luke 21:24, Jesus states in the temple discourse about the destruction of Jerusalem:

> And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles be fulfilled*.

So, what does Jesus mean?

In His witness to the Samaritan woman at the well, Jesus said unto her in John 4:1–26:

> Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, *Thou hast well said, I have no husband: For thou hast had five husbands; and he who thou now hast is not thy husband: in that saidst thou truly.*

Jesus knew that Israel had cheated on the Lord God with five world empires and was currently cheating with the Roman Empire. The book of Revelation was written during the reign of the Roman emperor Domitian (AD 81–96), thus bringing to a close Israel's biblical history.[468] Most scholars began with Egypt as the first empire; however, Israel was not a formal country yet under the Lord God as a theocracy, when Moses gave them the law on the day of Pentecost. *If* not, then most scholars began with Assyria (745–606 BC), but the problem was that Assyria never controlled Jerusalem, *so* those empires that controlled Jerusalem/Palestine were as follows:

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[467] Ibid., G29.

[468] The Open Bible, King James Version (Nashville, TN: Thomas Nelson, 1985), 1265.

1. Neo-Babylon (606–539 BC): Under Nebuchadnezzar, the remnant of the two southern tribes of Judah and Benjamin were taken, and Jerusalem was razed.
2. Medo-Persia (539–331 BC): Under forty-five thousand of the captives of Judah were allowed to return to Jerusalem.
3. Greece (321–143 BC): Israel was under the control of the Seleucids of Syria.
4. *Hasmonaean (142–63 BC):* *Seven "Israel" kings were a beast empire of combined dynastic rule as kings and high priests.*
5. Rome (63 BC–AD 637): Palestine was controlled by both Western and Byzantine Rome.
6. Islamic caliphates under
   a. the Rashidun Caliphate, ruling from Medina, Arabia (637–661);
   b. the Umayyad Caliphate, ruling from Damascus (661–750);
   c. the Abbasid Caliphate, ruling from Baghdad (750–1258);
   d. the Mamluk Empire/Caliphate, ruling from Cairo (1258–1517); and
   e. the Ottoman Empire/Caliphate, ruling from Istanbul (1517–1917).
7. The British Empire: Controlled Palestine for a short time and then

   (1917–1947) transferred the "land" to the United Nations

8. *"Israel" (November 29, 1947):* *Created and partitioned by United Nations Resolution no. 181 on paper.*

   (May 14, 1948): *Taken by force physically by Irgun from the Palestinians to this day and ruled by thirteen prime ministers and ten presidents since 1948.*

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Remember Revelation 17 and 18? The seven is of the eight? Rather interesting.

Is "Israel" truly the twelve tribes of the biblical nation of Israel, that is, the two sticks of Ezekiel 37 (the ten northern tribes of the house of Israel and the two southern tribes of the house of Judah) brought together by the Lord God of Israel? Or, is this an impostor Edomite "Israel" brought together by the Rothschilds? More on this in a later chapter. Think Revelation 2:9 and 3:9. Remember, the beast is red. Esau is red; he is the father of the Edomites, and Edom is red. Think geometrically (A=B=C).

Dr. Arnold Fruchtenbaum defines the *times of the Gentiles* as

> *[t]hat period of time from the Babylonian Empire to the Second Coming of the Messiah*, during which time the Gentiles will have dominance over the City of Jerusalem . . . The Times of the Gentiles can only end when the Gentiles can no longer tread down the City of Jerusalem.[469]

Dr. John Phillips concurs as well:

> For the Times of the Gentiles will terminate with the coming, career, and collapse of the Antichrist. For at least three and a half years, he will hold Jerusalem in bondage and will be ravishing the City at the very moment when Christ's feet touch upon the Mount of Olives. The current control of Jerusalem by the Jews is only temporary. It does indicate, however, how close we are to the end times and the termination of the "Times of the Gentiles." But those times are not over yet; they will not be over until the descent of that stone cut without hands—until the return of Christ, that is, and the establishment of the Millennial Kingdom . . . The "Times of the Gentiles," has to do with Israel's secular power over the nation, temporarily in abeyance. The period of Gentile dominion over

[469] Arnold G. Fruchtenbaum, *The Times of the Gentiles* (Ariel Ministries No. MBS029, 2005), 4.

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> Jerusalem began with Nebuchadnezzar and will end with the Antichrist, the last Roman Emperor.[470]

According to J. R. Church, the emphasis about "the Times of the Gentiles has to do only with Israel's violation of the law of the Sabbatical years as defined in Leviticus 25 and 26."[471]

Paul, in his promise of Israel's restoration in Romans 11:25, states:

> For I would not, *brethren*, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened *to Israel*, until the *fulness of the Gentiles* [nations] be come in.

So, what does Paul mean?

Historically, Hebrew had already become a dead language by the time of Jesus Christ as the vernacular of the people was Aramaic, and the commonly used text was the Septuagint, the Greek translation of the Old Testament. According to John Phillips:

> The fact that half of the book of Daniel was written in Aramaic was a warning in itself, the first shadow on the moon of Israel's spiritual ascendancy, warning of a coming eclipse. The murder of their Messiah was the last straw. God tore spiritual supremacy from the Jews, just as centuries earlier He had torn away their secular supremacy, and He gave that spiritual ascendancy to the Gentiles.[472]

Remember the definitions at the beginning of this book. We are only dealing with the house of Israel, the house of Judah, the house of David, the ecclesia, those who say they are Judahites, and so on.

So, just what exactly did Nebuchadnezzar, the king of Babylon, see in his dream? According to Daniel 2:31–35:

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[470] John Phillips, *Exploring the Book of Daniel* (Grand Rapids: Kregel Publications, 2004), 51.

[471] J. R. Church, *Daniel Reveals the Bloodline of the Antichrist* (Oklahoma City, OK: Prophecy Publications, 2010), 40.

[472] Phillips, *Exploring the Book*, 52.

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> Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his chest and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote that image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

According to Chuck Missler:

1. Gold has a specific gravity of 19.5;
2. Silver has a specific gravity of 10.5;
3. Brass has a specific gravity of 8.5;
4. Iron has a specific gravity of 5.0; and
5. Clay has a specific gravity of 1.9.[473]

As one can see, the metals were given in a particular order:

> Decreasing in value but increasing in strength until the statue reached its feet of clay. Silver is stronger than gold; brass is stronger than silver; and iron is stronger than brass. However, the entire structure has feet of iron and clay, leading to its ultimate weakness and failure. The term "feet of clay" has become a popular cliché for a person's shortcomings.[474]

Now the interpretation of this dream revolved around three factors:

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[473] Chuck Missler, *The Book of Daniel* (Coeur D'Alene: Koinonia House, 2004), 16.

[474] Church, *Daniel Reveals the Bloodline*, 39.

1. Domination
2. Deterioration
3. Disintegration[475]

Daniel stated to King Nebuchadnezzar:

> This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. (Daniel 2:36–38)

According to Dr. Phillips, world domination was given to Nebuchadnezzar in that

> [t]he head is the most important member of the body, and gold is the most precious of all metals. This dual symbolism spoke of an absolute monarch. Other kings sat upon the throne of Babylon, but the vision ignores them . . . Nebuchadnezzar was the one who conquered Jerusalem.[476]

Next came deterioration in Daniel 2:39–43:

> And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the

[475] Phillips, *Exploring the Book*, 53.

[476] Ibid., 53–54.

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> feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

The deterioration in the succeeding world empires was seen in

> [t]he way the vision moves from the head to the breast and arms, from the breast and arms to the belly and thighs, from the belly and thighs to the legs, and finally to the feet, which walk in the dust . . . The successive world empires of prophecy were not marked so much by a decline in the vastness and extent of their territorial gains as in the real power of the head of state. Nebuchadnezzar was an absolute monarch ("whom he would he slew"). The government of Medo-Persia was a government by law. The king could not change edicts once they were read into law. The Greek Empire was irresistible in the days of Alexander although even he, as brilliant and as successful as he was, was curbed by his generals. Moreover, they wasted no time in carving up his empire among themselves once their lord was dead.[477]

Tim LaHaye stated:

> The first world empire was Babylon itself, represented by the head of gold, in that Nebuchadnezzar would have well understood this as a reference to his kingdom, whose chief deity, Marduk, was known as the "god of gold." In addition, gold had been employed lavishly throughout the city.[478]

He further stated:

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[477] Ibid., 54.

[478] Tim LaHaye and Ed Hindson, *The Popular Bible Prophecy Commentary* (Eugene, OR: Harvest House Publishers, 2006), 225.

> The second world empire in succession was depicted as two silver arms merging into a chest, indicating an empire composed of two nations (a dual monarchy). While this chapter does not give sufficient information to help determine the identity of this empire; however, other chapters in Daniel make it clear that this was the Medo-Persian Empire which conquered Babylon on October 11–12, 539 BC.[479]

LaHaye continued:

> The third world empire, symbolized by the statue's midsection and thighs of bronze, was predicted to rule over all the earth (Daniel 2:39). The Greek Empire, begun by Philip of Macedon and extended by his son Alexander to the farthest reaches of the then-known world, qualifies as this third kingdom . . . This third kingdom was characterized by bronze, which the Greeks used extensively in their weapons of war.[480]

However, this is where the body of Christ is divided. Since the 1970s, Bible teachers such as Mark Hitchcock, Thomas Ice, Grant Jeffrey, Tim LaHaye, Hal Lindsey, Chuck Missler, John Phillips, Chuck Smith, and John Walvoord have taught and preached that the legs of iron represent the Roman Empire and that the feet and toes mixed with iron and clay represent a resurrected Roman Empire. The question then becomes, "How did this theory come about?"

Mark Davidson answers this question in his book *Daniel Revisited*, wherein he covers the history of the commentary on Daniel 2:40. Mr. Davidson states:

> The main purpose of this history is not to argue that Rome is not the fulfillment of Daniel 2:40 . . . but to show how the commentaries supporting this erroneous position regarding Daniel 2:40 got started and evolved, and to show how these same commentaries actually

[479] Ibid.

[480] Ibid.

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contributed to the sealing of Daniel even for people living in the end times.[481]

Mr. Davidson states that this theory has started with

> [a] *supposition* by Hippolytus, a bishop of Rome after 200 A.D., in which he wrote, "The legs of iron . . . expressed the Romans, who hold the sovereignty at present," which then became an *assumption* by Jerome, the great church father, who wrote in 408 A.D., "Now the Fourth Empire, which clearly refers to the Romans, is the iron empire which breaks in pieces and overcomes all others," and furthered by John Calvin in the 1560's, who stated "Here the Fourth Empire is described, which agrees *only* with the Romans, for we know that the four successors of Alexander were at length subdued." . . . In 1712, Matthew Henry, in his commentary, stated, "The Roman Kingdom was strong as iron, witness the prevalence of that kingdom against all that contended with it for many ages. That kingdom broke in pieces the Grecian empire and afterwards quite destroyed the nation of the Jews."[482]
>
> Then the *assumption* grew into *common knowledge* with the arrival of the 19th Century wherein Albert Barnes, a Presbyterian theologian, stated, "It is scarcely necessary to observe that this description is applicable to the Roman power. In nothing more was it more remarkable than its strength, for that irresistible power before which all other nations were perfectly weak." Finally, *common knowledge* turned into *canon* in the 20th Century. The Lockman Foundation, an interdenominational ministry, published the Amplified Bible in 1962, which translated Daniel 2:40 as, "And the fourth kingdom [Rome] shall be as strong as iron, since iron breaks to pieces and subdues all things; and

[481] Mark Davidson, *Daniel Revisited: Discovering the Four Mideast Signs Leading to the Antichrist* (Bloomington, IN: Westbow Press, 2013), 269.

[482] Ibid., 270–74.

> like iron which crushes, it shall break and crush all these."[483]

This is the Bible translation that Hal Lindsey, the modern-day father of the Roman Antichrist theory, has used in his book *The Late Great Planet Earth* in 1970. Obviously, this theory has become *canon with over fifteen million copies* of this book being sold to date.

However, *canon* became a *red herring*.

> The centuries-old assumption of a revived Roman Empire being the base of Antichrist acted as a *red herring*, keeping untold millions of Christians from seeing what they truly needed to see—the antichrist emerging from the nations of the Middle East.[484]

Thus, it is the identity of this fourth empire that is in question. Depending on which empire it is, it completely changes the picture of end-time prophecy. So, is it Rome or some other empire?

John Phillips, an adherer to the Roman Antichrist theory, continues:

> In the final phase of the empire, the iron was mixed with miry clay (2:42). The clay clearly symbolizes the democratic element that was prominent in the Roman Empire. In spite of the admixture of clay, the strength of the iron remained right down to the feet and toes. Wherever the iron could be maintained, strength would be in evidence; wherever the whims and wishes of the people could prevail, weakness would result. Efforts to weld the two, dictatorship and democracy, would fail, just as all efforts to weld iron to clay must fail . . . Finally, will come the disintegration (2:44–45). The final phase of Gentile world-empire will embrace all of the features of the Babylonia, Persian, Greek, and Roman Empires, and the ten kings will dominate all of the territory once held by these empires. Moreover, the antichrist, for a brief period,

[483] Ibid., 275–76.

[484] Ibid., 17.

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> will control the whole world. The last of the Gentile kings will inherit fully the principle of world-empire that was given to Nebuchadnezzar, the first of the Gentile kings. Destruction will overwhelm the final Gentile Empire.[485]

The Chaldean word for *kingdom* is *malkuw* (Strong's no. 4437, which is a derivative of *malkuwth*—Strong's no. 4438—and means "a rule, dominion, empire, kingdom, realm, reign, royal").[486] Mark Davidson defines *kingdom* as *realm*, in which there are

1. a Babylonian realm (head of gold);
2. a Persian realm (chest and arms of silver);
3. a Hellenized realm (belly and thighs of brass), a combination of Alexander's empire and all the Roman empires; and
4. an Islamic realm (legs of iron/feet of toes of iron *mixed* with clay).[487]

The Chaldean word for *mixed* is *arab* (Strong's no. 6151, which means "to comingle, mingle, mix").[488] This is affirmed by *Young's Analytical Concordance to the Bible*.[489] Is the Holy Spirit, through Daniel, telling the world where the fourth empire comes from?

Mark Davidson goes on to define the *Islamic realm* as

1. the Rashidun Caliphate (the four rightly guided caliphs), ruling from Medina in Arabia (632–661);
2. the Umayyad Caliphate, ruling from Damascus (661–750);
3. the Abbasid Caliphate, ruling from Baghdad (750–1258);
4. the Mamluk Empire/Caliphate, ruling from Cairo (1258–1519); and
5. the Ottoman Empire/Caliphate, ruling from Istanbul (1519–1924).[490]

485 Phillips, *Exploring the Book*, 555–56.

486 Strong, *The New Strong's Exhaustive*, H79.

487 Davidson, *Daniel Revisited*, 37–38.

488 Strong, *The New Strong's Exhaustive*, H110.

489 Young, *Analytical Concordance*, 664.

490 Davidson, *Daniel Revisited*, 39.

From 1924 to the present, the Muslim Brotherhood and a host of other Islamist groups have kept Islam alive and thriving to the tune of 1.6 billion adherents today.[491] Since 1924, the Muslims have been trying to achieve a worldwide caliphate but to no avail. However, since 1967, there has been progress in the form of the Organization for Islamic Cooperation (OIC), which is an economic caliphate consisting of fifty-six nation-states, plus the Palestinian people,[492] and since 2014, ISIS—the Islamic State of Iraq and Syria, a.k.a. the Islamic State in Iraq and the Levant (ISIL), a.k.a. the Islamic State (IS)—is attempting to be a political/military caliphate.[493] Both groups are Sunni.

Historically, Islam is a political system with religious laws at its core, and it has *broken in pieces—deqaq* in Aramaic, which is Strong's no. 1854 and means "to break or crumble into pieces; pulverize, make dust"[494]—the original religions and languages of the Babylonian, Medo-Persian, and Greco-Roman Empires, as well as subjugated the cultures of all the peoples it has afflicted.

According to Will Durant:

> The non-Muslim populations adopted the Arabic language and dress, the laws and faith of the Qur'an. Where Hellenism, after 1,000 years of mastery, had failed to take root, and Roman arms had left the native gods unconquered, and Byzantine Orthodoxy had raised rebellious heresies, Muhammadenism had secured, almost without proselytism, not only belief and worship, but a tenacious fidelity that quite forgot the superceded gods.[495]

In other words, Satan has created a monotheistic religion to mirror that of Christianity and Judaism and offered the children of Abraham

[491] Peter Goodgame, *The Globalists and the Islamists: Fomenting the Clash of Civilizations for a New World Order* (Omnia Veritas, 2014), Kindle Location 788.

[492] Bat Ye'or, *Europe, Globalization, and the Coming Universal Caliphate* (Lanham, MD: Fairleigh Dickinson University Press, 2011), 37.

[493] Michael Barber, *Mystery ISIS* (Self-Published, 2014), Kindle Location 50.

[494] Strong, *The New Strong's Exhaustive*, H32.

[495] Will Durant, *The Age of Faith, Volume IV of the Story of Civilization* (New York, NY: Simon and Schuster, 1950), 219.

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another way to paradise or perdition. Other pioneers/proponents of the Islamic Antichrist/beast theory are R. C. Morro, in his book *Antichrist: The Search for Amalek*; John Preacher, in his book *The Islamic Antichrist*; John Price, in his book *The End of America*; Joel Richardson, in his books *The Islamic Antichrist* and *The Mideast Beast*; Walid Shoebat, in his books *God's War on Terror* and *The Case for Islamophobia*; Jack Smith, in his book *Islam, the Cloak of Antichrist*; James Stone, in his book *Islamic Apocalypse*; Perry Stone, in his book *Unleashing the Beast*; T. W. Tramm, in his book *From Abraham to Armageddon*; and John Wiertzema, in his book *Islam, Whore of Babylon*. Now what is interesting is that Chuck Missler and, to some extent, Hal Lindsey are coming around to at least offer this as an alternative to the Roman Antichrist theory, stating that there have been two parts to the Roman Empire: a western leg and an eastern leg.

Regardless of which empire is represented by the legs of iron and the feet and toes of iron mixed with miry clay, Daniel concludes:

> And in the days of these kings shall the God of heaven set up a kingdom, *which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof.*

So, who is the Stone Kingdom which

6. shall never be destroyed,
7. shall not be left to other people,
8. shall break in pieces and consume all the kingdoms, and
9. shall stand *forever*?

Here's a clue: Read Genesis 49. Who's the *Stone Kingdom*? Which *tribe*? Then read Genesis 48. How are they related? Who do they represent today? More about this later.

CHAPTER 20

"AND JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED"

PART II: THE ANTICHRIST IN DANIEL 7 AND 11, REVELATION 13 AND 17

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. The four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raise up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse

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> from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. (Daniel 7:2–8)

Most commentators agree that King Nebuchadnezzar's dream in Daniel 2, represented by that which is most important to man (metals in decreasing value), and Daniel's vision in Daniel 7, represented by that which is most important to God (His creations), are one and the same, wherein

1. the lion represents Babylon,
2. the bear represents Medo-Persia,
3. the leopard represents Greece, and
4. the beast with ten horns represents Rome.

According to Chris White:

> The lion/eagle symbolizes Nebuchadnezzar as the head of gold, wherein the lion, king of beasts, and the eagle, king of birds, correspond to Nebuchadnezzar, the king of Babylon . . . Winged lions have been recovered from the ancient ruins of Babylon, and Old Testament prophets refer to Nebuchadnezzar as both a lion (Jeremiah 4:7) and an eagle (Ezekiel 17:3). The physical changes which the lion goes through correspond to the changes experienced by Nebuchadnezzar, and the "wings of eagles" represent the swiftness of Nebuchadnezzar's conquests.[496]

The bear, with one side raised higher than the other, symbolizes

> [t]he rise of the Persians over the Median Empire. Since the legs are raised, this indicates that the bear is about to attack, which symbolizes the Medo-Persian

[496] Chris White, *False Christ: Will the Antichrist Claim to Be the Jewish Messiah?* (Ducktown, TN: CWM Publishing, 2014), 220–25.

> Empire's desire to conquer. The "three ribs in its mouth" symbolically depict the Medo-Persian Empire's desire to conquer, as well as the three countries that it had previously conquered: Lydia, Babylonia, and Egypt. The command to "rise, devour much flesh," means that the Medo- Persians should continue to make conquests.[497]

The leopard symbolically depicts

> [s]wiftness and is blood thirsty, which were characteristics of the Greeks. The four wings of the leopard symbolically represent the unusual speed and action for which Greece was known in conquest, and the four heads symbolically represent Alexander's four generals who split his empire into four parts:

1. Cassander: Macedonia and Greece,
2. Lysimichus: Thrace, Bithynia, Asia Minor,
3. Ptolemy (King of the South): Egypt, Cyrene, Arabia, Petraea, and
4. Seleucus (King of the North): Syria and lands to the East all the way to India.[498]

The fourth beast is characterized

> [b]y having great strength, and making conquests with decisiveness, fearfulness, and terror-inspiring tactics, which were characteristics of Rome throughout its limited history, i.e. Western Rome was invaded/taken over by the Goths in 476 A.D. and Eastern Rome was invaded/taken over by the Ottoman Muslims in 1453. The teeth of iron represent Rome with the legs of iron of the statue. The ten horns require 10 ruling kings at the same time, which did not occur during the Roman Empire, which necessitates a revival of the Roman Empire at some point in the future.[499]

[497] Ibid., 225–28.

[498] Ibid., 228–29.

[499] Ibid., 229–33.

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This is the standard interpretation for Daniel 2 and 7. However, Daniel 7:12 states, "As concerning the rest of the beasts, they had their dominion taken away: *yet their lives were prolonged for a season and a time*." What does this mean? Is there another alternative to be considered?

According to Daniel 7:2, Daniel has seen "the four winds of the heaven strove upon the great sea." What are *the four winds*, and what is *the great sea*? According to Charles Cooper:

> The four winds refer to the directions/cardinal points of the compass in Daniel 8:8 and 11:4, i.e. South, North, East, and West, in that order. History proves that the expression the four winds is typically a figure of speech expressing fragmentation. In the case of Alexander the Great, his kingdom, and his successors, the sense is more of fragmentation than that of a literal breakup of the kingdom in the four primary directions of the compass . . . Therefore, in light of the four winds, one is able to speak of a king of the South, a king of the North, a king of the East, and a king of the West. This fact is supported in Chapters 8 and 11 of Daniel.[500]

John Phillips concurs that

> Palestine was the geographic center of the prophetic earth. The points of the compass are always given in Scripture with reference to Palestine as the center. The prophetic world reached as far North as Armenia, as far South as Ethiopia, as far West as Tarshish, as far East as China. The lands beyond these boundaries are largely ignored in Scripture. The prophetic Scriptures contain barely a hint of any power outside the Middle East and the Great Sea dominating the area in the days of the ten kings. True, Russia will invade Israel (Ezekiel 38–39), but only to be swept away, leaving the coast clear

[500] Charles Cooper, "Daniel 2 and 7: Are They Equal or Not? Part 4," Pre-Wrath Rapture, 2014, http://www.PreWrathRapture.com.

> for the Antichrist to extend his power, temporarily at least, over the entire world.[501]

Cooper further states:

> The four kingdoms of Daniel 7 are also significantly associated with the compass directions from which they come. Clearly, this is God's intent. Prior to the Lord's return, the whole earth will be under the authority of four king's/kingdoms. God will allow these rulers to come forth to initiate the final consummation of all things.[502]

In Genesis 14:1, Abraham, living in Canaan, came into contact with four kings:

1. Amraphel, king of Shinar,
2. Arioch, king of Ellasar,
3. Chedorlaomer, king of Elam, and
4. Tidal, king of *Goyim* (Strong's no. 1471 meaning "Gentile, heathen, nations, people."[503]

> From Abraham's standpoint in Canaan, Shinar was toward the South, Assyria was to the North, Elam was toward the East, and Goyim was to the West. These Kings "represented the four world quadrants," to Abraham at this time . . . So, for God to grant Abraham authority over the land of promise, the four kings listed in Genesis 14 had to be defeated. Abraham's victory over the whole world, which was symbolically depicted in the four kings of Genesis 14:1, is a pattern soon to be repeated in connection with the Son of Man's reception of the same authority over the whole world. Abraham's victory over the whole world won him the right to claim the land of Canaan as his own just as God promised. It should not escape our

[501] Phillips, *Exploring the Book*, 112.

[502] Cooper, "Daniel 2 and 7."

[503] Strong, *The New Strong's Exhaustive*, H26.

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> attention that during the days that Abraham lived in the land of Canaan, no nation ruled over him, just as it will be when Christ rules over the world during His Millennial Reign.[504]

Today, most expositors believe that the king of the south is represented by the nations of Egypt and northern Africa, and the king of the north is represented by a confederation of Assyria and northern Muslim nations (Daniel 8–11) while the king of the east "will be represented by the nations East of the Euphrates River,"[505] and the king of the west is "subsequently ruled by Antichrist."[506] So, is the king of the west the same as the *king of the goyim*?

According to John Phillips, the great sea

> [r]efers to the Mediterranean Sea. All of the world empires of the Bible eventually, if not initially, held territory on the coastline of the Mediterranean. As Gentile world power began to move steadily westward, the Mediterranean became increasingly important until, by the time we come to the fourth world empire, *the Great Sea* was little more, indeed, than a Roman lake.[507]

Now that it has been established that the four winds refer to the four cardinal points of a compass and that the great sea represents the Mediterranean Sea, are these four beasts/nations historically consecutive as is traditionally taught, or are they modern-day nations that are reigning concurrently as alluded to in Daniel 7:12?

According to David Hamblin:

> Each beast represents an end-time nation and its ruler. This theory holds that the statue with the golden head (Daniel 2) and Daniel's four beasts cover different prophetic periods. The image covers historical

[504] Cooper, "Daniel 2 and 7."

[505] Phillips, *Exploring the Book*, 113.

[506] Cooper, "Daniel 2 and 7."

[507] Phillips, *Exploring the Book*, 112.

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> empires, while the four beasts cover last days' world powers. The number of passages showing several of these beasts appearing together supports this theory:

1. The leopard, bear, lion, and the beast rising out of the sea (Revelation 13:1–2);
2. The lion, leopard, bear, and a wild beast, all seen just before God becomes their king (Hosea 13:6–8);
3. A lion, bear, and a serpent (Amos 5:18–20);
4. The feeblest among Israel fights as David, who defeated a lion, a bear, and Goliath (a beast) (Zechariah 12:8–9:1); and
5. A lion, bear, and a wicked ruler (Proverbs 28:15).[508]

Hamblin continues:

> The difficulties in identifying the nations represented by Daniel's beasts (the leopard in particular) have hampered this theory. Especially troubling is the scarcity of interpretational clues contained in either the book of Daniel or the rest of the Bible. This dearth of clues certainly makes it understandable why so many gravitate to the first interpretation. In fact, this scarcity forces the following analysis to look beyond the Bible for clues. By necessity, these discussions assume that these are the last days, and today's geopolitical climate is foretold by these beasts.[509]

Daniel 7:3–4 describes the first of these beasts as a lion with wings of an eagle. Hamblin believes:

> The lion has long been the symbol for England and is the most likely this symbol's nation . . . Just as the eagle wings were a part of the lion and became a separate entity, the United States was a part of England and became an independent country represented by its national symbol: the eagle. The United States and other nations separating out of England might be

[508] Hamblin, *Unveiling the Mysteries*, 266.

[509] Ibid.

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> the young lions referred to in Ezekiel 38:13 and in various references in Jeremiah, Nahum, Ezekiel, and Zechariah.[510]

Daniel 7:5 describes the second beast as a flesh-devouring bear. Hamblin further believes:

> This is an apt description of the Russian bear who has been cruel and merciless to its enemies and citizens. Under Stalin and Lenin, it put millions of Russians to death . . . Daniel's bear lies on one side while watching from the other, suggesting a nation having a border needing little defense . . . The best theory suggests the three ribs represent three cruel rulers that "devour much flesh," and if this is the case, Lenin, and Stalin are two viable candidates, and third might be its future leader, Gog, who leads the sixth trumpet's invasion of Israel.[511]

Daniel 7:6 describes the third beast as a leopard with four bird wings, four heads, and dominion (control of people and territory). Hamblin states:

> Scouring the Bible for possible end-time powers represented by the leopard, one comes across the sixth trumpet's 200 million-man army, which is responsible for the destruction of a third of the world and Revelation 16's kings of the East (likely this same army). After an exhaustive research on China, come to find out: (1) China has many different species of leopards, and several are native only to China; and (2) in 1997, China developed a new generation jet fighter and named it the flying leopard, which is eerily reminiscent of the World War II American fighter squadron based in China known as the Flying Tigers . . . If China is the leopard, then several open prophecy questions would be resolved and means

[510] Ibid., 267.

[511] Ibid.

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> Daniel's first three beasts represent 20th and 21st Century's great world powers: United States/England (lion); Russia (bear); and China (leopard). Therefore, Daniel's fourth beast is either: (1) a revamped 10 nation European Union, or (2) the United Nations, which has divided the earth into 10 economic regions called kingdoms with the multiple nations in each kingdom ruled under a single governmental authority.[512]

By the way, there are only three people groups on this earth that can master a two-hundred-million-man army: China, India, and Islam.

Also, there is another alternative to who the fourth beast is. This author has researched the question "Who has controlled Palestine since the Babylonian Captivity, that is, 606 BC?"

1. Neo-Babylon (606–539 BC): Under Nebuchadnezzar, the remnant of the two southern tribes of Judah and Benjamin were taken, and Jerusalem was razed.
2. Medo-Persia (539–331 BC): Forty-five thousand of the captives of Judah are allowed to return to Jerusalem.
3. Greece (321–143 BC): Israel was under the control of the Seleucids of Syria.
4. *Hasmonaean (142–63 BC):* *Israel/Edomite kings were a beast empire of dynastic rule as king and high priest.*
5. Rome (63 BC–AD 637): Palestine was controlled by both western and Byzantine Rome.
6. Islamic caliphates under
    a. the Rashidun Caliphate, ruling from Medina, Arabia (637–661);
    b. the Umayyad Caliphate, ruling from Damascus (661–750);
    c. the Abbasid Caliphate, ruling from Baghdad (750–1258);

[512] Ibid., 268–71.

d. the Mamluk Empire/Caliphate, ruling from Cairo (1258–1517); and
e. the Ottoman Empire/Caliphate, ruling from Istanbul (1517–1917)

7. The British Empire:	Controlled Palestine for a short time and then
(1917–1947)	transferred the "land" to the United Nations
8. *"Israel" (November 29, 1947):*	*Created and partitioned by United Nations Resolution no. 181 on paper*
(May 14, 1948):	*Taken by force physically by Irgun from the Palestinians to this day and ruled by thirteen prime ministers and ten presidents since 1948*

Could the fourth beast be "Israel" with ten horns with claws of brass (Greece) and teeth of iron (Rome)? The bridge between the two empires and received a deadly head wound? Then, would the lion/eagle/man represent the Anglo-American Empire, the bear represents Russia, and the leopard with four heads and wings represents China? Interesting possibility. . .

Regardless of which nations are represented by the four beasts, these nations rule concurrently:

> For in Daniel 7:10–14, God (The Ancient of Days) destroys the last beast and shows Him sparing the lives of the first three beasts for a season (3 months) and a time (12 months), i.e. 15 months. The first three beasts' short-term survival seems to imply their long-term fate lies in the judgment of nations, while other Scripture suggest each survive this judgment and enter Jesus' Millennial Reign.[513]

[513] Ibid., 271–72.

Chris White agrees with David Hamblin and describes this as

> [t]he contemporaneous beast view, wherein there is a dividing of the world into four parts in the time just before the Antichrist begins his rule. The Antichrist eventually takes control of one of those four kingdoms, which has ten rulers. He eventually conquers all four kingdoms through war and effectively rules the entire world in a new, amalgamated beast, as seen in Revelation 13:1–2; and that Daniel 11:36–45 describes how the Antichrist will be conquering all kinds of lands and kingdoms, then at some point, he will declare himself to be higher than God Himself in the "Holy Place" in Jerusalem. At that point, the last three and a half years of his reign will begin. But before this, he is busy making war, conquering other kingdoms, and establishing his domain. This is perhaps why the Book of Revelation says that one of the reasons the world marvels at the Antichrist is because of his war-making capability in Revelation 13:4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying Who is like unto the beast? Who is able to make war with him?[514]

So, in other words, Daniel 7 represents the Antichrist's prewars, in which he is represented by the fourth beast. Daniel 11:36–45 describes the wars of the Antichrist:

> And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard *the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.* But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious

[514] White, *False Christ*, 218.

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> stones, and pleasant things. Thus, shall he do in the most-strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and *shall divide the land for gain*. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore, he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 11 ultimately links Daniel 7 to Revelation 13, wherein the Antichrist has conquered the whole world and is represented by

> [t]he beast having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And

> he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And *all* that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world (Revelation 13:1–8).

(Is the *Book of Life* a list of Yahweh's children born from above?)

In Revelation 13, there are two beasts: one with ten horns and one with two horns. In the Old Testament, Israel has been divided into two kingdoms: the ten-tribed northern house of Israel and the two-tribed southern house of Judah. *If* the Bible is only "about" Israel, could these "beast" kingdoms possibly be the corrupted houses of Israel and Judah by Satan himself in the end times, what commentators call the "deep state"?

According to Revelation 17:3–18:

> So, he carried me [John] away in the spirit into the wilderness: and I saw a woman sit upon *a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns*. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore, didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall*

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wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet but receive power as kings one hour with the beast. These have one mind and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

What color is the beast now?	Scarlet (red)
Who is "red" in the Bible?	Esau
Who is Esau?	Esau is the brother of Jacob (Israel) and father of Edom.
Who is Edom?	Edomites are the descendants of Esau.
Who had the "head" wound?	"Judah"
Who came back to life?	"Nation of the Jews," that is, "Israel" by President Truman
Who will be laid desolate?	"Judah"

According to Isaac's statement to Esau in Genesis 27:39–40:

> Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and *it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck*. (Mystery Babylon?)

Some scholars have suggested that because of the color of the beast, the beast is Communism, which is Jewish by nature because of the Bolshevik history of Communism.[515] According to Frank L. Britton:

> *Communism grew out of the wellspring of Judaism in the East, and was merely an expression of a larger issue which faces the world: that of ethno-centric Jewish Supremacism and its desire to control the social ordering of all other peoples on earth*. Although the Soviet Union has disappeared, the ideology which underpinned that state— namely the idea of state-engineered economic and social egalitarianism—lives on, and indeed is stronger than ever before, especially in the so-called "anti-Communist" states of Western Europe and North America. Winston Churchill called Communism, "a worldwide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality." This sums up perfectly the ideology which even today, more than two decades after the USSR's collapse, forms the basis of the prevalent spiritual and political sickness which infests the Western World.[516]

Mr. Britton continues:

> *It is the ideology of equality and subservience to Jewish Supremacism which characterized Communism, which forms the basis of present-day liberal thought*. It is this ideology

[515] Frank L. Britton, *Behind Communism, Updated, Revised and Expanded, 1917–2010* (Ostara Publications, 2016).

[516] Ibid., 1.

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> which seeks to disarm, slander, and attack those Europeans who seek to maintain their nations for their own people and race. *It is the ideology which seeks to flood the First World—and the First World only—with "immigrants" from the Third World.* It is also the same ideology which, while demanding that the white West be "multicultural," stridently demands that Israel be a "Jews-only" state, and that propagates Jewish isolation and ethnic identity outside of Israel. *Left unchecked, this ideology will succeed in its ultimate aim of destroying Western Civilization, i.e. The Christian West.*[517]

On Thursday, January 10, 1963, the Honorable A. S. Herlong Jr. of Florida in the House of Representatives read and included in the *record* under *unanimous consent* the list of current Communist goals from W. Cleon Skousen's 1958 "The Naked Communist":

1. U.S. acceptance of coexistence as the only alternative to atomic war.
2. U.S. willingness to capitulate in preference to engaging in atomic war.
3. Develop the illusion that total disarmament [by] the United States would be a demonstration of moral strength.
4. Permit free trade between all nations regardless of Communist affiliation and regardless of whether or not items could be used for war.
5. Extension of long-term loans to Russia and Soviet satellites.
6. Provide American aid to all nations regardless of Communist domination.
7. Grant recognition of Red China. Admission of Red China to the United Nations.
8. Set up East and West Germany as separate states in spite of Khrushchev's promise in 1955 to settle the German question by free elections under supervision of the U.N.
9. Prolong the conferences to ban atomic tests because the United States has agreed to suspend tests as long as negotiations are in progress.

[517] Ibid., 1–2.

10. Allow all Soviet satellites individual representation in the United Nations.
11. Promote the United Nations as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces. (Some Communist leaders believe the world can be taken over as easily by the U.N. as by Moscow. Sometimes these two centers compete with each other as they are now doing in the Congo.)
12. Resist any attempt to outlaw the Communist Party.
13. Do away with all loyalty oaths.
14. Continue giving Russia access to the U.S. Patent Office.
15. Capture one or both of the political parties in the United States.
16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.
17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.
18. Gain control of all student newspapers.
19. Use student riots to foment public protests against programs or organizations which are under Communist attack.
20. Infiltrate the press. Get control of book-review assignments, editorial writing, policy making positions.
21. Gain control of key positions in radio, TV, and motion pictures.
22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."
23. Control art critics and directors of art museums. "Our plan is to promote ugliness, repulsive, meaningless art."
24. Eliminate all laws governing obscenity by calling them "censorship" and a violation of free speech and free press.
25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

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26. Present homosexuality, degeneracy, and promiscuity, as "normal, natural, healthy."
27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch."
28. Eliminate prayer or any phrase of religious expression in the schools on the ground that it violates the principle of "separation of church and state."
29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a worldwide basis.
30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."
31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the "big picture." Give more emphasis to Russian history since the Communists took over.
32. Support any socialist movement to give centralized control over any part of the culture—education, social agencies, welfare programs, mental health clinics, etc.
33. Eliminate all laws or procedures which interfere with the operation of the Communist apparatus.
34. Eliminate the House Committee on Un-American Activities.
35. Discredit and eventually dismantle the FBI.
36. Infiltrate and gain control of more unions.
37. Infiltrate and gain control of big business.
38. Transfer some of the powers of arrest from the police to social agencies. Treat all behavioral problems as psychiatric disorders which no one but psychiatrists can understand [or treat].
39. Dominate the psychiatric profession and use mental health laws as a means of gaining coercive control over those who oppose Communist goals.
40. Discredit the family as an institution. Encourage promiscuity and easy divorce.
41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks, and retarding of children to suppressive influence of parents.

42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use "united force" to solve economic, political, or social problems.
43. Overthrow all colonial governments before native populations are ready for self- government.
44. Internationalize the Panama Canal.
45. Repeal the Connally reservation so the United States cannot prevent the World Court from seizing jurisdiction [over domestic problems. Give the World Court jurisdiction] over nations and individuals alike.

So how many of the above-stated Communist objectives have been achieved since 1963? Why are the younger generations of the world more apt to be Socialist? Is the whole world turning "scarlet red"? Is it our turn for a "Bolshevik Revolution" in America?

In 2020 America, how many Socialists/Communists are running as Democrats for president? Be careful. According to Ayn Rand:

> There is no difference between Communism and Socialism. Except in the means of achieving the same ultimate end: Communism purposes to enslave men by force. Socialism—by vote. It is merely the difference between murder and suicide.

As President Trump has stated to the United Nations on September 19, 2017, Venezuela is a prime example of how Socialism works and where it ends up. Look at their situation today. The United States may have to intervene, except it is being "protected" by Russia and China.

If Communism is the beast of Revelation 17 and Moscow, which sits on seven hills, is the capital of Communism—has been since 1917—and controls the Northern Hemisphere (i.e., eastern Europe), with Beijing controlling the Eastern Hemisphere (i.e., China and the Third World) and New York City controlling the Western Hemisphere (i.e., England and Western Europe), *then* Esau has thrown off Jacob's yoke and is attempting to retake his inheritance.

According to Dr. Angelo Rapport:

> There was not a political organization in the vast (Russian) Empire which was not influenced by the

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> Jews or directed by them; the Social-Democrats, the Revolutionary Socialist Parties, the Polish Socialist Party, all counted Jews among their directors; Plehve was perhaps right when he said that the combat for political emancipation in Russia and the Jewish question were practically identical.[518]

According to Vicomte Leon De Poncins:

> Bolshevism (Judaism), this symbol of chaos and of the spirit of destruction, is above all an Anti-Christian and Anti-Social Conception. This present destructive tendency is clearly advantageous for only one national and religious entity: Judaism. The fact that Jews are the most active element in present day revolutions as well as in revolutionary socialism, that they draw to themselves the power forced from the peoples of other nations by revolution, is a fact in itself, independent of the question of knowing if that comes from organized worldwide Judaism, from Jewish Free Masonry or by an elementary evolution brought about by Jewish national solidarity and the accumulation of the capital in the hands of Jewish bankers. The contest is becoming more definite. The domination of revolutionary Judaism in Russia and the open support given to this Jewish Bolshevism by Judaism the world over finally clear up the situation, show the cards and put the question of the battle of Christianity against Judaism, of the National State against the International, that is to say, in reality, against Jewish World Power.[519]

According to Rabbi Harry Waton:

> The Communist soul is the soul of Judaism. Hence, it follows that, just as in the Russian revolution the triumph of Communism was the triumph of Judaism,

[518] Angelo Rapport, *The Pioneers of the Russian Revolution* (PDF).

[519] Vicomte Leon De Poncins, *The Secret Powers behind Revolution* (PDF), 140.

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> so also in the triumph of fascism will triumph Judaism.[520]

According to David R. Francis:

> The Bolshevik leaders here, most of whom are Jews and ninety percent of whom are returned exiles, care little for Russia or any other country, but are internationalists, and they are trying to start a worldwide social revolution.[521]

According to *L'Illustration* dated September 14, 1918:

> When one lives in contact with the functionaries who are serving the Bolshevik Government, one feature strikes the attention, which, is almost all of them are Jews. I am not at all anti-Semitic; but I must state what strikes the eye: everywhere in Petrograd, Moscow, in provincial districts, in commissariats, in district offices, in Smolny, in the Soviets, I have met nothing but Jews and again Jews . . . The more one studies the revolution the more one is convinced that Bolshevism is a Jewish movement which can be explained by the special conditions in which the Jewish people were placed in Russia.

According to the *American Hebrew* dated September 10, 1920:

> The Bolshevist revolution [the 1917 Russian Revolution] was largely the outcome of Jewish idealism.

According to the *Jewish Chronicle* dated September 22, 1922:

> The Bolshevist officials of Russia were Jews. The Russian Revolution with all its ghastly horrors was a Jewish movement.

[520] Rabbi Harry Waton, *A Program for the Jews and Humanity* (PDF), 143–44.

[521] David R. Francis, *Russia from the American Embassy* (PDF), 214.

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Ultimately, these same people ended up in the State of *Israel*. Check the lineage of the *prime ministers* and *presidents of Israel*. You will be surprised to find that many of them have Bolshevik backgrounds. By the way, Jerusalem sits on seven hills as well.

With regard to the house of Judah, remember Daniel 9:24–27:

Seventy weeks are determined upon thy people and upon thy holy city:

1. To finish the transgression, and
2. To make an end of sins, and
3. To make reconciliation for iniquity, and
4. To bring in everlasting righteousness, and
5. To seal up the vision and prophecy, and
6. To anoint the Most Holy.

> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall:

1. Messiah be cut off, but not for Himself: and
2. The people of the prince that shall come shall destroy the city and the sanctuary; and
3. The end thereof shall be with a flood, and
4. Unto the end of the war desolations are determined.

> And He shall confirm the Covenant with Many for one week: and
>
> In the midst of the week, He shall cause the sacrifice and the oblation to cease, and
>
> For the overspreading of abominations, He shall make it desolate, even until the consummation, And that determined shall be poured upon the desolate.

Kenneth Schortgen, in his book *The Israel Deception*, believes that *the entire prophecy of Daniel 9:24–27 covers a period of seventy consecutive weeks*. He states:

> Logic requires that 70 weeks refers to one consecutive block of time, in other words, to 70 straight sequential weeks. The truth is, there is no example in the Bible of a stated time-period starting, stopping, and then starting again. All Biblical references to time are consecutive:
>
> 1. 40 days and 40 nights (Genesis 7:4);
> 2. 400 years in Egypt (Genesis 15:13);
> 3. 70 years of captivity (Daniel 9:2); etc.
>
> *In Daniel's prophecy, the 70 weeks were to begin during the rule of the Persians and continue to the time of Christ.*[522]

Schortgen further states that "Jesus Christ ceased the Old Covenant ways of sacrifice and oblation through His final sacrifice (on the cross), and at the moment of His Resurrection."[523] He further believes that there will *not* be a tribulation temple since Paul has stated in 1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Most dispensational evangelicals believe that there is gap between the sixty-ninth and the seventieth week of Daniel called the "church age." However, this author does not adhere to that theory. Jesus Christ has fulfilled the new covenant with the many (Israel) when He has been crucified and risen from the dead on the third day.

According to *Matthew 21:17–22*:

> And He [Jesus] left them and went out of the city into Bethany; and He lodged there. Now in the morning as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And

[522] Kenneth Schortgen, *The Israel Deception*, Kindle Location 468.

[523] Ibid.

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> presently the fig tree withered away. And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, <u>believing</u>, ye shall receive.*

Yahshuah states another parable in Matthew 21:33–44, in which He takes the kingdom of Yahweh away from the house of Judah and gives it to the house of Israel:

> *Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, He sent His servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, He sent other servants more than the first: and they did unto them likewise. But last of all He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard, and slew Him. When the Lord therefore of the vineyard cometh, what will He do unto those husbandmen?* They say unto Him, *He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.* Jesus saith unto them, *Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?* <u>Therefore, say I unto you, The Kingdom of God shall be taken from you [the House of Judah], and given to a nation [the House of Israel] bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken:</u>

> but on whomsoever it shall fall, it will grind him to powder.

Yahshuah spoke another parable with regard to the house of Judah in Luke 13:6–9:

> A certain man had a fig tree planted in His vineyard; and He came and sought fruit thereon and found none. Then said He unto the dresser of His vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto Him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that Thou shalt cut it down.

Yahshuah pronounces judgment on the house of Judah in Matthew 23:37–39:

> O Jerusalem, Jerusalem,
> thou that killest the prophets, and
> stonest them which are sent unto thee,
> how often would I have gathered thy children together,
> even as a hen gethereth her chickens under her wings,
> and ye would not!
> Behold, your house is left unto you desolate.

Jesus warns His true people Israel that the house of Judah will come back to life in Matthew 24:32–35, even though He has cursed it forever in real life:

> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [May 14, 1948] So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My Words shall not pass away.

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Let us take a moment to review. In summary,

1. Daniel's people are of the house of Judah.
2. Daniel has prophesied the destruction/desolation of the house of Judah.
3. Jesus has come from and to the house of Judah.
4. The mixed house of Judah has rejected Jesus.
5. Jesus has condemned the house of Judah in Matthew 23:37–39.
6. As prophesied by his father, Isaac, Esau/Edom has overthrown Jacob/Israel's yoke and has become a nation-state again.
7. The abomination of desolation stands where it ought not.
8. Remember, Jesus has given the house of Judah forty years to *repent* from the time of His ascension.
9. In AD 70, the Romans under Titus and Vespasian have razed the temple and Jerusalem to the ground.
10. In AD 73, Masada has fallen.
11. Since then, the "Jews" have been kicked out of over one hundred countries until 1948.
12. The time clock on Jesus's prophecies in Matthew 24, Mark 13, and Luke 21 is ticking. Remember, He has told us to *learn* the parable of the fig tree.

What is a biblical generation? Is it 120 years, 100 years, 70 years, 50 years, or 40 years?

August 31, 1897:	The First Zionist Congress in Basel, Switzerland	120 Years
1917:	The Bolshevik Revolution	100 Years
November 2, 1917:	The Balfour Declaration	100 Years
December 30, 1917:	General Allenby taking Jerusalem	100 Years
November 29, 1947:	The UN Partition Plan (Resolution 181)	70 Years
June 7, 1967★:	"Israel" taking Jerusalem	50 Years
November 1977:	Jimmy Carter elected president of the United States	40 Years
April 11, 1987:	The London Agreement signed by "Israel"/Jordan	30 Years

January 20, 2017:	Donald J. Trump becoming president of USA	0 Years
September 23, 2017★:	The Revelation 12 sign of the woman	0 Years
December 6, 2017:	President Trump officially recognizing Jerusalem as the capital of "Israel"	0 Years

★ Jubilee years: 1967 (no. 119) and 2017 (no. 120—the last)

How close are we to the return of Jesus Christ? Does the third day (i.e., millennial reign) begin in judgment (i.e., the Day of the Lord)?

Whatever you choose to be a "generation"—whether it be 120 years, 100 years, 70 years, 50 years, or 40 years—something has to have happened in 2017. All roads lead there. Oh, by the way, it has been the five hundredth anniversary of the Reformation, and President Trump has been elected as the forty-fifth president of the United States, *different from his fellows*.

Regardless, the great news is that Yahweh is in charge and has already written this history in advance:

> I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: *I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.* (Daniel 7:9–12)

The Antichrist beast system is destroyed, and the lion, the bear, and the leopard lose their dominion but are yet allowed to live for a *time* (twelve months) and a *season* (three months).

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CHAPTER 21

"I KNOW THE BLASPHEMY OF THEM WHICH SAY THEY ARE JEWS [JUDAHITES], AND ARE NOT, BUT ARE THE SYNAGOGUE OF SATAN"

PART I: INTRODUCTIONS

According to *The New Strong's Exhaustive Concordance of the Bible*, the term, *Jew*, is the Hebrew word *Yehuwdah* (no. H3063), which means "the name of five Israelites; *also of the tribe descended from the first, and of its territory, Judah*."[524] The Greek word is *Ioudaios* (no. G2453), which means "in the sense of G2455, which is *Ioudas*, which means, the name of ten Israelites; also *of the posterity of one of them and its region, Juda; belonging to Jehudah*."[525]

According to *Young's Analytical Concordance to the Holy Bible*, the term, *Jew*, means "a descendant of Judah; and is also the name applied to the subjects of the kingdom of the two tribes after the separation of the ten tribes in 975 B.C."[526]

According to *Smith's Bible Dictionary*, the term, *Jew*, is

> [a] name which was properly applied to a member of the Kingdom of Judah after the separation of the ten

[524] Strong, *The New Strong's Exhaustive*, H54.

[525] Ibid., G43.

[526] Young, *Analytical Concordance*, 544.

> tribes. The term first makes its appearance just before the captivity of the ten tribes in II Kings 16:6.[527]

According to *The Complete Word Study Dictionary: Old Testament*, the term, *Jew*, which is no. H3063 (*yehudah*), means "a proper noun designating Judah."[528]

According to *Wilson's Old Testament Word Studies*, the term, *Jew*, means "Judah; *to make oneself a Jew; to become a Jew*."[529]

With regard to the term *blasphemy*, according to *The New Strong Exhaustive Concordance of the Bible*, the Greek word is no. G988, *blasphemia*, which means, "vilification (especially against God); blasphemy, evil speaking, railing."[530] This is the same word used in Revelation 13:1, 5–6 and 17:3 with regard to the *beasts of Revelation 13 and 17.*

According to *Young's Analytical Concordance to the Holy Bible*, the term, *blasphemy*, comes from the Greek word, *blasphemia*, which means "injurious speaking," as found in Revelation 2:9; 13:1, 5–6; and 17:3.[531]

Who is a Jew, or how does one make oneself a Jew or become a Jew? Let us look at the history of the Jews for a moment. But before we do that, let us review some biblical terms again.

The term *Shemite* or *Semite* comes from the name Shem, Noah's son. According to *The New Strong Exhaustive Concordance of the Bible*, the Hebrew word for *Shem* is no. H8035, *Shem*, which means "a son of Noah (often including his posterity)."[532] The Greek term for *Shem* is no. G4590, *Sem*, which means "a patriarch."[533] According to *Young's Analytical Concordance to the Holy Bible*, the name, *Shem*, means "*name, renown*, a son of Noah, ancestor of Elam Asshur, Arphaxad, Lud, and Aram."[534]

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527 Smith, *A Dictionary*, 309.

528 Baker and Carpenter, *The Complete Word Study*, 424.

529 Wilson, *Wilson's Old Testament Word*, 233.

530 Strong, *The New Strong's Exhaustive*, G17.

531 Young, *Analytical Concordance*, 97.

532 Strong, *The New Strong's Exhaustive*, H144.

533 Ibid., G81.

534 Young, *Analytical Concordance*, 876.

Hence, *Shem and his descendants are known as Shemites or Semites*. Genesis 5:32 is the first place where Shem is mentioned in the Bible as a part of Adam's family record. Genesis 10:21–31 gives us Noah's family record with Shem's descendants, and Genesis 10:24 verifies that Eber was a direct descendant of Shem.

This leads us to the term, *Hebrew*. According to *The New Strong Exhaustive Concordance of the Bible*, the Hebrew word for *Hebrew* is no. H5680, *Ibriy*, which refers to "an Eberite or descendant of Eber, which is #H5677, *Eber*, which is the name of two patriarchs."[535] According to *Young's Analytical Concordance to the Holy Bible*, the name *Eber* means "a shoot; a great-grandson of Shem; this name seems used as a patronymic denoting the descendants of Eber."[536] Also, the term, *Hebrew*, means "belonging to Eber; patronymic of Abraham and his offspring."[537] As previously stated, Genesis 10:21 specifically states that Eber is a descendant of Shem, who is one of Noah's three sons. Genesis 14:13a is the first place where the word, *Hebrew*, is used:

And there came one that had escaped and told *Abram the Hebrew.*

Thus, the descendants of Abraham (Abram) will be Hebrews, not "Jews." By definition, the word, *Hebrew*, can be traced back to Eber and no further.

We know that the promises are to Abraham, Isaac, and Jacob (Israel), which leads us to the term, *Israelites*. According to *The New Strong Exhaustive Concordance of the Bible*, the Hebrew name for *Israel* is no. H3478, *Yisrael*, which means "he will rule (as) God: a symbolic name of Jacob; also of his posterity: Israel."[538] According to *Young's Analytical Concordance to the Holy Bible*, the name, *Israel*, means "ruling with God; the new name given to Jacob."[539] Also, the name, *Israelite*, means "one belonging to the tribes of Israel."[540] It can also mean "prince of God." Genesis 35:10 is the first place where the name, *Israel*, is used:

535 Strong, *The New Strong's Exhaustive*, H102.

536 Young, *Analytical Concordance*, 287.

537 Ibid., 473.

538 Strong, *The New Strong's Exhaustive*, H61.

539 Young, *Analytical Concordance*, 522.

540 Ibid., 529.

> And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but *Israel shall be thy name: and He called his name Israel.*

By definition, the names, *Israel* and *Israelite*, begin with Jacob and continue forward from that point. These names do not exist before Jacob's name change. Hence, the twelve sons of Jacob and their descendants have become known as *Israelites* (also as *the children of Israel*); and together, they have formed the *nation(s) of Israel.*

As a point of clarification, the twelve-tribed nation of Israel has been split into two separate kingdoms (Israel and Judah) after the time of Solomon (1 Kings 11 and 12). The name, *Israel*, then refers to the northern house of Israel, which is composed of ten tribes. The name, *Judah*, then refers to the southern house of Judah, which is composed of two tribes (Judah and Benjamin).

So, who is a true Jew? As previously discussed, the Hebrew word for *Jew* is Strong's no. H3063, *Yehudah*, which means "Judahite or of the tribe of Judah." Second Kings 16:6 is the first place where the name, *Jew*, is used:

> At that time, Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath and dwelt there unto this day.

In Ezra 5:1, the King James Version translates the Hebrew word, *Yehud*, (no. H3061) as *Judah*, which is correct. However, In Ezra 5:8, the King James Version translates the same Hebrew word as *Judaea*. Thus, the KJV translates one Hebrew word two different ways in these two verses. The word, *Yehud*, should be translated as *Judah* consistently. Thus, when God has split the kingdom of Israel in two, those of the kingdom of Israel have been called *Israelites*, and those of the kingdom of Judah have been called *Judahites*. It is interesting to note that under the heading of "A Brief History of the Terms for Jew" in the 1980 *Jewish Almanac* is the following:

> Strictly speaking, it is incorrect to call an Ancient Israelite a "Jew" or to call a contemporary Jew an "Israelite" or a "Hebrew." (p. 3)

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With regard to the history of the Jews during the Hasmonaean period (142–63 BC), when "Israel" has been ruled by secular kings/high priests, in 134 BC, John Hyrcanus I—the son of Simon and thus the first Hasmonaean of the next generation—has become the leader. From 134 to 104 BC, he has done two things:

1. Hyrcanus I resolved the conflict with the Seleucid Empire by agreeing to their demands.
2. He captured Samaria and Idumea and *forcibly converted and circumcised the Idumeans*. By doing so, he merged the land of Judah with the land of Idumea, thus creating the area known in the Bible as *Judaea*, and the people known as *Judaeans*. Herod the Great and his dynasty were Idumean.[541]

When Rome has ruled the area, it is known as *Judaea and is no longer called Judah. Thus, the inhabitants are called Judaeans.* As previously stated, the Greek word for *Jew* is Strong's no. G2453, *Ioudaios*, which means "belonging to a country-Jehudah, of Juda."[542] The original Greek matches with Hebrew, that is, *Judah/Judahite*, not *Jew.* Thus, the term, *Jew*, refers to the Babylonian culture that has been brought back into Judaea after the captivity; it has nothing to do with the people of the house of Judah. Jesus is a Judahite, not a Jew. Those who follow the oral traditions of the Babylonian religion called Judaism are known as Jews.

According to Benjamin Freeman, in his book *Facts Are Facts*:

> *When the word "Jew" was first introduced into the English language in the 18th Century, its one and only implication inference was "Judaean."* However, during the 18th, 19th, and 20th Centuries, a well-organized and well-financed international "pressure group" created a "secondary meaning" for the word "Jew" among the English-speaking peoples. This "secondary meaning" for the word "Jew" bears no resemblance to the original meaning.

[541] Bruce N. Fisk, "Second Temple Judaism: A Brief Historical Outline Part Three," westmont.edu, accessed July 30, 2017, http://www.westmont.edu/~fisk/Articles/jewhistc.htm.

[542] Strong, *The New Strong's Exhaustive*, G43.

By the way, all the disciples/apostles are from the tribe of Benjamin, including Paul, with the exception of Judas. Guess what he is? An Edomite mixture. How do we know? He is from the town of Iscariot. If one reads the Gospels very carefully, Jesus has been careful not to venture into their territory.

So, with the above definitions, the term used in modern translations of the Bible should be translated as "Judahite," not "Jew." The King James Version even uses the term, *Jew*. So, how has this happened and why? Has it started with the Scofield Reference Bible by chance? Who has written and financed his venture? Who has seized control of the publishing houses since 1917? When has "Mystery Babylon" come on the world scene? When has the Bolshevik Revolution occurred? Have sixty-six million Russian Christians been murdered/starved to death by the Bolsheviks under the different Communist regimes? How many Christians have been murdered during World War II? The Cold War? By the same people group, no less. What is the first European Christian nation to fall? What is the second? How has Western civilization deteriorated? Who follows the Babylonian Talmud and gives lip service to the Mosaic law? What does the Talmud truly say about Christians? Who are the "chosen people"? What are "chosen people" of the Lord God supposed to act like? Christians, perhaps? What or who is a true Christian? People are afraid to answer these questions, and others as well, for the same reason listed in the Bible in John 7:13 and 20:19—*for fear of the Jews*. The apostle John has called them in his First Epistle *Antichrist*.

Remember, *the beast of Revelation 17 is scarlet (i.e., red). Is it Edomite in origin? Remember, Esau is red and the father of the Edomites. Is the beast Jewish as well? Or is it Mystery Babylon the Great (i.e., Jerusalem)?*

According to *Encyclopedia Biblica*, volume 2, column 1187:

> *The Edomites are part of Jewry.* The scientist and historian Dr. David Davidson wrote, Indeed the Edomites later became completely absorbed in Jewry and under their aggressive intrusion the Jews became racially the medium of expression for the Edomite ideal for which Herod the Great had first given political formation. The Edomite intrusion into Judaism *at every historical point of contact* is fully discussed in the volumes of the Cambridge Ancient History.

According to *The Jewish Encyclopedia, 1925 Edition*, volume 5, page 41:

> Edom is in modern Jewry.

Remember the seven times judgment of the Lord God of the house of Judah and on Babylon, which has started in 604 BC (-2,520 years = 1916 + 1 [no year 0] = 1917). That means that something significant has to have happened with regard to each entity that year:

The House of "Judah"

November 2, 1917: The Balfour Declaration addressed to Lord Rothschild establishing a "Jewish" state in Palestine

December 30, 1917: General Allenby taking Jerusalem from the Ottoman Empire

Mystery Babylon the Great

1917: The Jewish Bolshevik Revolution

The murder of the czar of Russia and his family in a blood ritual
The takeover of Christian Russia
The beginning of the destruction of Christian Germany

This author does not dispute that the land now called Palestine belongs to Yahweh (as does the whole earth). However, Yahweh—as set out in a previous chapter—has stated that true Israel will live in the isles, live north and west of Palestine, go by a new name, speak a new language, and so on.

On the other hand, according to Fred Robertson, do the "Jews" fulfill any of the following promises as related to true Israel? You be the judge. If not, then who is the "Israel" that is occupying the land of Palestine now?

1. *Have the Jews blessed all the nations of the earth?*

   Genesis 12:3, 22:18

2. *Are the Jews circumcised in heart?*

   Deuteronomy 10:16, 30:6; Romans 2:28–29; Philippians 3:3; Colossians 2:9–11

3. *Have the Jews ever glorified Jesus Christ, and has He been recognized by the Jewish nation?*

   Isaiah 41:16, Luke 1:32, 7:16

4. *Do the Jews declare that Jesus Christ is the Lord God of Israel of the Old Testament?*

   Isaiah 43:10, 12; 44:8; 49:3–6; 52:6; Acts 1:8

5. *Do the Jews show forth the praise of Jesus Christ?*

   Isaiah 43:21

6. *Have the Jews carried the Gospel to all the world and witnessed for Jesus Christ and held the Bible open?*

   Genesis 28:14; Isaiah 43:10, 44:21, 49:3–6; Acts 1:8

7. *Do the Jews have God's Spirit and the Word of God in their mouth and their uttermost being?*

   Isaiah 59:21

8. *Has the new covenant been written only to the Jews? The Bible states that it has been made with the house of Israel and the house of Judah.*

   Jeremiah 31:31–33, Matthew 26:28, Hebrews 8:8

9. *Are the Jews the sheep of Israel?*

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Ezekiel 34:11–12; Psalm 78:52, 95:1, 6–7; Isaiah 53:6; John 10:22–27; Matthew 15:24

10. *Are the Jews the children of God scattered abroad?*

    John 7:35, 10:16, 11:52

11. *Is Jesus Christ glorified in the Jews?*

    Isaiah 49:3, Romans 8:29–30, 9:4, 11:1–2

12. *Are the Jews servants of God?*

    Isaiah 41:8, 43:8, 49:3

13. *Are the Jews a holy nation, a chosen generation, a royal priesthood, a peculiar people?*

    Exodus 19:5–6; Deuteronomy 14:2, 7:6; 1 Peter 1:1–2, 2:9–10

14. *Are the Jews the great characters mentioned in the great faith chapter of Hebrews 11? (*Not *one was a Jew.)*

15. *Are the Jews a "righteous nation"?*

    Isaiah 26:2

16. *Are the Jews bringing forth the fruits of the kingdom?*

    Hosea 14:8, Matthew 21:43

17. *Are the Jews kind to strangers?*

    Leviticus 19:33–34, Matthew 25:31–46

18. *Are the Jews called, the "sons of the living God"?*

    Hosea 1:10

19. *Do the Jews claim to be "not God's people"?*

    Hosea 1:10

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20. *Do the Jews have all of God's Word?*

    Deuteronomy 33:4, Psalm 147:19–20, Romans 9:3–5

21. *Are the Jews a great and mighty nation?*

    Genesis 18:18

22. *Are the Jews today innumerable as the stars of heaven and as the sand of the seashore?*

    Genesis 22:17, Hosea 1:10

23. *Do the Jews possess the gates of their enemies?*

    Genesis 22:17, 24:60

24. *Are the Jews a nation and a company of nations?*

    Genesis 35:11, 48:49

25. *Will the Jews push all the people together to the ends of the earth?*

    Deuteronomy 33:17

26. *Are the Jews above all the people on the face of the earth?*

    Deuteronomy 7:2, 12:2; Psalm 135:4; Amos 3:2

27. *Have the Jews ever dwelled alone in a home appointed by God?*

    Numbers 23:9; Deuteronomy 29:28; 2 Samuel 87:10; 1 Chronicles 17:9; Jeremiah 3:18, 16:13; Ezekiel 36:24; Acts 17:26

28. *Have the Jews a navy or naval power?*

    Numbers 24:7, Isaiah 60:5, 9

29. *Did or will the Jews eat up the nations, their enemies?*

    Numbers 24:8

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30. *Are the Jews God's battle ax?*

    Numbers 24:8–9, Isaiah 41:15–16, Jeremiah 51:20–23

31. *Are the Jews feared by all nations?*

    Deuteronomy 2:25, 28:10

32. *Are the Jews a mighty nation, crushing and grinding to powder all who oppose them?*

    Daniel 2:44, Matthew 21:44

33. *Have the Jews inherited the "Gentiles"?*

    Isaiah 54:3

34. *Is it possible to count one-fourth of the Jews or all of them?*

    Numbers 23:10

35. *Are the Jews the rod of God's inheritance?*

    Psalm 135:4, Isaiah 19:25

36. *Do the Jews today have an earthly king of the lineage of David ruling over them? If they are Israel, then a Davidic king must be among them somewhere.*

    Psalm 89:27–29, 35–37; Jeremiah 33:17

37. *Are the Jews called today through Isaac (Isaac's sons or Saxons)?*

    Genesis 35:11, Amos 7:16, Romans 9:7, Hebrews 11:18

38. *Will the Jews say that they have lost their lineage or identity?*

    Deuteronomy 32:26; Jeremiah 50:6–7; Hosea 1:9–10, 2:6, 8:8, 9:17; Isaiah 1:3, 42:19

39. *Do the Jews have a new name and a new language today?*

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Isaiah 28:11, 62:2, 65:15; Hosea 1:10; Acts 11:26; Romans 9:25–26; 1 Peter 2:10

40. *If the Jews are Israel, how can the blessings promised to specific and separate tribes in Genesis 48 and 49 and in Deuteronomy 33 come about? Won't they have to be separate nations? Note the time of fulfillment.*

    Genesis 48–49; Acts 2:16–17; Hebrews 11:1–2; 1 Peter 1:3, 5, 18, 20; 1 John 2:18, Jude 17–19

41. *Are the heathen nations aligned against the Jews only?*

    Psalm 83, Joel 3:9

42. *Are the Jews a hidden people?*

    Psalm 83:4, Isaiah 3:9

43. *Are the Jews described nationally as a great lion?*

    Genesis 49:9, Numbers 23:24, 24:9

44. *Have the Jews delivered Jerusalem in 1917?*

    Leviticus 26:18–28; Psalm 95:10; Daniel 12:11–12; Ezekiel 4:6 Haggai 2:18–19, 22; Matthew 24:34; Luke 21:24; Hebrews 3:9–10; Revelation 2:3, 12:1–14.

45. *Are the Jews the house of Israel and the house of Judah—two nations and families?*

    Ezekiel 37, Jeremiah 3:18, 31:31, 33:24

46. *Are the Jews called "great"?*

    Genesis 12:2

47. *Have the Jews released those in slavery?*

    Isaiah 42:7, 58:6

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48. *Have the Jews colonized any people?*

    Genesis 28:14, Isaiah 35:1, 49:8

49. *Are the Jews an island people?*

    Isaiah 24:14, 41:1, 43:4–10, 49:1, 19; Jeremiah 23:8, 31:10

50. *Do the Jews recognize Jesus Christ as God? (Yahweh said Israel will.)*

    Isaiah 43:10, 12; 52:6; Matthew 1:23; Luke 1:68; John 9:28; Acts 3:14; 1 Timothy 3:16

So, are the Jews God's chosen people? Or is this the *strong delusion* spoken of by Paul in 2 Thessalonians 2:11? According to Revelation 13:3:

> And I [John] saw one of his heads as it were wounded to death; and his deadly wound was healed; and *All the world wondered after the beast*.

Christians are *wondering* after a beast called "Israel" under another Gospel called *Christian Zionism*. According to Stephen Sizer:

> In general terms, Zionism may be defined as "the national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel." The term "Zionism" was first coined in 1892 by Nathan Birnbaum, then a student in Vienna. A year later in 1893, he published a booklet entitled, *The National Rebirth of the Jewish People in Its Homeland as a Means of Solving the Jewish Problem*, in which he advocated Jewish nationalistic ideas that Theodor Herzl was to later expound in *A Jewish State*, published in 1896.[543]

He continues:

[543] Stephen Sizer, *Christian Zionism: Road-Map to Armageddon?* (Downers Grove, IL: IVP Academic, 2004), 17–18.

> At the First World Zionist Congress, which Herzl convened in Basle a year later, in 1897, he and Birnbaum articulated the deep longings of many Jewish people for their own homeland. *Various strands of Zionism emerged in the early Twentieth Century including Practical, Socialist, and Communist. The most recent and probably most destructive form to appear is known as Messianic Zionism.*[544]
>
> *Equating Arabs with the ancient Amalekites, and convinced they have a divinely ordained mandate to carry out ethnic cleansing of the Palestinians from Israel, religious Zionists have been in the forefront of the illegal occupation of Palestinian land, attacks on Muslims and mosques and the systematic expansion of the West Bank settlements, especially in places like Arab East Jerusalem and Hebron.*[545]
>
> *. . . The contemporary Christian Zionist movement emerged only after 1967, alongside Messianic Zionism, in part in reaction to the widespread criticism Israel has endured over the last thirty-five years . . . Walter Riggans interprets the term [Christian Zionism] in an overtly political sense as "any Christian who supports the Zionist aim of the sovereign State of Israel, its army, government, education, etc., but it can describe a Christian who claims to support the State of Israel for any reason."*[546]

Christian Zionists worship *Israel*, *not Yahweh* of the Bible.

Remember, who controlled Palestine between the Greek and the Roman Empires? The Hasmonaean Dynasty of seven Israeli high priests/kings called "Israel". The house of Israel was evicted by the Lord God by the Assyrians from 745 to 722 BC, *never* to return to Palestine. However, the Jews came back to the land as the Hasmonaean Dynasty known as Israel and then came back to life as well as in 1917 as the Bolshevik Revolution and officially in 1948 as the State of Israel. Originally, it was supposed to be called "the State

544 Ibid., 18.

545 Ibid.

546 Ibid., 19.

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of the Jews," but President Truman changed the title of the nation to "the State of Israel." On May 14, 1948, the United States and then the USSR recognized the State of Israel as a nation at the United Nations. A nation was born in a day.

Esau has retaken his inheritance, but for how long? How long will Yahweh allow them to stay in His land? Or is she the great whore of Revelation 17:1–6?

> The Great Whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So, he [the angel] carried me [John] away in the spirit *into the wilderness*: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her,* I [John] wondered with great admiration.

If the Bible is only about Israel, that is, the house of Israel and the house of Judah, with the true Gentile nations that interact with Israel, *then* what color is missing from this woman, the whore of Babylon? According to Exodus 28:5, the high priest has worn "gold, and blue, and purple, and scarlet, and fine linen." The whore is missing the color, blue. The Mosaic religion has been corrupted when the house of Judah has gone into Babylon, and the Pharisaic religion that has come out is called "Judaism." According to Rabbi Stephen Wise, "The return from Babylon and the introduction of the Babylonian Talmud, marked the end of Hebrewism and the beginning of Judaism." That means that the woman in Revelation 12 represents the true Israel, while this whore in Revelation 17 represents a false Israel.

Some scholars have equated the whore of Babylon with the Roman Catholic Church for the simple reason that the cardinals wear scarlet and purple. Well, that could be true as well, for out of Catholicism has come Protestantism. However, where has Catholicism come from? How has it come about? There is a saying "Roman Catholicism is Judaism for Gentiles." I find that rather thought provoking considering that the Jews have infiltrated the New Testament church and thereafter surreptitiously entwined their "doctrines of the elders" with those of Jesus Christ's. The state church has come about as a result of Constantine, as has formal "solar worship." So, Judaism and paganism are blended together. I suggest that one compare and contrast both religions. You might be surprised of what you find.

But according to Rabbi Louis Finkelstein, in his *The Pharisees: The Sociological Background of Their Faith*, we do know where Judaism has come from:

> Pharisaism became Talmudism. Talmudism became Medieval Rabbinism. Medieval Rabbinism became Modern Rabbinism and Judaism, but throughout these changes in name, the spirit of the ancient Pharisees survived unaltered from Palestine to Babylonia to North Africa, Sicily, Spain, France, and Germany. From there, to Poland and Russia and Eastern Europe . . . and ultimately to the world at large, [concentrated in the State of Israel and the United States of America].

So, where does Mystery Babylon reside? By the way, the Eastern Orthodox Church has always considered the whore of Babylon to be Jerusalem. Babylon has three major cities/states from which its power emanates:

1. The Vatican (religious power—Chrislam, 2019)
2. London (economic power—both Western and Sharia finance)
3. Washington DC (political/military power)

All three have an obelisk of Osiris and a dome of Isis.

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However, these three power centers are all controlled by Mystery Babylon Jerusalem. For example:

1. The Second Vatican Council, which was held from October 11, 1962 to December 8, 1965, absolved the Jews of crucifying Jesus Christ. This negates John 19:16:

   Then delivered [*peradidomi*] he [Pilate] Him [Jesus] unto them *[the chief priests/Pharisees/Jews] to be crucified. And they [the chief priests/Pharisees/Jews] took Jesus.*

   So, who owns the Vatican? By the way, the Rothschilds loaned vast sums of money to the Vatican.

2. The Rothschilds have controlled London, as well as all the central banks in the world, with the exception of North Korea, Iran, and Cuba. They have worldwide control of the usury system, which is against the Lord God's law. They have also implemented a system of Sharia finance for the Muslims.

   So, who controls the banking system and London?

3. "Two nations, one heart" is the new slogan for the USA and Israel with regard to sharing everything. Now that Christian Zionists/Jews and the Likud Party are in power, there is nothing to stop this from happening. And they are getting ready to sign a defense pact. With all that being said, why do the Muslims refer to the USA as the "Great Satan" and Israel as the "Little Satan"?

   So, who controls who in this situation? "Israel" perhaps?

   Just how long will these relationships last? How long will Yahweh allow Mystery Babylon to exist? What is its destiny?

According to Obadiah 17–18:

> But upon Mount Zion shall be deliverance, and there shall be holiness; and The House of Jacob shall possess their possessions. And The House of Jacob shall be a

> fire, and The House of Joseph a flame, and The House of Esau for stubble, and they shall kindle in them, and devour them; and *there shall not be any remaining of the House of Esau; for The LORD hath spoken it.*

And this is prophesied of Yahshuah in Isaiah 63:1–6:

> Who is this that cometh from *Edom*, with dyed garments from Bozrah? This that is glorious in His Apparel, travelling in the greatness of His Strength? *I that speak in righteousness, mighty to save.* Wherefore art thou red in Thine Apparel, and Thy Garments like Him that treadeth in the winefat? *I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon My Garments, and I will stain all My Rainment. For the Day of Vengeance is in Mine Heart, and the Year of My Redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore, mine own arm brought salvation unto Me; and My Fury, It upheld Me. And I will tread down the people in Mine Anger, and make them drunk in My fury, and I will bring down their strength to the earth.*

Revelation 18:21–24 states:

> *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence shall that great city Babylon be thrown down, and* shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great

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men of the earth; *for by thy sorceries [pharmakeia] were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

Mystery Babylon the Great shall be found no more at all, and if *it is of Edomite origin, there shall not be any remaining in the earth.*

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CHAPTER 22

"I KNOW THE BLASPHEMY OF THEM WHICH SAY THEY ARE JEWS [JUDAHITES], AND ARE NOT, BUT ARE THE SYNAGOGUE OF SATAN"

PART II: A SUMMARY OF THEIR SATANIC AGENDA

This one ultimate agenda has been broken up into many smaller agendas that are working surreptitiously in concert against the true people of Yahweh (i.e., the Israel of the Lord God). In the unseen world, we are dealing with the spirit of Antichrist, the fallen angels, and demons (the disembodied spirits of the Nephilim). In the physical world in which we live, we are at war (enmity) with the physical seed of the *nachash* (i.e., the physical seed of Cain). They are biblically known as Kenites, Canaanites, Edomites, and Amalekites and are known today as Ashkenazi Jews (i.e., "them which say they are Jews [Judahites], and are not, but are the synagogue of Satan" (Revelation 2:9).

Economically, this small people group is currently responsible for the fiat currency debt system, which is based on the petrodollar, besides owning all the central banks (being all Rothschild owned, operated, and subsidized) in every country of the world, with the exception of North Korea, Iran, and Cuba. Yet, this people group also owns the majority of communication companies in the world in the form of TV and radio stations, newspapers, magazines, and publishing houses, as well as Hollywood, entertainment, and pornography.

Religiously, Judaism is the religion of the Pharisees who have come out of the Babylonian Captivity and started "the oral traditions of the elders," that is, the Babylonian Talmud, which has been completed in written form by the fifth century AD. Talmudism has then turned into modern Judaism, which has used a two-pronged attack on the Christian West. In 1897, the First Zionist Congress has been held in Basel, Switzerland; and in 1917, Judaism has turned into the militaristic/political ideology of Bolshevism/Communism, thus destroying Christian Russia in 1917/1918 and taking thirty years and two world wars to destroy Christian Germany. By the way, both WWI and WWII have pitted the United States (Manasseh) and Great Britain (Ephraim) against Germany (Judah). Let that sink in for a minute—the house of Israel versus the house of Judah, just as in the days of the divided kingdom era, *Christian versus Christian and white versus white*.

The ultimate goal of this two-pronged attack is to gain worldwide sympathy toward the "plight" of the "Jew," who has been kicked out of over one hundred countries since AD 70 due to their satanic practices of talmudism and their usurious banking practices, as well as identifying themselves as the "chosen people of God," to establish a new homeland in Palestine, which has already been occupied by Abraham's other children (but that's neither here nor there), which they have done in 1947 on paper by *their* United Nations and physically on May 14, 1948, in the form of the State of Israel, thanks to the United States and the USSR respectively. By the way, the majority of "Israel's" prime ministers and upper echelon are from the former USSR and its satellite states.

Since then (1947/1948), Babylonian *churchianity pastors* have been telling their flocks that the fig tree has blossomed according to the parable spoken by Yahshuah in Matthew 24, Mark 13, and Luke 21. However, anyone with common sense can see that Yahshuah *cursed* the fig tree—a symbol of the house of Judah—forever. However, He states:

> Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that It [His Coming] is near, even at the doors.

So, they are right but in the wrong way. Judgment is coming, and the countdown has begun. However, in the meantime, this synagogue of Satan has control of this world six ways from Sunday because the "church" is asleep and has been rendered useless by their false doctrines and is waiting for a pretribulational rapture to escape what is coming on the earth dwellers.

All throughout history, true Bible-believing Christians (followers of the Way, that is, Yahshuah) have been criticized, ostracized, hunted down, imprisoned, and tortured in the most heinous ways, only to be killed in the vilest and wickedest ways imaginable by the enemies of Jesus Christ. Just read *Foxe's Book of Martyrs* if you have the stomach for it. And that has been with the technology of their day. Imagine what *they* will do to us today with our technology. We think we are so much *smart*er than our ancestors, or we think that that could never happen again. *Wrong.* Things have been speeded up under the Obama administration. For example, did you know that

1. there are over eight hundred FEMA camps in the United States? (Think closed Walmarts and malls.)
2. FEMA has purchased over 1.6 billion rounds of hollow-point bullets, which are *only* supposed to be used in foreign wars outside the United States, not domestically? (Think that there is only 320 million people in the United States.)
3. FEMA has purchased thirty thousand guillotines, as well as 20,000 guillotine blades from Mexico recently? (Think organ transplants on this one.)
4. FEMA has purchased millions of disposable coffins, which can hold over four human bodies? (So much for personal space.)

Are you *awake* yet? This list is not all-inclusive, but the people responsible historically for Christian persecution have been the following:

1. The Edomite Jews under the Herodians and the Pharisees during the time of Yahshuah and all throughout history, up to and including the present

From AD 70 forward:

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2. The Roman Empire, under the emperors, up until the time of Constantine in AD 323, who merged all the sun worship religions with *Christianity* and made *Sunday* the Sabbath, and thereafter by some emperors
3. The *Holy* Roman Catholic Church under the popes, up until and including the last one (no. 112) of St. Malachi's prophecy of the popes
4. Her daughters, the Protestant denominations, which include the Baptists, under their so-called hierarchy of *bishops, elders, and pastors*, that is, *hirelings*
5. Sunni and Shiite Islamists
6. Oppressive Communist dictatorships, such as the USSR, China, and North Korea. (Has Communism really died? What is Judaism? How do the rabbis define *Communism*? When has it all started? AD 1917?)

But after all is said and done and when you have done your own research (as I have), you will find—as I have found—that all roads lead back to Neo-Babylon. Which house of the divided kingdom has been taken captive by Nebuchadnezzar, taken into Babylon, and only come out with just over forty-four thousand people? The other house, which is composed of almost ten million people, has been taken into Assyria and supposedly disappeared forever from the biblical and historical record. Or has *she*?

Unfortunately, Christians today are in the midst of a voluntary "dark age" in that they have allowed themselves to be taught by someone in the pulpit (a wolf in sheep's clothing perhaps?) who claims to have gone to a seminary to learn what his/her/its denomination wants him/her/it to teach and how to use the Bible to promote his/her/its "traditions." They are afraid of the *truth*, as well as being labeled. Our Messiah is *not*. And neither should we. He has called it as He has seen it. For example, He has called the Pharisees "ye brood of vipers." Yes, He has stated that they are of *the* seed of the serpent, "those who say they are Jews and are not." Yes, the same people who have screamed, "Crucify Him! Crucify Him!" and "Let His blood be upon us and on our children!"—those people.

Now, because it is politically incorrect to *judge or offend* anyone these days, those same enemies of our Messiah have created even more enemies exponentially over the course of almost two thousand years,

even though they have been kicked out of over one hundred different countries during that same period—starting in AD 70. Yet, they still have found a way to survive and have thus become our masters. *Esau, for a time, has thrown off the yoke of Jacob.* Evil does have a name and a face, and to my knowledge, true followers of the Way have *never* coexisted with evil. This book has been written in the hopes of bringing the *true Gospel* of Yahshuah, "the *Mashiyach*," to life again and kindle a fire that will burn out our enemies once and for all (*not by a [localized] flood, as in the days of Noe, but by a [worldwide]* fire *this time; think Sodom and Gomorrah on steroids).*

But there is a reason why the Lord God has to burn these tares, for they have entered into a compact together and are of the seed of the serpent. According to "Appendix A: The Secret Covenant against Humanity" of William Guy Carr's *Satan, Prince of This World*, this is *their secret covenant*:

1. An illusion it will be, so large, so vast it will escape their perception.
2. Those who will see it will be thought of as insane.
3. We will create separate fronts to prevent them from seeing the connection between us.
4. We will behave as if we are not connected to keep the illusion alive.
5. Our goal will be accomplished one drop at a time so as to never bring suspicion upon ourselves. This will also prevent them from seeing the changes as they occur.
6. We will always stand above the relative field of their experience for we know the secrets of the absolute.
7. We will work together always and will remain bound by blood and secrecy. Death will come to him who speaks.
8. We will keep their lifespan short and their minds weak, while pretending to do the opposite.
9. We will use our knowledge of science and technology in subtle ways so they will never see what is happening.
10. We will use soft metals, aging accelerators, and sedatives in food and water, also in the air.
11. They will be blanketed by poisons everywhere they turn.

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12. The soft metals will cause them to lose their minds. We will promise to find a cure from our many fronts, yet we will feed them more poison.
13. The poisons will be absorbed through their skin and mouths. They will destroy their minds and reproductive systems.
14. From all this, their children will be born dead, and we will conceal this information.
15. The poisons will be hidden in everything that surrounds them, in what they drink, eat, breathe, and wear.
16. We must be ingenious in dispensing the poisons for they can see far.
17. We will teach them that the poisons are good, with fun images and musical tones.
18. Those they look up to will help. We will enlist them to push our poisons.
19. They will see our products being used in film and will grow accustomed to them and will never know their true effect.
20. When they give birth, we will inject poisons into the blood of their children and convince them it is for their help.
21. We will start early on, when their minds are young, we will target their children with what children love most, sweet things.
22. When their teeth decay, we will fill them with metals that will kill their mind and steal their future.
23. When their ability to learn has been affected, we will create medicine that will make them sicker and cause other diseases for which we will create yet more medicines.
24. We will render them docile and weak before us by our power.
25. They will grow depressed, slow, and obese, and when they come to us for help, we will give them more poison.
26. We will focus their attention toward money and material goods so that they may never connect with their inner self. We will distract them with fornication, external pleasures, and games, so that they may never be one with the oneness of it all.
27. Their minds will belong to us and they will do as we say. If they refuse, we shall find ways to implement mind-altering technology into their lives. We will use fear as our weapon.
28. We will establish their governments and establish opposites within. We will own both sides.

29. We will always hide our objective but carry out our plan.
30. They will perform the labor for us, and we shall prosper from their toil.
31. Our families will never mix with theirs. Our blood must be pure always, for it is the way.
32. We will make them kill each other when it suits us.
33. We will keep them separated from the oneness by dogma and religion.
34. We will control all aspects of their lives and tell them what to think and how.
35. We will guide them kindly and gently letting them think they are guiding themselves.
36. We will foment animosity between them through our factions.
37. When a light shall shine among them, we shall extinguish it by ridicule, or death, whichever suits us best.
38. We will make them rip each other's hearts apart and kill their own children.
39. We will accomplish this by using hate as our ally, anger as our friend.
40. The hate will blind them, and never shall they see that from their conflicts we emerge as their rulers. They will be busy killing each other.
41. They will bathe in their own blood and kill their neighbors for as long as we see fit.
42. We will benefit from this, for they will not see us, for they cannot see us.
43. We will continue to prosper from their wars and their deaths.
44. We shall repeat this over and over until our ultimate-goal is accomplished.
45. We will continue to make them live in fear and anger through images and sounds.
46. We will use all the tools we have to accomplish this.
47. The tools will be provided by their labor.
48. We will make them hate themselves and their neighbors.
49. We will always hide the divine truth from them, that we are all one. This they must never know!
50. They must never know that color is an illusion, they must always think they are not equal.
51. Drop by drop, drop by drop, we will advance our goal.

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52. We will take over their land, resources, and wealth to exercise total control over them.
53. We will deceive them into accepting laws that will steal the little freedom they will have.
54. We will establish a money system that will imprison them forever, keeping them and their children in debt.
55. When they shall ban together, we shall accuse them of crimes and present a different story to the world for we shall own all the media.
56. We will use our media to control the flow of information and their sentiment in our favor.
57. When they shall rise-up against us, we will crush them like insects, for they are less than that.
58. They will be helpless to do anything for they will have no weapons.
59. We will recruit some of their own to carry out our plans, we will promise them eternal life, but eternal life they will never have, for they are not of us.
60. The recruits will be called "initiates" and will be indoctrinated to believe false rites of passage to higher realms. Members of these groups will think they are one with us never knowing the truth. They must never learn this truth for they will turn against us.
61. For their work, they will be rewarded with earthly things and great titles, but never will they become immortal and join us, never will they receive the light, and travel the stars.
62. They will never reach the higher realms, for the killing of their own kind will prevent passage to the realm of enlightenment. This they will never know.
63. The truth will be hidden in their face, so close they will not be able to focus on it until it is too late.
64. Oh yes, so grand the illusion of freedom will be, that they will never know they are our slaves.
65. When all is in place, the reality we will have created for them will own them. This reality will be their prison; they will live in self-delusion.
66. When our goal is accomplished, a new era of domination will begin.

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67. Their minds will be bound by their beliefs, the beliefs we have established from time immemorial.
68. But, if they ever find out they are our equal, we shall perish then. THIS THEY MUST NEVER KNOW.
69. If they ever find out that together they can vanquish us, they will take action.
70. They must never, ever, find out what we have done, for if they do, we shall have no place to run, for it will be easy to see who we are, once the veil has fallen. Our actions will have revealed who we are, and they will hunt us down and no person shall give us shelter.
71. This is the secret covenant by which we shall live the rest of our present and future lives, for this reality will transcend many generations and life spans.
72. This covenant is sealed by blood, our blood. We, the ones who from heaven to earth came.
73. This covenant must NEVER, EVER be known to exist. It must NEVER, EVER be written or spoken of for if it is, the consciousness it will spawn, will release the fury of the PRIME CREATOR upon us and we shall be cast to the depths from whence we came and remain there until the end time of infinity itself.

We of the house of Yahweh do not coexist with evil no matter what or who it is. Yahweh of the Old Testament (covenant) is that same Yahweh of the New Testament (covenant). Let that sink in, and He is coming back very soon to set things right.

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CHAPTER 23

"SURELY, I COME QUICKLY"

According to Matthew 24:25 and Mark 13:23, the Lord Jesus Christ has told us in advance of the signs of His future visible Second Coming to the earth, which will be soon. The term, *coming*, is the Greek word *Parousia* (Strong's no. G3951), which is defined as "a being near, i.e. advent (often, return, specifically of Christ to punish Jerusalem, or finally the wicked); physical aspect—coming, *presence*." *Parousia* (in sixteen out of twenty-four times in the New Testament) is used as the future visible return of Jesus Christ, the Messiah, from Heaven to raise the dead and to formally establish the kingdom of God on the earth, known as Israel. Obviously, Jesus Christ will take the throne of David as the final King of Israel and fulfill the prophecy of the Davidic throne, as well as bring the two sticks of Ezekiel 37 together as one nation under His rule. The term, *coming*, can be found in the following verses:

Matthew 24:3 "And as He sat on the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy Coming, and the end of the world?"

Matthew 24:27 "For as the lightning (sun) cometh out of the East, and shineth even unto the West; so, shall also the Coming of the Son of Man be."

Matthew 24:37	"But as the days of Noe were, so shall also the Coming of the Son of Man be."
Matthew 24:39	"And knew not until the flood came, and took them all away; so, shall also the Coming of the Son of Man be."
1 Corinthians 15:23	"But every man in his own order: Christ the firstfruits; afterward, they that are Christ's at His Coming."
1 Thessalonians 2:19	"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?"
1 Thessalonians 3:13	"To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the Coming of our Lord Jesus Christ with all His saints."
1 Thessalonians 4:15	"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the *Coming* of the Lord shall not prevent them which are asleep."
1 Thessalonians 5:23	"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ."
2 Thessalonians 2:1	"Now we beseech you, brethren, by the Coming of our Lord Jesus Christ, and by our gathering together unto Him."
2 Thessalonians 2:8	"And then shall That Wicked be revealed, whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His Coming."
James 5:7–8	"Be patient therefore, brethren, unto the Coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh."

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2 Peter 1:16 "For we have not followed cunningly devised fables, when we made known unto you the Power and Coming of our Lord Jesus Christ but were eyewitnesses of His Majesty."

2 Peter 3:4 "And saying, Where is the promise of His Coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

1 John 2:28 "And now, little children, abide in Him; that, when he shall appear, we may have confidence, and not be ashamed before Him at His Coming."

As one can see, the majority of these texts deal specifically with Jesus Christ's Second Coming and the resurrection of the righteous (on the last day). So, what is the setting in which Jesus has told His disciples all these things? Matthew 24 and Mark 13 take place on the Mount of Olives, while Luke 21 takes place in the temple.

MATTHEW 24:1–51 (TO THE TWENTY-FIRST-CENTURY CHRISTIAN)

> And Jesus went out and departed from the Temple: and His disciples came to Him for to shew Him the buildings of the Temple. And Jesus said unto them, *See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.* And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us:

1. When shall these things be? And
2. What shall be the sign of thy coming? And
3. Of the end of the world (*aion*—age)?

And Jesus answered and said unto them,

1. *Take heed that no man deceive you.*
2. *For many shall come in My Name, saying, I am Christ; and shall deceive many.*

3. *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom:*
4. *There shall be famines, and*
5. *Pestilences, and*
6. *Earthquakes, in divers places.*

All these are the beginning of sorrows (*odin*—birth pangs).

> Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for My Name's sake. And *then* shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

7. *And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*
8. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:)*

> *Then*
> *Let him which be in Judaea flee into the mountains:*
> *Let him which is on the housetop not come down to take any thing out of his house:*
> *Neither let him which is in the field return-back to take his clothes.*
> *And woe unto them that are with child, and to them that give suck in those days!*

But pray ye that your flight be not in the winter, neither on the Sabbath Day:

> *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the* elect's *sake those days shall be shortened.*

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Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before.

Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.

For as the lightning [in Aramaic, the sun] *cometh out of the East, and shineth even unto the West; so shall also the Coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.*

Immediately after the tribulation of those days shall

The sun be darkened, and
The moon shall not give her light, and
The stars shall fall from heaven, and
The powers of the heavens shall be shaken: and

Then shall appear the sign of the Son of Man in Heaven: and

Then shall:

All the tribes of the earth mourn, and
They shall see the Son of Man coming in the clouds of Heaven with power and great glory.

And He shall send His angels with a great sound of a trumpet, and

They shall gather together His elect *from the four winds, from one end of heaven to the other.*

9. Now learn a parable of the fig tree*; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it* [My coming] *is near, even at the doors. Verily I say unto you,*

This generation shall not pass, till all these things be fulfilled.

> *Heaven and Earth shall pass away, but My Words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.*
>
> *But* as in the days of Noe were, so shall also the coming of the Son of Man be. *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away;* so shall also the coming of the Son of Man be.
>
> Then *shall two be in the field; the one shall be taken* [*paralambano*—to take to, to take with one's self, to join to one's self], *and the other left* [*aphiemi*—to send away of a husband divorcing his wife]. *Two women shall be grinding at the mill; the one shall be taken* [*paralambano*] *and the other left* [*aphiemi*].
>
> Watch therefore: for ye know not what hour your Lord doth come.
>
> But know this, *that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.*

Therefore, be ye also ready: for in such an hour as ye think not the Son of Man cometh.

> *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.*
>
> *But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh*

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not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

MARK 13: 1–37 (TO THE TWENTY-FIRST-CENTURY CHRISTIANS)

And as He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, *Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.*

And as He sat upon the Mount of Olives over against the Temple, Peter and James and John and Andrew asked him privately, Tell us,

1. When shall these things be? And
2. What shall be the sign when all these things shall be fulfilled?

And Jesus answering them began to say,

1. *Take heed lest any man deceive you:*
2. *For many shall come in my name, saying I am Christ; and shall deceive many.*
3. *And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and*
4. *There shall be earthquakes in divers places, and*
5. *There shall be famines and*
6. *Troubles:*

These are the beginning of sorrows [*odin*—birth pangs]

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten and ye shall be brought before rulers and kings for my sake, for a testimony against them.

7. *And the Gospel must first be published* [*kerusso*—proclaimed] *among all nations.*

> But when *they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise-up against their parents and shall cause them to be put to death. And ye shall be hated of all men for My Name's sake: but he that shall endure unto the end, the same shall be saved.*

8. But when ye shall see the abomination of desolation, *spoken of by Daniel the prophet,* standing where it ought not, *(let him that readeth understand,)*

Then

Let them that be in Judaea flee to the mountains:

> *And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:*
>
> *And let him that is in the field not turn back again for to take up his garment.*
>
> *But woe to them that are with child, and to them that give suck in those days!*
>
> *And pray ye that your flight be not in the winter.*
>
> For in those days shall be affliction, *such as was not from the beginning of creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the* elect's *sake,* whom He hath chosen, *He hath shortened the days.*

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> *And* then *if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even* the elect.

But take ye heed: behold, I have foretold you all things.
But in those days, after that tribulation,

> *The sun shall be darkened, and*
> *The moon shall not give her light, and*
> *The stars of Heaven shall fall, and*
> *The powers that are in Heaven shall be shaken.*

And then shall He [Jesus Christ] send his angels,
And shall gather together His elect from the four winds,
From the uttermost part of the earth to the uttermost part of Heaven.

9. Now learn a parable of the fig tree; *When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that It* [My coming] *is nigh, even at the doors.*

Verily I say unto you, that

This generation shall not pass, till all these things be done.

> *Heaven and Earth shall pass away, but My Words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father.*
>
> *Take ye heed, watch and pray, for ye know not when the time is.*
>
> *For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*
>
> *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing,*

or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.

LUKE 21:5–38 (TO THE FIRST-CENTURY CHRISTIANS)

And as some spake of the Temple, how it was adorned with goodly stones and gifts, He said, *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.* And they asked Him, saying,

1. Master, but when shall these things be? And
2. What sign will there be when these things shall come to pass?

And He said,

1. *Take heed that ye be not deceived,*
2. *For many shall come in my name, saying, I am Christ; and the time draweth near, go ye not therefore after them.*
3. *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.* Then said He unto them, *Nation shall rise against nation, and kingdom against kingdom:*
4. *And great earthquakes shall be in divers places, and*
5. *Famines, and*
6. *Pestilences, and*
7. *Fearful sights and great signs shall there be from heaven.*

But before all these [the difference between the Matthew and Mark accounts], *they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all*

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men for My Name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then

Let them which are in Judaea flee to the mountains; and
Let them which are in the midst of it depart out; and
Let not them that are in the countries enter thereinto.
For these be the days of vengeance that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days!

For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs:

In the sun, and

In the moon, and

In the stars; and

Upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken.

And then shall they see the Son of Man coming in a cloud with power and great glory.

And He spake to them a parable;

8. *Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So, likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you,*

This generation shall not pass away, till all be fulfilled.

> *Heaven and Earth shall pass away: but my words shall not pass away.*
>
> *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all that that dwell on the face of the whole earth.*
>
> *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*
>
> And in the day time He was teaching in the Temple; and at night He went out, and abode in the Mount that is called the Mount of Olives. And all the people came early in the morning to Him in the Temple, for to hear Him.

Since Jesus's ascension in AD 30 or 33, *this generation* has seen *all the signs* that Jesus has stated come to fruition. According to the Matthew 24 account, there will be

1. deception
2. false Christs
3. wars, rumors of wars, nation rising against nation, kingdom against kingdom
4. famines
5. pestilences
6. earthquakes
7. the Gospel of the kingdom of God preached in all the world

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8. the abomination of desolation
9. the fig tree

and then great tribulation (*thlipsis*).

According to the Mark 13 account, there will be

1. deception
2. false Christs
3. wars, rumors of wars, nation rising against nation, kingdom against kingdom
4. earthquakes in divers places
5. famines
6. troubles (*tarache*—disturbances/commotions/seditions)
7. the Gospel first proclaimed among all nations
8. the abomination of desolation
9. the fig tree

And then the days of affliction (*thlipsis*).

According to the Luke 21 account, there will be

1. deception
2. false Christs
3. wars and Commotions, nation rising against nation, kingdom against kingdom
4. great earthquakes in divers places
5. famines
6. pestilences
7. fearful sights and great signs from heaven
8. the fig tree

But before all these . . . And then Luke forewarns of the great tribulation of the first-century Christians, which has occurred from AD 67 to 73. Jerusalem has fallen in AD 70, and the final stronghold, Masada, has fallen in AD 73. Remember, Jesus Christ has given them forty years to repent, and then they have been cursed forever, never to hold or be the kingdom, for it has been given to another nation: *the house of Israel*, of which the tribe of Judah is a part.

So, why is there a nation-state called *Israel* today made up mainly of *Ashkenazi/Edomite Jews*? Ah, the prophecy of the fig tree has come true in 1948 as Jesus has said it will, standing where it ought not, the abomination of desolation, especially if "they" build a temple and institute temple sacrifices again. The Hasmonaean Dynasty has been wiped out by Rome; it is not time just yet for the beast to appear.

The first-century Christians have escaped the wrath of the Roman Empire because they have believed Jesus Christ, but it has been estimated that 1.2 million *Edomite Jews* have lost their lives in the slaughter because they have refused Yahshuah as their Messiah.

Today, we have witnessed all the signs that Yahshuah has stated will happen before the *great tribulation*. Once that happens, then the *great cosmic signs* will occur and *then the sign of the coming of the Son of Man*.

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CHAPTER 24

YAHWEH'S KINGDOM ON EARTH: THE STONE KINGDOM OF DANIEL 2

On the day of Yahshuah's ascension, the disciples asked Him in Acts 1:6b–8:

> Lord, wilt thou at this time restore again the Kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Jesus Christ *did not deny* that *the kingdom belonged to Israel*; He just told them basically not to worry about the timing of its return. He had something else for them to do. (See Matthew 28) So, just what is this kingdom to which they refer?

According to *The New Strong's Exhaustive Concordance of the Bible*, the Hebrew word for *stone* is *eben* (Strong's no. H68), which means "a stone."[547] The same word is used in Jacob's prophecy to Joseph in Genesis 49:22–26:

> *Joseph* is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers

[547] Strong, *The New Strong's Exhaustive*, H68–69.

> have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, *the stone of Israel*:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

However, Joseph has two sons, Manasseh and Ephraim. According to Genesis 48:1–6, 13–20:

> And it came to pass after these things, that one told *Joseph*, Behold, thy father is sick: and he took with him his two sons, *Manasseh* and *Ephraim*. And one told *Jacob*, and said, Behold, thy son Joseph cometh unto thee: and *Israel* strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, *I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.* And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. . . . And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon

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> Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, *The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.* And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. *And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.*

By the way, Manasseh means "forgotten," and Ephraim means "abundance." Which country might that be? Who is *great*? Who has sent the most missionaries in the world during the nineteenth to twenty-first centuries? Who controls the seas today? Who has controlled the seas during the eighteenth and nineteenth centuries? *Perhaps, the Anglo-American Empire?*

The dream from Nebuchadnezzar according to Daniel 2:34–35 reads as follows:

> Thou [Nebuchadnezzar] sawest till that a *stone* [*eben*] was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron [Rome], the clay [Islam], the brass [Greece], the silver [Medo-Persia], and the gold [Babylon], broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the *stone* [*eben*] that smote the

> image became a great mountain [empire], and filled the whole earth.

Yahweh's interpretation to Daniel to Nebuchadnezzar in Daniel 2:44–45 reads as follows:

> And in the days of these kings [Babylon-Islam] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

So, where have the *twelve tribes of Israel* really gone? Where biblical history becomes silent, secular history picks up (according to the books that I have read; see Works Consulted). The dates, the numbers of people, the names of the people, and the practices of the people match up. So, *biblical history* and *secular history* intersect. One name (Israel) is dropped from *biblical history*, while the Sacae and Khumri of *secular history* appear instantly at the same point and time.[548] Coincidence? I think *not*.

I find it rather interesting that the tribes of Israel are dropped in the Assyrian language and then renamed in the Medo-Persian language.[549] So, Israel has gone into Assyria, Medo-Persia, and then elsewhere, according to Bible prophecy.

According to the *Westward Trek Map of Israel's Tribal Wanderings to the Appointed Place North and West of Palestine*:[550]

> The Prophet Jeremiah informs us that the Israel of Yahweh was to find grace in the wilderness

[548] William Pascoe Goard, *The Post-Captivity Names*.

[549] Ibid.

[550] *Westward Trek Map of Israel's Tribal Wanderings to the Appointed Place North and West of Palestine* (Merrimac, MA: Destiny Publishers).

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(Jeremiah 31:2) and the Prophet Isaiah marks out the geographical location of the territory wherein the Israel Peoples would cease their wanderings. Isaiah bounds that territory by north and west directional lines from Palestine (Isaiah 49:8–12):

> *Thus saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee . . . to establish the earth, to cause to inherit the desolate heritages . . . Behold, these shall come from far: and, lo, these from the north and from the west.*

Laying out our survey according to the directions given by Isaiah, we discover that the prophet has circumscribed a portion of the world, beginning at a point in or near Palestine, bounded on one sided by a line running north and on the other by a line running at right angles to this north directional line, but going west until both lines meet at a given point in the Pacific Ocean hallway between the West Coast of the United States and the Hawaiian Islands.

This given territory may be defined by two directional lines. In this instance, they embrace *the wilderness of the people* (Ezekiel 20:34–37), *the isles of the sea* (Isaiah 24:15; 42:10; 49:1; 60:9; Jeremiah 31:9–10) and *the desolate heritages* (Isaiah 49:8). Through the lands thus defined, the Israel tribes wandered during their westward trek. Here also the isles of the sea, the British Isles, are found, as well as the regions across the Atlantic Ocean. Encompassing the North American continent, they include the countries where The United States of America and Canada have come into being. Within the bounds of this area, modern Israel has grown into a nation, a company of nations, and a great people.

It was also from this same territory that Christian Israel was to fan out in fulfillment of Genesis 28:14, spreading abroad to the west, to the east, to the north,

and to the south, as promised to Abraham. Thus, land areas in the Pacific Ocean have been inhabited by Israel Peoples—Australia, New Zealand, South Africa, etc.

Taken literally, Isaiah's words have defined a large section of the earth and indicate the direction of the fulfillment of Moses' statement (Deuteronomy 32:8–9):

> *When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His People; Jacob is the lot of His Inheritance.*

Within this territory—*in the isles, in the wilderness,* and *in the desolate heritages*—the Israel peoples were to sing a new song. There, they would praise the LORD; that is, they would become a Christian people (Isaiah 42:8–12).

Why won't *churchianity pastors* search for the house of Israel in the world when they know that today's *Israel* is *not* the *true Israel of Yahweh*?

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CHAPTER 25

WHERE ARE WE IN THE PROPHETIC TIMELINE AND BY WHICH CALENDAR?

If Jesus Christ were to warn me that I would be deceived at this very moment, in *this very generation*, *then* in what way(s) would I be deceived today? Four authors (Anthony Patch, Josh Peck, Gonzo Shimura, and S. Douglas Woodward) have joined together to propose an answer to this question and write what may be one of the most important books one might read: *Revising Reality: A Biblical Look into the Cosmos, Volume 1.*[551]

With that being said, the authors of this book feel

> [d]uty-bound to describe spiritual realities which exist and conditions that surely produce nefarious outcomes . . . [They] can lump all spiritual pursuits together and assert that any path which seeks spiritual reality *without* acknowledging the God of the Bible, Yahweh, and His Only Son, Jesus Christ, *will* ultimately *deceive* the explorer into adopting a synthetic (man-made) substitute. The true solution that brings resolution to *all* such matters of the spirit involves what Christians label Christ's work on the cross.[552]

[551] S. Douglas Woodward et al., *Revising Reality: A Biblical Look into the Cosmos* (Oklahoma City, OK: Faith-Happens, 2016).

[552] Ibid., 213.

Two of the authors, Gonzo Shimura and S. Douglas Woodward, have defined their calling as "to point out the workings of the enemy through his *deception* foisted on humanity, while presuming God maintains complete control, and within Jesus Christ lies all truth."[553]

The book begins with a quote from Robert Jastrow's *The Enchanted Loom: Mind in the Universe*:

> For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountain of ignorance; his is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.[554]

The book's foreword is written by Stan Deyo, author of *The Cosmic Conspiracy*, which is a book of the history of esoteric technologies. As such, Deyo lends his credence and credibility to the authors' suppositions that the whole world is being deceived by alternate science ultimately created by the "fallen ones" of Genesis 6 and being transferred and used by the new world order organizations of the twenty-first century. In other words, what we see today in mass media is actually true and burgeoning in alternative science, awaiting the call to *deceive even the elect*, ancient technologies finding their way into the modern era, *just as in the days of Noe (Noah).*

What does that phrase mean exactly? Before 1887, most King James Bibles have contained what is called the Apocrypha, that is, the "missing books" of the Bible. Books such as Enoch I, Jasher, and Jubilees give incredible details to the event that has been alluded to in Genesis 6:2–3, 5 (Septuagint version):

> And it came to pass when men began to be numerous upon the earth, and daughters were born to them, that the sons of God [*ben elohiym*] having seen the daughters of men [Adam] that they were beautiful, took to themselves wives of all whom they chose . . . Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the

[553] Ibid.

[554] Ibid., xi.

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> daughters of men, they bore children to them, those were the giants of old, the men of renown.

Josh Peck and S. Douglas Woodward discuss this controversial subject, which will not be so controversial if the above-referenced books have been included in today's Bible and related it to *the deception in the last day* (2 Thessalonians 2:7–12). They state:

> The angels who took part in the unholy union with human women ceased functioning as angels of God. Once this occurred, apparently, they could no longer reside or even access Heaven and appear before God. In stark contrast, angels still abiding in Heaven never committed this horrific trespass against God's law. [They] refer to fallen angels as fallen because the Bible says, "they left their first estate" (Jude 6–8). (This view is further backed up by II Peter 2:4).[555]

In contrast to what the fallen angels have engaged in, the Lord God has stated in Genesis 6:9, "Noah was a just man and perfect in his generations, and Noah walked with Me." According to the authors:

> Noah and his descendants were the only people in the world that were completely uncorrupted. In other words, the rest of the world was debased by hybridization, a/k/a, the Nephilim. However, Noah's bloodline, beginning with Adam, from generation to generation, was completely untainted by any angelic material . . . Scholars tell us that Satan's master plan was *to eliminate the possibility of humanity's redemption by corrupting humanity's genome.* More specifically, Satan's plan was *to corrupt the bloodline of the Saviour.* Noah's perfect bloodline, untainted by the Nephilim, was the singular bloodline emerging from the antediluvian world, through which Jesus Christ would be born.[556]

[555] Ibid., 51–52.

[556] Ibid., 57–58.

Since the whole Antediluvian world has been genetically corrupted, save Noah and his family, how on Earth have the Nephilim shown up on the other side of the Flood? The authors put forth the five main theories that are being propagated today:

1. The fallen angels mated with human women again after the flood, meaning there was a second and separate incursion of fallen angels.
2. Fallen angels did not cause the reappearance of the Nephilim; the giants reappeared due to corrupted human genes "coming aboard" the Ark.
3. Survivors after the flood could have acquired some technological means to manipulate genetics.
4. Ham's son, Cush, had six sons, five of which became the heads of clans populating northern Africa. However, the sixth son was Nimrod. And according to Tom Horn, Nimrod became *gibborim*, "a mighty one."
5. Some hybrids did not drown in the flood—they found a way to survive.[557]

However, these authors seem to overlook *Joshua 24:2 and 15*, which states:

> And Joshua said unto all the people, Thus saith The LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.
>
> And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

The term on the other side of the flood is quite significant and cannot be taken spiritually but literally. From a historical point of

[557] Ibid., 60–62.

view, please check the Chinese, Egyptian, and Babylonian records for any breaks in their records during this period. You will not find any. From a scientific point of view, some scholars believe that "Noah's Flood" was a local flood, only wiping out that which the Lord God has created, whereas the flood that took place during Genesis 1:1 and 1:2 was worldwide and quite devastating, thus wiping out all life on the earth. This is why, according to Genesis 6:4a, "there were giants in the earth in those days [before the flood]; and also after that."

By Genesis 10 and 11, Nimrod has become a mighty one and has organized all humanity into a one world government, for "the whole Earth [*erets*] was of one language and one speech." (Sounds familiar?) According to the Apocryphal book of Jasher 9:26, Nimrod has a three-prong plan to conquer Heaven and kill God:

> And all these people and all the families divided themselves in three parts; the first said, "*We will ascend into Heaven and fight against Him;*" the second said, "*We will ascend into Heaven and place our own gods there and serve them;*" and the third part said, "*We will ascend to Heaven and strike Him with bows and spears.*" And God knew all their works and evil thoughts, and He saw the city and the tower which they were building.[558]

Apparently, Nimrod has found a way using the Tower of Babel as some sort of *portal* into Heaven. He could actually see into Heaven. According to the Septuagint version of Genesis 11:6, "And the Lord said, Behold, there is one race, and one lip of all, and *they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do.*" As a result, God and His divine council of seventy have come down and "scattered them thence over the face of all the earth, and they left off building the city and the tower."

So, fast-forward to the twentieth and twenty-first centuries, the nations have regathered together under the flag of the United Nations (on which is a picture of a flat earth divided into thirty-three sections on a sky-blue background). Scientific discoveries have been divided into two camps: those who follow Einstein and those who follow Tesla. The elite have pushed the science according to Einstein to

[558] Tom Horn, *The Researchers Library of Ancient Texts, Volume I: The Apocrypha* (Crane, MO: Defender Publisher, 2011), 80.

the world. However, the elite have kept all of Tesla's technologies and are currently experimenting with them at CERN (European Organization for Nuclear Research; French: Conseil Européen pour la Recherche Nucléaire), which is located on the French and Swiss borders. By the way, this Large Hadron Collider (LHC) is "located on the site of the ancient Roman temple to the Roman god, Apollo. This is no accident."[559] In Revelation 9:11, we read about "the angel of the Abyss, whose name in Hebrew is *Abaddon* and in Greek is *Apollyon* (that is, *Destroyer*)." So, the question becomes, are the elite trying to use the LHC at CERN to open up the bottomless pit, thus releasing the fallen angels from Tartarus on the earth? Or are they trying to open up the veil between the physical and spiritual dimensions? Or both?

Gonz Shimura states:

> We have seen that there are curious connections between CERN, the ancient Tower of Babel, black holes, and virtual realities. They bring up massive questions about what humanity is building, why, and who might have assisted in the knowledge and development of such technologies. The implications of ancient text suggest that the "Watchers" or other non-physical, supernatural/spiritual intelligences guided the process. And while this idea reverberates through ancient mythologies, *it is remarkable to consider the possibility that something quite similar (if not even crazier) is happening in our day!*[560]

Coupled with this, if one reads Doug Krieger's *Signs in the Heavens and on the Earth*, one will find out that we have passed the 120th jubilee, that is, the last jubilee, which has begun in 2016 and ended in 2017. According to Genesis 6, the Lord God has decreed that man's time on the earth will be "120 Years," that is, as according to Doug Krieger, when the Hebrew is unpacked; that means 120 long count jubilee cycles of 50 years apiece, which equals 6,000 years of human history. And let us not forget that Jesus has stated in Isaiah 61:2 that He

[559] Woodward et al., *Revising Reality*, 146.

[560] Ibid., 258.

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will "proclaim the acceptable year of the Lord [year of jubilee] *and* the Day of Vengeance of our God" when He *returns*.

This brings us to the prophecy of the ten jubilees, wherein Rabbi Judah ben Samuel, that is, Judah the Pious, "one of Judah's most legendary and prolific German Hassidic rabbis, made an astounding prediction about the future of Jerusalem and the coming of Messiah in 1217 A.D."[561] According to his vision:

1. Jerusalem will be controlled by the Turks for eight jubilees (1517–1917): *fulfilled*,
2. Jerusalem will be a no-man's-land" for one jubilee (1917–1967): *fulfilled*,
3. Jerusalem will be controlled by "Israel" for one jubilee (1967–2017): *fulfilled* (technically), and
4. Jerusalem will enter the seventieth week of Daniel for the last seven years on the earth (2018–2025): *yet to be fulfilled*.[562]

Doug Krieger states:

> Is it not amazing that from the year of 1917 when the British Mandate controlled the city of Jerusalem, Jerusalem did become under International Law a "no-Man's Land" for one Jubilee? . . . It cannot go unnoticed that *70 A.D. + 1897 years = 1967 A.D.* and that it was in 1897 A.D. that Theodor Herzl convened the First Zionist Congress in Basel, Switzerland (August 29–31, 1897) at the encouragement of the Swiss-Evangelical Founder of the Red Cross (founded in 1859), Henri Dunant, who was in attendance with a small delegation designed by Herzl as "Christian Zionists."[563]

Krieger continues:

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561 Douglas W. Krieger, *Signs in the Heavens and on the Earth . . . Man's Days Are Numbered . . . and He Is Measured* (Sacramento, CA: TribNet Publications, 2015), 337.

562 Ibid., 338.

563 Ibid., 339.

> The astonishing prophecy of the 10 Jubilee Long Count Cycles of 50 years each or 10 × 50 years = 500 years commencing on the date of 1517 A.D. when the Ottoman Turks took control of Jerusalem for the next 400 years unto 1917 and losing control to the British, who represented a "No Man's Land" (League of Nations Mandate) over Jerusalem. Thus, for the next 50 years unto the end of the ninth Jubilee Long Count Cycle and then the 1967 War (i.e. the Six-Day War) in which Israel took control of all of Jerusalem is now followed up by a final 50 year Jubilee Long Count Cycle bringing us to the end of 2017. *We are now peering into the final week of human history, commencing on Passover, March 30, 2018, and the Seventieth Week of Daniel.*[564]

Tom Horn and Cris Putnam, in their book *Petrus Romanus: The Final Pope Is Here*, state that:

> As the legend goes, Malachy experienced what is today considered a famous vision commonly called *"The Prophecy of the Popes."* The prophecy is a list of Latin verses predicting each of the Roman Catholic popes from Pope Celestine II to the final pope, "Peter the Roman" (112 in all), whose reign would end in the destruction of Rome. According to this ancient prophecy, the very next pope (following Benedict XVI) will be the final pontiff, Petrus Romanus or Peter the Roman.[565]

> The final segment of the prophecy reads: In the extreme persecution of the Holy Roman Church, there will sit Peter the Roman, who will nourish the sheep in many tribulations; when they are finished, *the*

[564] Ibid., 341–42.

[565] Tom Horn and Cris Putnam, *Petrus Romanus: The Final Pope Is Here* (Crane, MO: Defender Publishing, 2012), 14.

> *City of Seven Hills will be destroyed, and the dreadful judge will judge His people. The End.*[566]

In their new book *The Final Roman Emperor, the Islamic Antichrist, and the Vatican's Last Crusade*, Tom Horn and Cris Putnam state:

> When elected Pope #112, Jesuit Jorge Mario Bergoglio (Pope Francis) immediately did several fascinating things to wrap himself in his "Peter the Roman" title:[567]
>
> First, he took as his namesake St. Francis of Assisi, an Italian (Roman) friar whose original name was Giovanni, but that was later changed to Francesco di Pietro (Peter) di Bernardone—a name that can literally be translated "Peter the Roman" from the final line of the Prophecy of the Popes.[568]
>
> Second, Pope Francis knows that Francis of Assisi was a prophet and that he predicted this final pope would "be raised to the Pontificate, who, by his cunning, will endeavor to draw many into error and death . . . for in those days Jesus Christ will send them not a true Pastor, but a destroyer." It is astonishing that Francis would pick as a namesake a man that foretold this of the final pope.[569]
>
> Third, Pope Francis named Pietro Parolin as the Vatican's new secretary of state—a man who could sit on the throne of Peter if Pope Francis retires (like Benedict did), dies, or is killed, and whose name can also be viewed as "Peter the Roman." If Francis was not canonically elected, Pietro Parolin would actually become the real Pope #112 under that scenario.

[566] Ibid.

[567] Tom Horn and Cris Putnam, *The Final Roman Emperor, the Islamic Antichrist, and the Vatican's Last Crusade* (Crane, MO: Defender Publishing, 2016), 28.

[568] Ibid.

[569] Ibid., 28.

(Pope Francis would therefore be known as an "Anti-Pope.")[570]

The authors continue:

> Francis has even recommended that people read *Lord of This World* [which this author has read]—a related 1907 book by Monsignor Robert Hugh Benson that depicts the reign of Antichrist and the Vatican's relationship to the end of the world, which both Francis and emeritus Pope Benedict have called "prophetic." This is not surprising, as the reigning pope is an avowed prophecy believer and knows that he is "Petrus Romanus," the final pope (#112) from the famous "Prophecy of the Popes" attributed to St. Malachy (that is, unless Francis was not canonically elected).[571]
>
> The depth to which Pope Francis can be thought of as a mystic and believer in such prophecy involving the coming destruction of Rome may also be connected to his knowledge of the Cumaean Sibyl, whose prophecy about the return of the god Apollo (identified in the New Testament as the spirit that will inhabit Antichrist) is encoded on the Great Seal of the United States, as well as in Catholic art (from altars to illustrated books) and even her appearance upon the ceiling of the Sistine Chapel, where four other Sibyls join her (Paul cast out a demon out one such prophetess in the New Testament), and the Old Testament prophets in places of sacred honor. Yet this Cumaean—who sits so prominently inside Catholicism's most celebrated chapel—gave forth other famous and forgotten prophecies, which were quoted by early Church Fathers and actually connected the end-times Islamic Mahdi with a "Last Roman Emperor" (who arguably developed into the "Holy

[570] Ibid.

[571] Ibid., 27.

> Pope" legend)—an eschatological figure whose time, and whose catastrophic war, may now have arrived.[572]

Tom Horn then asks:

> How many people know that located right inside Washington, D.C. is:
>
> 1. A stargate;
> 2. Seventy-Two (72) pentagrams at the base of the stargate to control the "Immortals;"
> 3. Powerful generators (Dome and Obelisk) designed from antiquity to make the stargate work; and
> 4. Ancient prophecies connected to this device that make it clear exactly who will be coming through the mystical doorway in the future?
>
> How many also know that similar devices and prophecies are built into the Vatican's headquarters in Rome?[573]
>
> The primeval concept—especially that of sacred Domes facing Obelisks—was designed in antiquity for the express purpose of regeneration, resurrection, and apotheosis, for deity incarnation from the underworld to earth's surface through union of the respective figures—the Dome (ancient structural representation of the womb of Isis) and the Obelisk (ancient representation of the erect male phallus of Osiris).[574]
>
> The layout, as modeled in antiquity, exists today on the grandest scale at the heart of the capital of the most powerful government on earth—The United States of America—as well as in the heart of the most politically influential Church on Earth—The Vatican. Given this fact and the pattern provided by the Apostle Paul and

[572] Ibid., 30.

[573] Ibid., 330.

[574] Ibid., 330–31.

the Apocalypse of John (The Book of Revelation) that the end times would culminate in a marriage between political (Antichrist) and religious (False Prophet) authorities at the return of Osiris/Apollo.[575]

The U.S. capital has been called the "Mirror Vatican" due to the striking similar layout and design of its primary buildings and streets. This is no accident. In fact, America's forefathers first named the capital city "Rome." But, the parallelism between Washington and Vatican is most clearly illustrated by the Capitol Building and Dome facing the Obelisk known as the Washington Monument, and at St. Peter's Basilica in the Vatican by a similar Dome facing a familiar Obelisk—both of which were, according to their own official records, fashioned after the Roman Pantheon, the circular Domed Rotunda "dedicated to all pagan gods." This layout—a Domed temple facing an Obelisk—is an ancient, alchemical blueprint that holds significant esoteric meaning.[576]

The symbols used in this magic—the Dome representing the habitually pregnant belly of Isis and the Obelisk, representing the erect phallus of Osiris - were in fact ritualized fertility objects, which the ancients believed could produce tangible reactions, properties, or "manifestations" within the material world. The Obelisk and Dome as imitations of the deities' male and female reproductive organs could, through government representation, invoke into existence the being or beings symbolized by them.[577]

This metaphysical phenomenon, which originated with Nimrod/Semiramis and was central to numerous other ancient cultures, was especially developed in Egypt, where Nimrod/Semiramis were known as

575 Ibid., 331.

576 Ibid.

577 Ibid., 335.

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> Osiris/Isis and in Ezekiel 8, the children of Israel set up the Obelisk ["image of jealousy," verse 5] facing the entry of their temple—just as the Dome faces the Obelisk in Washington, D.C. and in the Vatican City—and were condemned by God for worshipping the sun [Ra] while weeping for Osiris [Tammuz]. The Dome and the Obelisk became "energy receivers," capable of assimilating Ra's essence from the rays of the sun, which in turn drew forth the "seed" of the underworld Osiris. The seed of the dead deity would, according to the supernaturalism, transmit upward (through the portal) from out of the underworld through the base (testes) of the Obelisk and magically emit from the tower's head into the womb (Dome) of Isis where incarnation into the sitting pharaoh/king/president would occur (during what Freemasons also call the raising of Osiris ceremony). In this way, Osiris could be habitually "born again" or reincarnated as Horus and constantly direct the spiritual destiny of the nation.[578]

So, will CERN open up the bottomless pit and release Apollyon/Abaddon, who will take his place in the temple, whether that be in Washington DC, the Vatican, or Jerusalem? Or has that already happened spiritually? Is this Apollyon/Abaddon actually Nimrod/Alexander? Nimrod has suffered a "head" wound by Esau, and the body of Alexander has never been found. If Satan is physically kept in the bottomless pit during the millennial reign of Jesus Christ, then will not Apollyon/Abaddon be physically kept there as well?

Most Christians today are told that the Antichrist will take his seat in the third temple in Jerusalem and proclaim himself to be God as referenced in Daniel 9:24–27. However, why will Yahweh allow the *Jews* to build a temple and *reinstate* the temple sacrifices, which have been fulfilled perfectly by His Son, Yahshuah, once and for all? After all, Yahweh—using the Roman legions, which were made up of Arabs—has destroyed the Second Temple and the sacrificial system in AD 70. So, which temple is being referenced? Our bodies as according to Paul?

[578] Ibid., 336.

What is interesting is that when Yahweh has judged His people, the Israelites, He has used

1. the Assyrians (745–721 BC);
2. the Babylonians (606–586 BC), when Solomon's Temple has been destroyed on the ninth of Av; and
3. the Romans (AD 70–73), when Herod's Temple was destroyed on the ninth of Av.

Who will Yahweh use to judge true Israel today? Remember, judgment comes to the house of Yahweh first. And we are the house of Yahweh. This time around, our bodies are the temple of Yahweh. What is really going to happen? According to the Mosaic law, innocent blood has to be judged where the crime has taken place. My guess is that the whole world is responsible for spilling the blood of the martyrs, but there is one place in particular that is responsible for spilling *the innocent blood*—Jerusalem. I believe Yahshuah has told a parable about that.

History will repeat itself—what has happened back in Genesis 6 is going to happen again, only on a worldwide scale. "Why?" you ask. Because mankind has bought the lie again of "being like God." What is happening in the laboratory is going to change mankind forever. America and the West are already like Sodom and Gomorrah. Like Billy Graham's wife said, "If America isn't judged for her sins, God will have to apologize to Sodom and Gomorrah." Yahshuah has stated that He is coming back when life will be just "as in the days of Noe" and "as in the days of Lot." We are at the end of the road of human history timewise. It is time for the ecclesia to wake up and see what time it is on Yahweh's calendar. We all might be surprised at what time it truly is.

Speaking of calendars, did you know that there are three major calendars in the world?

1. The Gregorian calendar (solar) named after Pope Gregory
2. The Islamic calendar (lunar, based on the year of hajj)
3. The Hebrew calendar (solar and lunar)—Yahweh's calendar

I wonder who has thought to change times and laws? It sure is not the Lord God, for He says in the last book of the Old Testament, in the last chapter, in the second to the last verse:

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> Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for *all Israel*, with the Statutes and Judgments [no sacrificial ordinances].

Did you also know that the last jubilee (1967–2017) has been bookended with a tetrad of equidistant bloodred moons that fell on Hebrew holidays and that the next seven years (2018–2025) are bookended with a triad of bloodred moons? The United States has just had a total solar eclipse on August 21, 2017 and will have another one seven years later, on April 8, 2024, crisscrossing right over the Madrid fault line. (X marks the spot.) Can you say, "divide the land of Israel as judgment"? According to Genesis 1:14:

> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be:

1. *For signs*,
2. For seasons, and
3. For days, and
4. Years.

Remember:

The sun tells you	what time it is.
The moon tells you	what day it is.
The stars tell you	what month it is.

But according to today's Babylonian *churchianity wolves-in-sheep's-clothing pastors*, there are not supposed to be any signs of Jesus's coming. I think Jesus has said it best in Luke 12:56:

> Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

The 120th jubilee has ended on September 10, 2018. Six thousand years of human history has come to an end. The Day of Yahweh (the millennial reign of Yahshuah) has begun on September 11, 2018.

At the First Coming of Jesus Christ, the following conditions have existed:

1. Then: The Greco-Roman Empire ruled the known world.
   Now: The Anglo-American Empire rules the world.

2. Then: A democratic/republican form of government existed.
   Now: A democratic/republican form of government exists.

3. Then: A Roman emperor.
   Now: A President of the United States, head of the Greco-Roman Empire.

4. Then: Roman law.
   Now: British common law based on the Roman law.

5. Then: The economic system was based on the Roman system only.
   Now: The world's economic system is based on the U.S. dollar only.

6. Then: The earth was of one major language, Greek.
   Now: The earth is of one major language, English.

7. Then: The religious leaders did not accept the signs of the Messiah.
   Now: The religious leaders are not accepting the signs of the Second Coming (i.e., Revelation 12 sign of the woman on September 23, 2017).

8. Then: The religion of the day was Judaism—the traditions of the elders and polytheism.
   Now: The religion of the day is Christianity, Judaism, Roman Catholicism, Islam, and polytheism mostly based on Mystery Babylon.

9. Then: The spring Passover and Feasts of Unleavened Bread and First Fruits were fulfilled.
   Now: The fall Feasts of Trumpets and Tabernacles and Day of Atonement will be fulfilled.

10. Then: Jesus Christ had 12 disciples on the earth.

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Soon: *Jesus Christ will have 144,000 disciples on the earth.*

11. Then: "Israel" "existed" under a system of seven Hasmonaean high priest/kings.
    Now: *"Israel" (i.e., the fig tree) exists.*

12. Then: A Roman calendar.
    Now: The Gregorian calendar based on Pope Gregory.

The conditions are the same for Jesus Christ's Second Coming, just as they have been for His First Coming. The Old Testament is a blueprint for the New Testament. It pays to know the "signs" as Jesus has spoken of them in Matthew 24, Mark 13, and Luke 21.

This Greco-Roman system is in conflict with the Islamic sharia law system of AD 632, which also seeks to change times and laws. Will Islam get their chance with their Mahdi, the twelfth imam? By the way, in 688, the Dome of the Rock has been built. Add 1,260 years, and you get 1948, the year that "Israel" became a nation (i.e., the fig tree).

Think of this also: The papacy's "temporal power on the earth" has begun in AD 758. Add 1,260 years, and you get 2018. The papacy has come to power in AD 538; add 1,260 years, and you come to 1798, the year that Napoleon has given the papacy "a deadly head wound." In 1929, the Lateran Concordat has brought the papacy back to life; and since then, there have been eight popes. By the way, the Greek word for *religion* means "superstition."

1. Pius XI (1922–1939)
2. Pius XII (1939–1958)
3. John XXIII (1958–1963)
4. Paul VI (1963–1978)
5. John Paul I (1978, thirty-three days only)
6. John Paul II (1978–2005)
7. Benedict XVI (2005–2013, abdicated)
8. Francis I (2013–present, enthroned on Friday the thirteenth, and two bolts of lightning hit the papal see)

I do believe that we are at the end of time.

CHAPTER 26

LAST CALL: "COME OUT OF HER MY PEOPLE..."

According to Revelation 18:4, "And I heard another voice from heaven saying, *Come out of her, my people* [Laos]*, that ye be not partakers of her* [Babylon's] *sins, and that ye* [my people, Laos] *receive not of her* [Babylon's] *plagues*."

According to Ben Williams:

> Think of Babylon as a Mental Institution . . .
>
> When they lock you up in a mental institution, two things happen: your physical freedom is taken away, and you are stuck with crazy people. Trying to understand today's society is an exercise in madness, it just does not make sense unless you sidestep the definitions of concepts like truth, freedom, justice, and liberty. These things should mean something extraordinary and noble, but the concepts have been commandeered for use as propaganda. They have become diluted by corruption and are now devoid of their true meaning. They now serve more to limit our ability to see things as they really are, than to provide us with a basis for finding meaning in our world. Nearly all of the serious problems we have in the world

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> have tangible, practical solutions, yet so many of these solutions are suppressed or twisted.[579]
>
> And, if you ignore this madness, you sometimes find that you are experiencing cognitive dissonance, which is a psychic discord that can happen when we do not have words to express a concept, when we allow others with money on the line to tell us what we are supposed to say. So often, as human beings do, we need to be startled before we spring into action to save ourselves. It is in our nature. And this information is part of that wake-up call. The message is simple. You can retake control of the steering wheel of life if only you will stop deferring to a system that gives you words that make no sense.[580]
>
> God wants us to use reason, logic, and common sense. God's Word gives men these, but most men are brainwashed to think truth must be cryptic. Do not fall for that nonsense! Do not settle for being just another crazy person in an insane world![581]

Besides having to deal with this, how do you know that you are worshipping the right Jesus Christ? Which Jesus are you worshipping?

In conclusion, Jesus has told us who His enemies have been (and ours also) and even called them out by name. So, why can't we take His Father or Him at His *word* and accept what either one of Them said and believe Them *today*? So, let's put an end to this nonsense once and for all by using the resources that we have in the twenty-first century and calling it what it is, just like what our Father and our Lord and Savior, Jesus Christ, has done. That is truly the *uncomfortable truth of today.*

As a result of my recorded research, I am fairly certain that I will find myself attached to one of the following labels below so eloquently defined by the world at large but especially by this group of people. For example:

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579 Williams, *Our Words Must Mean.*

580 Ibid.

581 Ibid.

If you disagree with the doctrine that your Babylonian churchianity "pastor" teaches/preaches, *then* you are declared a *heretic*.

If you disagree that the "Jews" are the *chosen* people of God, *then* you are declared an *anti-Semite*. *Now* "they" are saying that *if* you are *anti-Zionism*, *then* you are also declared an *anti-Semite*. Anti-Zionism = anti-Semitism. Anti-Communism = anti-Semitism.

If you disagree with the way that the *Holocaust* has occurred during World War II, *then* you are a *Holocaust denier*; and in Europe, you will go to jail (besides being called an *anti-Semite*).

If you disagree with any part of Islam, which is a political, economic, societal system of government, under the guise of a so-called religion, *then* you are an *Islamophobe*.

If you disagree with any part of the homosexual agenda, *then* you are a *homophobe*.

If you believe in keeping the races separate, *then* you are a *misogynist* and a *racist*.

If you are proud to be a part of a nonwhite race, that's great. *But if* you are proud to be white, *then* you are a *white supremacist*.

If you are intolerant of anyone or anything in today's world, *then* you are a *bigot*.

If you dislike or fear anyone from another country, *then* you are a *xenophobe*.

And to top it all off, if you just so happen to be one of those people who don't accept what your liberal pastor, professor, politician, or media in our postmodern Christian society is feeding/teaching you, *then* you are *politically incorrect* and will most likely be labeled an *extremist* in one form or fashion, *in addition to the above names*.

Now that you have finished reading this diatribe, let me assure you that these labels are part and parcel of one ultimate agenda (*by a certain group of people*) to keep people (*like you and me*) from looking for *the truth*, and it does work for the most part with most people. But I (fortunately or unfortunately) am not one of them, and hopefully, neither are you.

I hope that you have enjoyed reading this book. I have included Arnold E. Kennedy's The Exclusiveness of Israel, as well as a list of Appendices and Works Consulted that I have personally read over the past ten years for your review. May YAHWEH GOD richly bless you!

*Remember Lot's wife…**Don't Look Back!***

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PART II: ARNOLD E. KENNEDY'S THE EXCLUSIVENESS OF ISRAEL

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INTRODUCTION

To state the purpose of this book, we will consider the two brackets of Scriptures below; one bracket appears to be general in that it includes everybody on the earth, whereas the other is exclusive to Israel as God's people.

BRACKET 1

John 3:15	*That whosoever believeth in Him should not perish but have eternal life.*
John 3:16–17	*For GOD so loved the world . . . but that the world through Him might be saved.*
Mark 16:15	*And he said unto them, Go ye into all the world, and preach the Gospel to every creature.*
Romans 10:13	*For whosoever shall call upon the name of GOD shall be saved.*

BRACKET 2

Matthew 1:21	*For He shall save **His people** from their sins.*
Luke 1:77	*To give the knowledge of salvation unto **His people**.*
Luke 1:68	*Blessed by GOD **of Israel**, for He hath visited and redeemed **His people**.*
Matthew 15:24	*I am not sent but unto the lost sheep of **the house of Israel**.*

John 1:31 *But, that He should be made manifest* ***to Israel****.*

Romans 11:26 *And so* ***all Israel*** *shall be saved.*

This book is a presentation of the affirmative answer to the question "*Is Israel still an exclusive people?*" It shows that both sets of Scriptures apply to the one people. Acceptance of this affirmative answer will cause some conflict with dispensational teachings and a number of popular evangelical doctrines, and the status quo of some common church establishment has no answer. It will be seen that there are plain statements in the New Testament that are usually glossed over and simply not believed. Acceptance of the affirmative answer will eliminate some present conflicts in doctrine, and this is totally desirable.

As soon as a subject like this is raised, there are immediate questions about the present identity of Israel. But before we can make this clear, it is absolutely necessary to establish right doctrine before we can deal with identity. Either it is right that GOD made exclusive covenants with Israel as a race or He did not. The answer to this one question determines what we must believe about New Testament doctrine, current world events, and end-of-age teachings.

NO DISPARAGEMENT OF NON-ISRAEL RACES

Let it be clearly understood from the beginning that in saying Israel is still exclusive as a race, in covenant terms, there is no implied disparagement of all the other non-Israel races. Race is a fact of life, and it is also an insistent Bible fact that cannot be denied throughout both testaments. But the Bible is primarily a book about the people of the book, Israel. Israel is declared to be a servant race, not a better race than others. Israel is presented in Scripture as a "stiff-necked," rebellious people who have a responsibility given to them to demonstrate to the other races the benefits of compliance with the laws of GOD. **One great difference between Israel and the other races is that GOD made a covenant between Himself and Israel that He did not make with other races.** This made Israel accountable for keeping the covenant relationship. Breaking the covenant brought judgment upon Israel. It was with the same people who had the old covenant that GOD made the new covenant (Heb.

8:8). If GOD has not recorded in the Bible His purposes for all the other races in the same way that He has done for Israel, then no one has the right to presume anything about the non-Israel races. Israel is God's chosen people by covenant relationship. Israel has a heavy accountability and burden that is not laid on other peoples.

In the Old Testament, there is a clear, consistent pattern of indisputable Scriptures that define the exclusive position of Israel in relation to the other races. Few will deny that this is a fact of the Old Testament. God's dealings with Israel, as a people, are clearly different from His dealings with other peoples from a covenant point of view. This is found to persist throughout the New Testament. Anyone could be excused for thinking that there are efforts to hide this information, that the present-day fact of Israel is ignored, or that biblical Israel is transferred to the Israeli state. The twelve tribes of Israel are still found in the New Testament as are references to *the fathers*, that is, Abraham, Isaac, and Jacob. The letters in the New Testament are written to people who had these *fathers*. In the chapters to follow, this fact will be examined. As this is so, then the meaning traditionally assigned to certain biblical words like *Gentile*, *church*, and a number of other words must be wrong. In the Old Testament, "Israel" refers to a genetic line; and despite the common teaching that Israel in the New Testament is no longer a genetic line, there is an abundance of Scripture that is consistent in presenting this genetic line.

It is necessary to decide whether to believe according to the *unity of the Scriptures* or according to doctrines that are based on the misuse of words. The latter is the more common. So it will be well to establish a foundation by considering the much larger body of Scripture, which clearly shows the exclusive nature of national Israel among the other races. In the New Testament, the twelve tribes of Israel are still in existence, and this cannot honestly be avoided, although an attempt is definitely made to do just that in some translations by blatant mistranslation, by paraphrasing, or by inappropriate and inaccurate Bible footnotes.

The King James Version (KJV), also known as the Authorized Version (AV), is used throughout this book because it is the most familiar and because *Strong's Concordance* is linked to it.

THE FOUNDATIONS USED THROUGHOUT THIS BOOK

It is most necessary to lay a sure foundation before making any argument from Scripture. JESUS Himself, and the Apostles, gave us a way to lay a scriptural foundation. Outside of this, there is the probability of error or a lack of certainty. It is certain that nothing can contradict this foundation. So let us look at the foundation, noting the New Testament reference back to the law and the prophets:

Luke 24:44 — *All things must be fulfilled, which were written in the law of **Moses, and in the prophets, and in the Psalms**.*

Luke 16:31 — *If they hear not **Moses and the prophets**.*

Acts 15:15 — *And to this agree the **words of the prophets**; as it is written.*

Acts 17:2–3 — *And Paul, as his manner was, went in unto them . . . and . . . reasoned with them **out of the Scriptures**, opening and alleging, that Christ must needs have suffered, and risen again from the dead.*

Acts 24:14 — *But this I confess unto thee, that after the way they call heresy, so worship I THE GOD of my fathers, believing all things which are written **in the law and in the prophets.***

Acts 26:22 — *Saying none other things than those which **the prophets and Moses** did say should come.*

Isaiah 8:20 — *To the law and to the testimony: if they speak not **according to this word**, it is because there is no light in them.*

For GOD to say that there is no light in those who do not speak from this foundation must be taken very seriously. The contexts of the verses above are about JESUS Himself and His mission. This was all prophesied:

Romans 16:25–26 — *Now to him that is of power to stablish you according to my Gospel, and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the **Scriptures of the prophets**, according to the commandment*

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> *of the everlasting GOD, made known to all nations [of Israel].*

The mystery cannot be manifest without *the Scriptures of the prophets*. Those who decry the prophets are destroying their own ability to have understanding.

Throughout the New Testament, the Greek word *graphe* is used for what is written in the Old Testament, and it is used about fifty times. This is a lot of times, so there is no excuse for writing or speaking from another basis. To speak other than from the law, the prophets, and the psalms is to deceive. If the deceiving is done in ignorance, then it can be set aside through repentance and a change in direction. So we must be aware that we are dealing with a vitally important subject. For the apostle Paul to say that he limited his teachings to those things that were based on Moses and the prophets disallows the popular teachings that Paul had additional revelations about "the church" that were not contained within Old Testament prophecies.

It might be questioned whether the common basis used today is different from the basis JESUS and the apostles used. What is going to be shown is that there are popular New Testament doctrines taught throughout many of the Christian denominations that do not have this right foundation. In this book, we are not concerned primarily about doctrines concerning elementary practical Christian living on this occasion but rather those that concern prophecy, history, and end-of-age events.

ON THE RIGHT FOUNDATION, ISRAEL IS EXCLUSIVE

In the Old Testament, there is a large body of Scripture that is consistent in spelling out the *exclusiveness of Israel* in words that are simple and direct. From this Old Testament foundation, it is found that the *exclusiveness of Israel* continues into the New Testament. Without the Old Testament foundation, the connection might be missed with the consequence that the national message of the Bible and the kingdom of Heaven can no longer be proclaimed.

The New Testament fulfills the promises made about JESUS and His mission to Israel.

Luke 24:44 — *All things must be fulfilled, which were* ***written in the law of Moses, and in the prophets, and in the psalms,*** *concerning Me.*

If we move away from the foundation of the Old Testament into New Testament doctrine that does not have Old Testament foundations, then we must "get it wrong."

There are major areas of today's teaching about the New Testament that do not have the Old Testament foundations. These have the appearance of being the Word of GOD, and they are followed by perhaps 90 percent of denominations today. However, there is undeviating agreement through both testaments that will surprise many, and there are aspects that may not have been thought about previously. This is because they are never presented in most denominations. It is the simplicity of the answers that will register, but this, in turn, will create other questions because they will conflict with traditional beliefs. Yes, there will be reactions, and a number of common ones are listed, with comments, in a later chapter. These reactions will be common to most readers because most will have had the same teaching that "the Jews" are Israel. The words *Jew* and *Gentiles* are key issues in this book.

WE HAVE TO BELIEVE MOSES TO BE ABLE TO BELIEVE JESUS

JESUS asks a question that every Christian today should be able to answer. Most denominations will not teach, ask, or answer this question:

John 5:46–47 — *For had ye believed Moses, ye would have believed Me. But if ye believe not his writings, how shall ye believe My words?*

Then we have the following:

John 3:12 — *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

Luke 16:31 — *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

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It is a simple thing to test some of the prophetic things that Moses wrote and see if these are commonly accepted by most denominations. If they are not accepted, then it is these denominations that must have a great problem in their understanding of the words of JESUS. This is saying that if we do not believe what Moses wrote, we will not be able to believe JESUS. To ignore Moses means that we cannot help misinterpreting JESUS's words. We will look at some of the writings of Moses to see if it is safe to say that the greater majority of professing Christians do not believe the writings of Moses. When these words of Moses are not believed, the words of JESUS cannot be properly understood. What this means is that the great majority of professing Christians are, of necessity, being taught things that are not the whole truth concerning JESUS's words.

It might be claimed that the Holy Spirit teaches us and guides us into all truth and that He speaks of JESUS, but the selfsame Holy Spirit of truth will not encourage us to disbelieve the writings of Moses. He must want us to be guided into believing the writings of Moses so that we might believe the words of JESUS.

The matters we are going to look at do not pertain to the law and what might be or what might not be in that law with regard to sacrifices and rituals. We are told in the Gospels about certain Scriptures that are already fulfilled in JESUS. JESUS speaks about certain things that will yet be fulfilled in the kingdom of GOD (for example, Luke 22:16). The kingdom of GOD is presented as being an inheritance yet to be possessed. In the book of Revelation, we are told, "*Until the Words of GOD shall be fulfilled*."

Moses is called a prophet, and no one can pretend that every Old Testament prophecy and promise is already fulfilled. What we will look at throughout this book is in whom the Bible states certain things are fulfilled or will yet be fulfilled. We will see that there is no scope for universalism. For us to believe Moses, there are some things that he tells us that are not commonly accepted. What we believe about these things conditions what we believe about in the New Testament. In other words, it conditions what we believe about JESUS's words. What are some of these things that are not commonly believed in the writings of Moses?

MOSES WROTE and made statements about GOD of Israel and about Israel being His people. Moses wrote about God's special relationship with Israel as being a separate people from all the other

races. As soon as this is accepted, it will be seen that this separation also runs through the New Testament.

MOSES WROTE of covenants and promises made to Israel. The New Testament says that the promise "*which was made unto the fathers* [that is, of Israel], *GOD has fulfilled unto US THEIR CHILDREN*" (Acts 13:32–33). There is never a mention of fulfillment in any others. We will see that the current popular concepts about "Israel" and the children (*sperma*) of Abraham are inadequate. There is a large amount of preconditioning from popular teachings to overcome, and this is never easy for anyone. Moses wrote about election in the same way that the apostle Paul did, and both were concerned with the same people.

MOSES WROTE about the Word of GOD and the law of Moses as being given only to Israel among all the other races. As this is so, then only Israel needed redemption from this law that Israel broke. This is why it is recorded that JESUS came "*to save His people* [that is, Israel] *from their sins*" (Matt. 1:21, Luke 1:77, etc.). Throughout both testaments, the people concerned are always God's people before they are redeemed. To be *bought back* means that they must have been in God's favor once before. They can only be Israel.

MOSES WROTE about the different destinies of each tribe of Israel *in the last days*. It is never a common destiny as "the Jews" in the way currently taught. He wrote of the birthright position of the sons of Joseph, Ephraim, and Manasseh *in the last days*. The prophecies made by Jacob (Gen. 48:19) and by Moses (Deut. 33) for *the last days* concerning the sons of Jacob are commonly ignored. In today's teachings, they do not even rate a mention, even if this is an important prophetic subject that has a bearing on the *last days* events.

MOSES WROTE concerning JESUS. In Deuteronomy 18:15–19, as confirmed in Acts 3:22–23, we read, "*For Moses truly said unto the fathers, A prophet shall THE LORD your GOD raise up unto you of YOUR brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And, it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.*" JESUS was to be raised unto Israel (*ye men of Israel* as being addressed) in the same manner and to the same people. To not hear this and to extend this to include all people of every race is to become destroyed from among the people. As JESUS said, "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead*" (Luke 16:31).

This is not and was not the belief of our popular translators, and the contrary view has thus been written into the translations. While many are prepared to believe that JESUS rose from the dead, they are not prepared to believe what JESUS said.

JESUS said in John 6:32–70, "*What if you shall see the Son of man ascend up where he was before?*" (v. 62), making it very clear that

> "*no man can come unto to Me, except it were given unto him of My Father*" (v. 65);
>
> "*no man can come to Me, except the Father which has sent Me draws him*" (v. 44);
>
> "*all that the Father giveth Me shall come to Me* [that is, His people, the house of Israel, which JESUS redeemed] *and him that cometh to Me* [the people in Israel who accept/believe what JESUS has done] *I will in no wise cast out*" (vv. 37, 39).

The limitations spelled out in these verses still offend people (v. 61) and are still "*an hard saying; who can hear it?*" (v. 60). All the religious traditions, translations, emotions, or sentiments are not going to change these limitations.

MOSES WROTE about what Balaam prophesied of the tents of Jacob and the tabernacles of Israel (Num. 24) and of what God's people would do to Moab, Sheth, and Edom in the latter days. Each of these identities are ignored today, even if Jacob is mentioned 24 times in the New Testament, and Israel occurs 75 times in the New Testament. One never hears of the destiny of Edom. Israel, together with Jacob, occurs 3,929 times by name through the Bible. This is one reason why the Bible can be said to be a book about Israel.

MOSES WROTE A SONG OF WHICH WE ARE TOLD IN Revelation 15:3: "*And they sing the Song of Moses, the servant of GOD.*" At this end time, there is no change in the content of the Song of Moses. In this song, we are told, "*For God's portion is His people, and Jacob is the lot of His inheritance.*" At the end of this song, we are told, "*And will be merciful unto His Land and to His People*" (Deut. 32:9, 43). These words were spoken to all Israel only.

The psalms and all the prophets, together with the New Testament, consistently confirm what Moses wrote. They do not, and

cannot, oppose one another. We either agree or reject this, but JESUS said we must believe Moses if we say we believe Him.

If we really want to know the answer to the question that was asked (in John 5:46–47 at the start of this subsection) and hence our assemblies to work the works of GOD, this is the answer JESUS gave:

> *John 6:29* *JESUS answered and said unto them, This is the work of GOD, that you believe on Him whom He hath sent.*

NOT BELIEVING WHAT GOD SAYS BRINGS JUDGMENT

Over and over again through Scripture, we find that God's people simply would not believe what He said. This continued refusal brought the eventual judgment of GOD upon this unbelief, and this is a very serious consideration for us all. It is recorded how Abraham believed GOD, and there was a good consequence for doing so. Because of traditional teachings and Bible education, it is extremely difficult for Christians today to believe what GOD said, especially when it comes to believing *the writings of Moses*. We can learn a lot about faith, but if we do not learn about "*THE faith that was once delivered unto the saints*" (Jude 3), we find a block in the practical exercising of faith. But Moses did speak of JESUS and for whom, in particular, JESUS would be raised to save from their sins. If we believe the implication of the phrases *go into all the world* and *GOD so loved the world* as they are commonly presented, then we cannot believe Moses at the same time. These two Scriptures are reevaluated in this book. Remember once again that JESUS said we must believe Him and what He said about Moses to believe what He was saying.

It is necessary to reexamine the meaning of simple words like "the Jews," "Gentiles," "the church," "Abraham's seed," and "Israel." Please do not *answer a matter before it has been heard* because it is wrong to do so. Let us first build our foundation through the Old Testament and then judge this matter.

In this foundation, we find statements about "the law" (statutes and judgments) that GOD gave only to His people, Israel. In no way does this say that non-Israelites are not subject to a law principle, but there is a difference.

Speaking to Israel specifically, we read:

Deuteronomy 4:6–8 *Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely, this great nation is a wise and understanding people. For what nation is there so great, who hath GOD so nigh unto them, as THE LORD OUR GOD is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgements to righteous as all this law?*

Deuteronomy 4:13 *And he declared unto you his covenant . . . even ten commandments.*

This Scripture is addressed exclusively to Israel as a race of people, and it shows the relationship between Israel and the balance of races. This is what this book is about.

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CHAPTER OUTLINES

CHAPTER 1: THE EXCLUSIVE NATURE OF ISRAEL IN THE OLD TESTAMENT

There will be a book-by-book look at "exclusive Israel" throughout the Old Testament.
The "statutes" and the "judgments" were given as a covenant to Israel only. Only Israel had broken this exclusive law covenant and needed redemption.
GOD is spoken of as being GOD of Israel and Jacob only.
GOD severed Israel from other races.
GOD loved *the fathers* of Israel and chose their genetic seed after them.
Israel is God's *elect*.
GOD says He only *knew* Israel of all the races on the earth.
The *new heart* prophecy relates to Israel alone.
The New Testament is with the house of Israel and the house of Judah alone as the same people to whom the Old Testament was made.

CHAPTER 2: THE EXCLUSIVE NATURE OF ISRAEL IN THE NEW TESTAMENT

There will be a book-by-book look at "exclusive Israel" throughout the New Testament.
Redemption from the broken law cannot be multiracial because only Israel had been given the law in the first place.
"*Blessed be GOD of Israel; because He has visited and redeemed* ***His people***."
The Gospels and the Epistles are addressed to Israelites only.
The twelve tribes have NOT disappeared from the New Testament pages.

The New Testament "hope" is always expressed as being the "hope" of Israel.
JESUS confirmed the promises made to "the fathers" of Israel.

CHAPTER 3: REACTIONS TO AN EXCLUSIVE ISRAEL

This is a brief examination of eleven of the most common reactions to a racially exclusive Israel.

CHAPTER 4: WHICH WORLD DID GOD "SO LOVE"?

"The world" does not mean every race or all the inhabited earth. There are many "worlds" in Scripture.
The Greek word refers to

(a) the world of a woman's hair adornments;
(b) the human tongue;
(c) both good and bad "systems";
(d) material chattels;
(e) order or disorder, the stars, and heaven;
(f) many other things.

It is somewhat difficult to proclaim the Gospel to some of these "worlds." The common universalist view produces contradictions within the New Testament.
What is *another Gospel*?
Why did JESUS send the disciples only to the *lost sheep of the house of Israel*?

CHAPTER 5:STUMBLING BLOCKS TO AN EXCLUSIVE ISRAEL

There will be a brief look at objections to "an exclusive Israel."
What is *the Israel of GOD*?
Could there be two Israels, one natural and one spiritual?
"All" is not "all of everything" but only all of that part that is being addressed.

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CHAPTER 6: THAT UNFORTUNATE WORD "GENTILE"

"The Jews" and "Israel" are NOT the same.
What is the origin of the word "Gentile"?
How is the word "Gentile" used and misused?
There will be a look at translations of *goi* (Hebrew) and *ethnos* (Greek).
Both words are also used of Israel as well as non-Israel, and so the popular theology cannot be right.
The two parties are

a. the house of Israel (ten tribes) or *the uncircumcision* and
b. the house of Judah (two tribes) or the circumcision.

The so-called *Gentiles* in Scripture can only be Israelites.

CHAPTER 7:COULD THE MODERN JEWS BE ISRAEL?

What are the different words that are used for "the Jews"?
The posterity of Judah and the occupants of Judaea are not always the same. There is a difference between Galilee and Judaea and their inhabitants.
JESUS condemned "the Jews," and throughout the New Testament, the words "the Jews" are used in a bad sense.
There is a difference between Abraham's seed and Abraham's children.
JESUS's primary teaching was NOT to "the Jews."
Where did "the Jews" come from? Are they mainly "Edom," that is, the descendants of Esau?
What is the destiny of the Edomites? Can Edom be identified?
Who are those who say they are Jews but are not Jews (Rev. 2:9)? What is their blasphemy?
There are Jews who are non-Semitic.
Is it the master deception of Satan to equate "the Jews" with Israel?
Anti-Semitism is not what is commonly taught.
There are sacred cows of popular beliefs.

CHAPTER 8: GALATIANS AND ISRAEL EXCLUSIVE

There will be a more detailed look into the exclusiveness of Israel through Galatians and Romans.
Israel in the New Testament is still the same people as Israel in the Old Testament.
Were the promises made to Abraham's seed made to JESUS as that seed?
Who are Abraham's seed?
What are *as of one* and the anointed seed?
Christos without *Iesou*—are the words *Christ* and *JESUS* always interchangeable?
Can "Christ" refer to an anointed other than JESUS?
Do *in JESUS* and *in Christ* always have the same meaning?
There is a difference between "born" and "begotten." *Gennao* is not *monogenes*.
Who are the *children of promise*?
There will be an examination of *In thee shall all nations be blessed*.

CHAPTER 9: ADOPTION

"Adoption" refers to the adoption of sons out of Israel, not of others into Israel.
The five adoption verses are examined.
Who are the sons of GOD?

CHAPTER 10: PILGRIMS, STRANGERS, AND ISRAEL

What are the differences among the words *pilgrims*, *strangers*, *aliens*, *foreigners*, and the like?
What are the problems caused by poor and inconsistent translations of these words?
What are the different kinds of strangers in both testaments?
Certain "strangers" and so on are Israelites only.

CHAPTER 11: SEEDS, NATURAL AND SPIRITUAL

What is the seed of Abraham?
What is "offspring"? What does JESUS being "the offspring of David" mean?

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What is the difference among "seed," "offspring," "children," "fruit," and so on?
There is a reason why it is necessary to divide these things that are different.
Zera (Hebrew) and *sperma* (Greek) are genetic only.
What do the words "spiritual" and "natural" mean?
What are the holy seed and the fact of the anointed seed?
Who are the separated, chosen, stone, elect, and peculiar people?

CHAPTER 12: "BORN AGAIN" OR "BEGOTTEN FROM ABOVE"?

The popular use of the phrase *born again* hides the real meaning.
What does *from above* mean? What does *born* mean? When does the begetting occur?
Born of water relates to the time of physical birth.
Whom did GOD beget, and who is God's firstborn?
Sarah and Abraham are the rock and the pit from which Israel is drawn.
What do *from the womb* and *formed from the womb* mean?

CHAPTER 13: THE CHURCH

What are the origin and the foundation of the "church"?
What do the words for rock or stone (*petra, petros*, and *lithos*) mean?
What constitutes the "church" and the Old Testament origins of the church?
What is the "church" as the "body" and its husband/wife relationship?
What are the "church" and the synagogue?
The "church" is the basis of truth.
The synagogue of Satan is the counterfeit within the churches.
What are the signs and wonders in the church?

CHAPTER 14: WHY NOT PROCLAIM THE KINGDOM OF HEAVEN?

What is the "kingdom"? Is it physical, spiritual, or both?
What are the throne of the kingdom and its eternal nature?
What are the throne and the kingdom in the New Testament?

Why is it that only Matthew mentions the kingdom of Heaven in the New Testament?
There are differences between the kingdom of Heaven and the Kingdom of GOD.
Where is Israel in the parables of the kingdom?
What are the kingdom and the regathering of Israel?

CHAPTER 15: THE REGATHERING OF ISRAEL IN THE OLD TESTAMENT

Why does the present Israeli state have no connection with the regathering of Israel?
The popular beliefs do not have Old Testament prophetic support.
The popular beliefs ignore the timing factors given in prophecy.
There will be a book-by-book examination of the regathering.

CHAPTER 16: THE REGATHERING OF ISRAEL IN THE NEW TESTAMENT

This is to be fulfilled only in the same people, Israel.
The gathering place is the "*land which I gave to your fathers*."
Israel is gathered *out of*, not *of*, all nations. The time is not in this present age—it is either concurrent with or after the Second Advent. To say otherwise is to say the resurrection is past. Why is the popular position a dangerous doctrine?
What is *the inheritance*?

CHAPTER 17: THE HEIRS OF JACOB-ISRAEL

The heirs of Jacob are Ephraim and Manasseh, and the name "Israel" is also named upon them. Their blessings are in *the last days*.
Israel is not named upon "the Jews" or the church (in the popular concept).
Who are the people and the multitude of nations?
Jacob's descendants will a fullness of *goi* (which is the word origin of "Gentiles").
New Testament Israel is the *circumcision of the heart*.
Why does Ephraim repent?

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CHAPTER 18: THE SONS OF JOSEPH

His birthright was given to the sons of Joseph.
GOD does not treat all races the same.
Even each tribe of Israel is treated differently.
How does He turn away ungodliness from Jacob?
Who might Ephraim (and his brother Manasseh) be today?
What is the "new place" appointed for Israel?
Where might the new location of Jerusalem be?
This is not any new doctrine.

CHAPTER 19: THE NON-ISRAEL RACES

Racism is in the Bible. Is our unchanging LORD GOD still racist?
How do the other races relate to Israel?
How should we assess our beliefs?
Could some of orthodox Christianity be cultish?

CHAPTER 20: WHAT OF BALAAM'S DOCTRINE?

What is Balaam's doctrine?
Churches still teach Balaam's doctrine despite JESUS saying He holds this against them.
What does *going astray* actually mean?
What is fornication in the New Testament?
What does JESUS mean about "*except it be for fornication*"?
What is *whoredom*? Is it racial intermarriage? How does divorce connect with this?

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CHAPTER 1

THE EXCLUSIVE NATURE OF ISRAEL IN THE OLD TESTAMENT

There are two very interesting facts found in both testaments that are not commonly accepted. First, there are many statements that show that GOD redeems those who were already His people before the redemptive act, for example, Psalm 111:9 ("*He sent redemption unto His people*") or Luke 1:68 ("*For He hath visited and redeemed His people*"). The second interesting fact that will be seen in these Scriptures is that what is commonly known as "the law," as a covenant, was given to Israel as a race, and it states that it was not given to any other race or people.

These two biblical facts run counter to popular teachings today that have almost universal acceptance. What is really being taught today is that all races are the same with respect to the broken law. We do not find this being witnessed in the Old Testament law and the prophets. In the New Testament, we still find refence to the twelve tribes of Israel; they have in no way disappeared. In this study, it is recommended that you forget what you currently know about the words *Gentile*, *Jews*, and *the church* and have another look. We will start by quoting Scriptures, making comment on them.

A BOOK-BY-BOOK LOOK AT THE EXCLUSIVENESS OF ISRAEL

The verses listed below are all addressed to Israel and not to anyone else. In reading them, please take note of the emphasized words in each verse to see that this is so.

Exodus 6:7 — *And I will take **you** to Me for a people, and I will be unto **you** a God: and **ye** shall know that I am THE LORD **your** God."*

We start here with the separation of Israel from other peoples. GOD, who is addressing Israel, is saying that He will be GOD of this one people. Here it is, God, who is Israel's Creator. Throughout the Bible, we cannot find any specific verse that says GOD of the Bible is other than GOD of Israel.

Exodus 19:5–6 — *Now therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me **above all people** for all the earth is mine. And ye shall be unto Me a kingdom of priests, and **an holy nation**.*

The words *above all people* immediately state that there is a different relationship established between GOD and Israel that does not apply to other races. It was JESUS who later said that unless a person was born *from above,* he would not be able to see the kingdom of Heaven, confirming they must come from the same people. The very Greek prefix *ano* suggests "upward" or "superior." Furthermore, the expressions *kingdom of priests* and *an holy nation* as a direct quotation are found in 1 Peter 2:9 ("*a royal priesthood*"), showing the people are the same. No other race is spoken of in this same unique way.

Leviticus 20:26 — *Ye shall be holy* [separate] *unto Me, for I THE LORD am holy, and **have severed you from other people**, that ye should be Mine.*

Here, we find a clarity that witnesses the racial separation of Israel from other races. The Hebrew word *badal* means *to separate, distinguish, select, divide* and *to sever utterly.* The basic meaning of the words *holy* and *holiness* in both testaments conveys the idea of being *separate* or *set apart*. GOD Himself is spoken of as *the Holy One of Israel* but never

as the Holy One of any other race. Thus, in both testaments, *a holy nation* means a "separated" nation. The Holy Spirit is also the Spirit of separation upon the *holy nation*. In Scripture, we can find reference to *Thy holy people* (Dan. 8 24), referring to Israel. When GOD severed Israel from the other races, there was no indication that the separation was to be for any limited period. In fact, it is the opposite.

> *Deuteronomy 4:7–8* *For **what nation is there so great**, who hath GOD so nigh unto them . . . **what nation is there so great** that hath statutes and judgements so righteous as all this Law, which I set before you this day.*

This verse establishes that the law was given to Israel alone. Moses, speaking to Israel alone, declared in verse 13 that this involved the Ten Commandments. The Old Testament was made with Israel alone, even if there were a mixed multitude present with them at that time. The issue here is law and covenant relationship.

> *Deuteronomy 4:37* *And because He loved **thy fathers**, therefore He chose **their seed** after them.*

The genetic relationship between *fathers* and *seed* cannot be avoided. This reference continues through the New Testament.

> *Deuteronomy 7:6* *For thou art an holy* [separate] *people unto GOD **thy God**: THE LORD thy God hath chosen thee to be a **special people** unto Himself, above all the people that are upon the face of the earth.*

This is not a popular teaching, but it is one of the early Bible statements about the unique, racially exclusive place of Israel among all the other races. If Israel were to disappear as a race from the Bible, prophecy would forecast this. In the New Testament, Paul asked the question "*Hath GOD cast away His people—No!—GOD forbid*" (Rom. 11:1). At that point, Israel was separated into two houses, of whom a "part" was blinded (v. 7), but Israel as a whole "*hath not obtained*."

> *Deuteronomy 32:9* *For THE LORD's portion is **His people; Jacob** is the lot of His inheritance.*

There is not one Scripture anywhere which says any race other than Israel is genetically God's inheritance.

Deuteronomy 33:29 *Happy art thou, **O Israel**: who is like thee, O people saved by THE LORD.*

People are taught or like to think that GOD is unbiased or unselective, but as a sovereign, GOD can do whatever pleases Him. Paul said, "*And so ALL Israel shall be saved*" (Rom. 11:26).

Numbers 23:9 *Lo, the people shall **dwell alone**, and **shall not be reckoned among the nations.***

In the New Testament, the call is still to *come out from among THEM and touch not the unclean*. It is GOD who made this sexual or physical separation for all time. Israel is not to interact with other races in any such common purpose or become unequally yoked with other races, particularly with their idols. This brings God's judgment upon transgressors.

2 Samuel 7:23 *And what **one nation** in the earth **is like thy people, even like Israel** whom GOD went to redeem for a people to himself and to make Him a name.*

We must note the singular emphasis here that tells us the same story about Israel being the one people JESUS came to redeem.

Psalm 78:5 *For He established a testimony **in Jacob**, and appointed a Law **in Israel**, which He commanded **our fathers**.*

The triad—*Jacob*, *Israel*, and *fathers*—is a threefold bond that cannot be broken. Again, we find here the confirmation that the law was given to Israel. In the New Testament, we find the same expressions *fathers*, *Jacob*, and *Israel* that show that the New Testament is addressed to the same people—those who had the Old Testament. They are all Israelites by race.

Psalm 147:19–20 *He showeth His word **unto Jacob**, His statutes and His judgements **unto Israel** . . . as for His judgements, they* [the other races] *have not known them.*

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This is a very clear statement that His Word is not given to other races. This is not a popular concept or teaching, but it is confirmed in both testaments. But if GOD declares that "*He hath not dealt so with any nation*," we dare not question it. Israel is unique by God's sovereign choice.

Psalm 148:14 — *He also exalteth the horn of **his people**, the praise of all his saints, even the **children of Israel**, a people near to Him.*

This Scripture defines who and who only are saints. *Saints* appears in the New Testament without any new definition. It is GOD who made this separation for all time. Also, we do not find other races being "near" to GOD.

Isaiah 41:8–9 — *But thou, **Israel** art my servant, **Jacob** whom I have chosen, **the seed of Abraham** my friend.*

The seed—this word is very important as it defines which part of Abraham's seed is continually referred to in both testaments as being God's people racially. Not all the nations that spring from Abraham are regarded as his seed. Only the nation "named" or "called" IN Isaac is to be so regarded. Jacob and his descendants were accepted as this seed. To show this, Jacob was named "Israel"—that is, he was given God's name. Thus, Jacob was the seed named in Isaac.

Isaiah 43:1 — *But now thus saith THE LORD that created thee, **O Jacob**, and he that formed thee, **O Israel**, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

This verse includes the words "created" and "formed," which are not the same. Jacob was created, but Israel was formed.

Formed	*yatsar*	To fashion, form, or make
Created	*bara*	In context, this is to create.
Redeemed	*gawal*	Bought back, ransomed, recovered, or avenged

These things are never said of any other race. If GOD chose every race, there would be no election, choosing, or buying back. All mankind would be the same. These expressions continue through the New Testament. Do they sound familiar? There is a difference between the expressions *the sons of Jacob* and *the children of Israel* through

Scripture, one being "created" and the other being "formed." Those "formed" by fully believing GOD come from among those who are the natural descendants. We find a similar difference between Genesis 1 and Genesis 2.

Isaiah 45:4 *For **Jacob** My servant's sake, and **Israel Mine elect**, I have even called thee by thy name: I have surnamed thee.*

Note: The elect is an important term also that defines God's selection of a people (singular), which is genetic (national Israel). Elect or *bachiyr* means "chosen one" (singular). JESUS and the New Testament writers use the term in a way that does not change.

Isaiah 46:3 *Hearken unto Me, O House of Jacob, and all the remnant of the House of Israel, which are borne by Me **from the belly**, which are carried **from the womb.***

Note: This defines the racial origin of Israel as being from the womb of Sarah (see also Isaiah 51:1–2, "*the hole of the pit*"). This is expanded later in this book.

Isaiah 49:3 *Thou art my servant, **O Israel**, in whom I will be glorified.*

This shows Israel is God's servant people. This again is a continuing expression that is used for those fulfilling God's purposes. "Servant" is sometimes applied to other races that GOD is using to discipline Israel so that Israel might glorify Him. GOD does not say that He will be glorified in any other race but Israel. In the New Testament, we will see that "*they glorified THE GOD of Israel*" (Matt. 15:31).

Isaiah 53:8 *For the transgression of **my people** was He stricken.*

My people here are either God's people or Isaiah's people (who are the same people). It is popular to extend this limitation so that other races can be included. This is not valid; they are Israel only. This much-loved chapter with its "*all we like sheep have gone astray*" speaks of JESUS being wounded for *our* transgressions with mention of *we* and *our*. "*My people went down aforetime into Egypt to sojourn there*" in Isaiah 52:4 gives expression and positive identity of the people being addressed, and this follows through to the following chapter. The

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"sheep" who had gone astray were the ones whom the Good Shepherd came to seek and to save.

> *Isaiah 59:20–21* *And the Redeemer shall come to Zion, and unto them that turn from transgression in **Jacob** saith THE LORD. As for Me, this is My covenant with them, saith THE LORD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of **thy seed's seed**, saith THE LORD, from henceforth and forever.*

It is impossible to spiritualize "seed" or "seed's seed"; they are genetic terms that are ongoing.

There does not appear to be a single reference to any other nation than Israel to whom the Redeemer would come. He is always *the Redeemer of Israel*, and it is, as stated, to be forever. JESUS came to "*visit and redeem His People*" (Luke 1:68). JESUS is the Kinsman-Redeemer of Israel. There is never any suggestion of any others than Israel being redeemed. From which broken law-covenant would the other races need redeeming? Recall again how only Israel was given the statutes and judgments, and only Israel needed redemption from that law that they had broken.

We see that the covenant is for all generations to the *seed's seed* of Jacob, and it is to those who turn from transgression in JACOB whom the Redeemer saves. Here again, we have the Spirit, which is of the anointed race. Israel has "*My Spirit which IS upon thee.*" This is not commonly taught today. We will see that this is the same presentation as that in the New Testament, believe it or not. This Scripture is not acceptable to tradition. Guess why? It is because racial Israel stays exclusive as being *Jacob's seed*.

> *Jeremiah 50:4* *In those days, and in that time, said GOD, the Children of **Israel** shall come, they and the children of **Judah** together, going and weeping: they shall go, and seek, THE LORD **their God**.*

A much talked about subject is the regathering of Israel, which is supposed to be now taking place in Palestine, but *and at that time* is not the present activity in the Israeli state. What is being established is just who is to be regathered. Is it a multiracial church, or is it only the house of Israel and the house of Judah (that is, the twelve tribes of

Israel)? The latter is the consistent and frequent biblical presentation as it is in the verse above (see also Ezekiel 37:15–28 in particular). The picture painted is always of a still very exclusive Israel. The house of Israel and the house of Judah are exclusive from the heathen races all around. This shows that at the end of the New Testament age, they are still exclusive. So they must be exclusive through the New Testament age, even until the regathering. Note that there is no pattern of prophecy that presents a non-Israel content in the regathering, so something must be wrong with the traditional teachings.

Jeremiah 51:19 — *The portion of **Jacob** is not like them* [that is, Babylon]; *for he is the former of all things: and **Israel** is the rod of His inheritance: GOD of Hosts is His name.*

This completely excludes "Babylon" from God's inheritance. The timing of this is even at the end of the New Testament age. Again, national Israel must go through the age. Israel is to be the rod over the other races to rule with GOD. Israel means *ruling with GOD*. Ruling over whom if all the races are the same?

Ezekiel 37:26–28 — *Moreover, I will make a covenant of peace with them. **It shall be an everlasting covenant** with them . . . and the heathen shall know that I THE LORD do sanctify **Israel**, when my sanctuary shall be in the midst of **them** for evermore.*

This shows that God's covenant is with Israel alone and that the other races will be aware of this when GOD comes to dwell with His people, Israel. The timing, again, is the end of the age at JESUS's return and when God's sanctuary is in the midst of Israel and nowhere else.

Daniel 12:1 — *And at that time shall Michael stand up . . . which standeth for the children of **thy*** [Daniel's] ***people***.

At the end of the age, it is still only "*thy people*" who are delivered. Israel is still in existence as *a people* at the time of the end and through the New Testament age. Michael does not *stand up* for other races.

Hosea 1:11 — *Then shall the children of **Judah** and the children of **Israel** be gathered together.*

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This and other quotations from the minor prophets are included to show the "unity of the Scriptures" that always presents the exclusive nature of Israel. Hosea again defines who is regathered and also the timing. We will see that the *children of Judah* and the *children of Israel* are not united until this time. There is no suggestion of any other race, or of a multiracial "church" comprising "Jews and Gentiles," as being part of the regathering of the remnant of Israel in these minor prophets. It is always the two houses who are regathered and come together.

Hosea 14:1–5 — ***O Israel**, return unto THE LORD **thy** God . . . I will be as the dew unto **Israel**.*

This is at the time of the regathering when Israel as a nation returns to "*THE LORD Thy GOD*" (v. 9, "*who is wise . . .he shall understand these things*"). No other race is being asked to return to Israel's LORD GOD.

Joel 2:27 — *And ye shall know that I am in the midst **of Israel**.*

Joel 3:2 — *I will also gather all nations, and will bring them down into the valley of Jehoshaphet, and will plead with them there for **My people** and for My heritage **Israel**, whom they have scattered among the nations, and parted My land.*

Again, there is no change prophetically about which nation GOD is in the midst of or which nation He will be in the midst of at this future time.

Amos 3:2 — *You **only** have I known **of all the families of the earth**.*

The word used for *known* cannot be treated fully here, but it does not mean *to acknowledge*. It is used more as *to recognize as a fact, revelation knowledge* or *to discern* in an intimate and chosen way. Here, there is the complete isolation of Israel from the other races.

Note: This is important when we come to the New Testament, where it refers to those who were *foreknown* of GOD. This identifies the people as being the same nation in both testaments; those who were *foreknown* in the New Testament are those who were *known* in the Old Testament.

Micah 2:12 *I will surely assemble, **O Jacob**, all of thee; I will surely gather the remnant of **Israel**.*

Are there still any lingering doubts that no other races are ever mentioned at this time of regathering?

Habakkuk 3:13 *Thou wentest forth for the salvation of **thy People**.*

Zephaniah 3:13 *The remnant **of Israel** shall not do iniquity.*

There are a host of other Old Testament Scriptures that could have been quoted.

GOD PLACES HIS NAME ON THE ONE PEOPLE

Numerous references refer to "My name" as being placed on the children of Israel. For example:

Deuteronomy 28:10 *And all the people of the earth shall see that thou art called by **the name** of THE LORD; and they shall be afraid of thee.*

Numbers 6:27 *And they shall put **My name** upon the children of Israel; and I will bless them.*

Deuteronomy 26:19 *And to make thee* [that is, Israel] *high above all nations which He hath made, in praise, and **in name**, and in honor; and that thou mayest be **an holy*** [separate] ***people unto the LORD thy GOD**, as He hath spoken.*

The name of YAHWEH (AV—GOD) is exclusive on Israel as a race. *All the people of the earth*, then, does not include the children of Israel in this case. The name placed on the children of Israel, who obey GOD, is that of GOD Himself. GOD Himself decides just where He will place His name, whether it be on a people or a place (Deut. 26:2, "*which THE LORD THY GOD shall choose to place His Name there*").

This separation of Israel from all the other races is always distinct, but their blessing is conditional on their obedience. In the next chapter, we can now look at the New Testament in light of what we have seen in the Old Testament.

CHAPTER 2

THE EXCLUSIVE NATURE OF ISRAEL IN THE NEW TESTAMENT

The New Testament Scriptures show no disharmony or change of position from that which is written in the law, the psalms, and the prophets. In view of what has been written and shown from the Old Testament, this might be seen for the first time with new eyes. It will come as a shock for some people to realize that exclusiveness of Israel continues throughout the New Testament because this cuts across the traditional doctrine that Israel is now "the church" and that this church is multiracial. Redemption from the broken law-covenant can never be multiracial or universal since only Israel was given the law as a covenant. That is why this foundation has to be shown in detail in the last chapter.

In the quotations made from the New Testament, you will note many references to *the fathers*, referring to Abraham, Isaac, and Jacob. The people addressed in the Acts and the Epistles are the children (descendants) of these fathers—the fathers of Israel. It is not just to Abraham in isolation in the way most use this to try to say that Abraham's seed is a spiritual seed.

The harmony mentioned concerning the law being given to Israel is amply confirmed in the New Testament.

Romans 9:4 — *Who **are Israelites**, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises.*

So the promises, covenants, and the adoption do not apply to any but Israelites.

EACH BOOK IN THE NEW TESTAMENT

The New Testament Scriptures below are in direct contrast to the way *go into all the world* is interpreted as doctrine. This may also be a shock, and so we will look through some of these. We will quote from Gospel selections to save repetition and then comment from each book of the New Testament in order. Please note carefully the emphasized words because this will help understanding.

Luke 1:16 — *And many of the **children of Israel** shall turn to THE LORD **their GOD**.*

There is no suggestion that any other than the children of Israel will be turned to GOD. "Many," rather than "all," is found a number of times within the New Testament.

Luke 1:32–33 — *He shall be great, and shall be called the Son of the Highest, and GOD shall give unto Him the throne of **His father David**; and He shall reign over the **House of Jacob** forever.*

JESUS is always spoken of as being the ruler of Israel nationally, the "house of Jacob," including all the tribes. The house of Jacob is still the very same entity in the New Testament as it was in the Old Testament. This throne (suggesting a kingdom) is to be restored TO JACOB. God's promises will be fulfilled in those to whom they were made. Everything that offends will be gathered OUT of the kingdom, JESUS tells us.

Luke 1:54–55 — *He hath holpen His servant **Israel**, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever.*

Mercy is always spoken of as being to Israel only. This promise of mercy was to the fathers and to their seed of Israel only. Israel is the servant race as this verse says. "The fathers" were not the fathers of all races. Scripture does not present GOD as being the Father of all peoples. Is there record of any other seed to whom GOD *spake* other than to the seed of Abraham? Some want to take the traditional

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position that the *seed* is now spiritual and not racial. Accordingly, this will be looked into further in the chapter titled "Seeds, Natural and Spiritual." But there is no suggestion of a "spiritual seed" in all these Scriptures. They are too precise and specific. When we see that they are the fulfillment of the Old Testament prophecy, we have harmony.

Luke 1:68 — *Blessed be GOD **of Israel**, for he hath visited and redeemed **His people**.*

There is never any mention of redemption for any outside of Israel. Here, they are described as *His people*. JESUS is always spoken of as being *the Redeemer of Israel*. "Israel" in the Old Testament is a precise racial term. None of all these Scriptures provide evidence of any change in that fact in the New Testament.

Luke 1:73–74 — *The oath which He sware to **our father** Abraham, that He would grant unto **us**, that **we** being delivered out of the hand of **our** enemies might serve Him without fear.*

As in all Scripture, the pronouns cannot be generalized. *We* and *us* contrast with *enemies* as two defined groups. Here, the pronouns define a racial origin. There is much more about this through the New Testament as we will see.

Luke 1:77 — *To give the knowledge of salvation unto **His People**.*

Again, is any other race included in the giving of the knowledge of salvation? Is it possible for any race but Israel to know salvation from the sin of breaking the law since the law was given specifically to Israel alone? This confirms the Old Testament prophetic Scriptures. This is a very specific statement of God's purpose. Dare we meddle with God's stated purpose?

Luke 2:34 — *This Child is set for the fall and rising again of many **in Israel**.*

There is no mention of races other than Israel.

Matthew 1:21 — *And thou shalt call His name JESUS, for He shall save **His people** from their sins.*

This again is confirmation of the Scriptures already quoted and is just as specific as to who would be saved. One of the major problems that traditionalists have is finding any continuing pattern of prophecy in the Old Testament that will back up their position that *His people* now include all races. As pointed out earlier, the people JESUS saves from their sins here are already His people before they are saved.

Matthew 2:6 *For out of thee shall come a Governor, that shall rule* ***My people Israel***.

This defines the people of whom JESUS is GOD and the race of which He is King. This is a straight statement of the fulfillment of prophecy made many times.

Matthew 15:24 *I am not sent but unto the lost sheep of the* ***House of Israel***.

It is impossible for the followers of the present traditional teachings to cope with this Scripture, so it is ignored. There is a translation difficulty in this verse also, the word *but*, meaning *if not*; and therefore, it includes the house of Judah as well. JESUS was then in the coasts of Tyre and Sidon but, as He said, He had *other sheep* that were not of the fold within Palestine. He dispatched His disciples to the house of Israel, the bulk of whom were scattered outside Judaea, mainly about northern Greece and parts of the old Grecian empire. Note that JESUS even confirmed the separation between Galilee and Jewry (John 7:1 and John 11:54).

Why should we not do the same instead of calling both parties "the Jews"? This is an error of tradition. The house of Israel was not so "lost" that the disciples could not find them, was it?

Matthew 15:31 *And they glorified THE GOD* ***of Israel***.

This is a clear statement of whom He is the GOD.

Matthew 19:28 *In the regeneration, . . . ye also shall sit upon twelve thrones, judging* ***the Twelve Tribes of Israel***.

Dare we say "the church" has taken the place of the twelve tribes of Israel at the *time of the regeneration*, which is yet to come? The "church" is not what we have been led to believe as we will see.

Mark 12:29 *The first of all the commandments is, Here, **O Israel**; THE LORD **our** GOD is one Lord.*

Is anyone other than Israel requested to "hear"? Only Israel can "hear"? Remember how JESUS said in John 8:43 to the Edomite leaders of Jewry, "*Ye cannot hear my words*"? There is still the synagogue of Satan, who call themselves "Jews" or Judaeans (Rev. 2:9 and Rev. 3:9) who cannot "hear." These could not be the house of Judah as they claimed to be. Could this part of Jewry possibly be part of the church of GOD or of the *Israel of GOD*? It is common to hear that *the Israel of GOD is the multiracial church* and then to use this statement as the basis of argument. It is easy to say anything without backing it up, especially without the full biblical basis of argument.

John 1:11–12 *He came unto **His own**, and **His own** received him not. But as many as received Him, to them gave He power to become the sons of GOD.*

JESUS came to His own territory, wherein was the temple, but all of His own people there did not receive Him as having any authority over what was His. Those of His own who believed, received, accepted, and recognized Him were given the authority to once again become placed (that is, reinstated; AV: *adopted*) as the sons of GOD.

John 1:31 *But that He should be manifest **to Israel**.*

Can we find reference to JESUS being manifest to others than Israelites? That is *all men* of Israel.

Acts 1:6 *Lord, wilt thou at this time restore **again the Kingdom to Israel**?*

The restoration of the kingdom to Israel is a subject that the traditional teachings refuse to emphasize, despite JESUS's instruction that this must be our priority prayer and the time to look forward to when His will be done ON EARTH as it is in Heaven. This instruction is a statement of the will of GOD. Instead of preaching the kingdom and the remnant out of Israel who will *find it*, traditional teaching preaches that the "church" will be raptured away from the earth. But the saints (separated ones) are to reign on the earth when the kingdom is restored to Israel.

Acts 2:17 ***Your** sons and **your** daughters shall prophesy.*

The specific *your* refers to the children of those being spoken to, and again, there is, as usual, no mention of any who does not have *the Father* as their progenitors being able to prophesy. The people being addressed are described in verse 22 as being *men of Israel*. And Joel's prophecy, which is the basis of this verse, is only to Israel.

Acts 2:22 *Ye men **of Israel**, hear these words.*

Acts 3:12–13 *Ye men **of Israel**, why marvel ye at this? . . . THE GOD of Abraham, and of Isaac, and of Jacob, THE GOD of **our** fathers.*

Can we pretend these men *of Israel* were from other racial stock?

Acts 2:36 *Therefore let all the **House of Israel** know.*

This is specifically limited to Israelites.

Acts 2:39 *For the promise is unto you, and to your children, and to all that are afar off, even as many as THE LORD **our** GOD shall call.*

Please note that this verse is post-Pentecost and again isolates to whom the promise is made. The many of Israel are called, but few of Israel are chosen. Those of Israel who were *afar off* and not dwelling in Judaea were not excluded. It is still *our LORD GOD*, GOD of "*ye men of Israel*" (v. 22) who were being addressed.

Acts 3:25 ***Ye** are the **children of the prophets** and of the covenant which GOD made with **our** fathers.*

Since every one of the prophets were Israelites by race, their children must be of the same race. (Note: Nationality must not be confused with race. This is a mistake often made by traditional teachers who try to prove non-Israel stock by nationality or place of domicile.)

Acts 5:31 *Him that GOD exalted with His right hand to be a Prince and a Savior, for to give repentance **to Israel**, and the forgiveness of sins.*

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Yet again, we have a definition of *race* that is post-Passion and post-Pentecost. It is a definition that carries on through the New Testament.

Acts 7:37 — *A prophet shall THE LORD your GOD raise up* ***unto you of your brethren****, like unto me, Him shall ye hear.*

The question that has to be asked here is, "Were Moses and Paul both wrong?" This is what the traditional teachers are saying when they say JESUS was not raised "UNTO YOU" but *unto all races.* Their teaching is a blatant denial of Scripture and of what Moses and Paul have said. The phrase *of your brethren* fixes very firmly to whom JESUS came as being to Israel only.

Acts 10:36 — *The word which GOD sent* ***unto the children of Israel****, preaching peace by JESUS CHRIST.*

This confirms the Old Testament teaching that GOD gave His Word only to Israel as a race. The peace was proclaimed to those who were near (Judaeans) and to those who were afar off (the dispersion, called *Grecians* in Acts). This is still no different from Psalm 147:19–20: "*He showed His word unto Jacob*" or unto all Israel.

Acts 13:22–23 — *I have found David the son of Jesse, a man after mine own heart . . . of this man's seed hath GOD according to His promise, raised up* ***unto Israel*** *a Savior, JESUS.*

Note to whom Paul was speaking and that he was speaking at Antioch. This apostle to the Gentiles was still speaking to Israelites, to those among the *stock of Abraham* who feared GOD (v. 26). For a long time, it has been a traditional belief that the word "Gentiles" refers specifically to non-Israelites, but it cannot be avoided that the stock of Abraham is specifically mentioned in verse 26 of this passage. The word for "stock" is *genos* (race and offspring). The children are shown in relationship to "the fathers." The phrase *us their children* is too explicit to bend to fit the mold of tradition. There is still no change in the New Testament about the exclusiveness of Israel.

Acts 26:6 — *And now I stand and am judged for the hope of the promise made of GOD unto* ***our fathers****.*

This is a typical example of a Scripture that is commonly generalized to say that the promise made to *our fathers* is now made to every race. The promise spoken of here is made to Israel alone.

Acts 26:7 — *Unto which promise **our Twelve Tribes**, instantly serving GOD day and night hope to come.*

Some might not like having this Scripture pointed out, along with others in the New Testament that present the fact that the twelve tribes are still featured in the New Testament after Pentecost. The time of this quotation is about AD 59. All these Scriptures quoted from Acts onward are post-Pentecost, after JESUS had fulfilled the law of sacrifices. In traditional teachings, the people being addressed are supposed to be a multiracial church as presented in the popular teachings. Again, this promise of the resurrection is still made to Israel. Remember that JESUS had already been resurrected, so this particular promise of resurrection could not refer to JESUS. This promise of the resurrection is here shown as being made unto the *twelve tribes*. Can we find in specific, direct statements anywhere at all in the Bible where this promise is shown to be made to non-Israelites?

Acts 28:20 — *For this cause therefore I have called for you, to see you, and to speak with you: because that for the hope **of Israel** I am bound with this chain.*

This verse, together with the previous one, speaks about "hope." The subjects of this hope are stated to be Israel or *the twelve tribes*. Hope is sometimes connected with election (for example, 1 Thessalonians 1:4), and this is connected with Israel in other passages, particularly in the book of Hebrews where law and hope are contrasted (for example, Hebrews 7:19, "*For the Law made nothing perfect, but the bringing in of a better hope did*").

Romans 1:7 — *To all that be in Rome, beloved of GOD, **called** to be **saints**.*

Romans 1:13 — ***Brethren** . . . and . . . even as among **other Gentiles**.*

The people Paul was addressing in Rome are defined as those who are *beloved of GOD* and *called to be saints*. The emphasized words will be explained later, as will *Gentiles*. These pinpoint the racial identity

of those Paul was addressing. "Called" is *kletos* or "appointed." These words cannot be found identifying non-Israel races.

Romans 3:19 *Now we know that what things soever the Law saith, it saith to them who are under the Law.*

The law is not saying anything to anyone else but to Israel. It is not said to others who are not under the law. This whole epistle is written to Israelites in Rome at that time.

Romans 4:24 *But for us also to whom it shall be imputed.*

In context, the phrase *for us* does not refer to non-Israelites but to Israelites who believe, as Abraham did, that the law of faith in the atoning sacrifice superseded the law of sacrifices contained in ordinances.

Romans 7:1 *Know ye not, brethren, . . . how that the law hath dominion over a man as long as he liveth?*

The symbolism here is that of marriage under Israel's law. When we consider this in light of the law having been given to Israel only, we can see that Israelites are those being addressed. Paul confirms this by calling them "my brethren" (*adelphos*) or "kinsmen of the womb."

Romans 9:7 *Neither, because they are the seed of Abraham, are they all children: but* ***in Isaac shall thy seed be called****.*

The seed (*zera* in Hebrew or *sperma* in Greek) refers to semen product, that is, a line of people genetically. Through the New Testament, the *sperma* is used this same way. The much-used expression *the fathers* both implies and emphasizes the genetic line.

Romans 11:17 *And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them.*

Could other than olive stock be grafted into an olive tree? This was part of the house of Israel that had "become as aliens" rejoining part of the house of Judah under the New Testament. The house of Israel had become as "wild" olive trees. This is in full accord with the

law, the psalms, and the prophets. The popular teaching cannot be found prophetically on a proper foundation or in fact.

Romans 15:8 — *Now I say that JESUS CHRIST was a minister of the circumcision for the truth of GOD, to confirm the promises made* ***unto the fathers****.*

Here, we have a statement that is important because it tells us the people to whom JESUS came and why He came. These promises were not made to any but to Israel and this seed of Israel. The exclusive Israel content of this chapter (Romans 15) is extensive as shown below. Verse 9 is a quotation from Psalm 18:49, which shows David praising GOD within Israel.

v. 9 — *And that the Gentiles might glorify GOD for His mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name.*

v. 10 — *Rejoice, ye Gentiles, with His people* [comes from Deuteronomy 32:43, where the people (called Gentiles by the translators) are Israel. The phrase *with His people* refers to all the Israelites together—the dispersed Israelites and the Israelites in Judaea].

v. 11 — *Praise THE LORD, all ye Gentiles and laud Him, all ye people.* (Psalm 117, from which this quotation comes, again refers to Israel.)

v. 12 — *Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.* (Isaiah was talking to Israel. The only nations [translated as Gentiles] who could trust GOD were Israelites.)

v. 16 — *That I should be the minister of JESUS CHRIST to the Gentiles.* (Paul confirmed the statement in Romans 11:13 that he was a minister to Israel.)

The word "Gentiles" in this section is a Latin word that is given a manufactured meaning, so do not be misled by it. It will later be shown that the word "Gentiles" often refers to the house of Israel as opposed to the house of Judah. Again, there is no prophecy for the traditional view that arose from the Latin Vulgate and had carried

on ever since. Rome made the word "Gentile" to support the view that the Roman church was the *Israel of GOD*. Let this sink in. Early translators carried on the Roman church word meaning because they were blind to their identity as part of Israel, and they thought that they might be missing out on God's blessing. A later chapter titled "That Unfortunate Word 'Gentile'" examines this word in detail.

Going on to the book of Corinthians, we find that these so-called Gentiles could only be Israelites. The *brethren*, *our fathers*, and *Moses* confirm this.

> *1 Corinthians 10:1–4* *Moreover brethren, I would not that ye should be ignorant, how that* ***our fathers*** *were under the cloud, and all passed through the sea, and were all baptized* ***unto Moses*** *. . . for they drank of that spiritual rock . . . and that rock was Christ.*

The term *our fathers* gives definition in a most positive way. The children of *the fathers* are those who are being addressed. Note: It does not say, *"And that Rock was JESUS CHRIST."* ("JESUS" is inserted in some translation to change the meaning to make the verse comply with tradition.) What is said is "And that rock was anointed."

> *Galatians 3:13* *Christ hath redeemed* ***us*** *from the curse of the Law.*

Only Israel was given the law, so only Israel needed redeeming from the curse of the broken law. The pronouns are so important. To understand that only Israel had been given the law is most important. It is deception to believe the contrary against all the clear statements of Scripture. "Us" in this context is still the same exclusive people of Israel.

> *Galatians 4:4–5* *But when the fullness of the time was come, GOD sent forth His Son, made of a woman, made under the law,* ***to redeem them that were under the law****, that we might receive the adoption of sons.*

Paul here quotes Isaiah 54:1, which refers to the Redeemer **of Israel**. Again, redemption only concerns *them that were under the law*, and these are the people to whom it is written. Two parties had been under the law. This is important to understand. These two parties are known as

a. Jews and Gentiles (the house of Judah and the house of Israel) or
b. the circumcision and the uncircumcision (the house of Judah and the house of Israel).

Both parties were Israelites and could not be otherwise since only Israel had been under the law. What is traditionally taught about Jews and Gentiles is simply not right and could not be right because of this.

Ephesians 2:12 *That at the time ye were without Christ, being aliens from the* ***commonwealth of Israel****, and strangers from the covenants of promise, having no hope, and without GOD in the world.*

Those to whom Paul was writing had become estranged from Israel. Examination of the highlighted words gives identification. The words *aliens* and *strangers* are not what they might appear on the surface. These particular *strangers* were the house of Israel. The exclusiveness of Israel in the book of Ephesians will be looked at separately. The word *ye* refers to the *saints* as is found in the first verse of this book of Ephesians. A later chapter titled "Pilgrims, Strangers, and Israel" discusses these particular "strangers." In this verse, we have the *covenants of promise.* Going back to identify to whom these promises were made takes us back to Israelites by race.

Philippians 3:1 *Finally, my* ***brethren****.*

"Brethren," as we will see in James, refers to a brother or a near kinsman.

Philippians 3:5 *Of the* ***stock of Israel****.*

"Stock" is another genetic term.

Philippians 3:9 *Not having mine own righteousness which is of the law.*

Here, as usual, there is the association with the law that was only given to Israel.

Philippians 4:21 *Salute every* ***saint*** *in Christ JESUS.*

"Saints" are always Israelites. For example, Psalm 148:14 says, "*The praise of all His saints: even the Children of Israel.*"

1 Thessalonians 1:4 Knowing, ***brethren, your election*** *of GOD.*

Isaiah 45:4 defines Israel as being God's elect—*Israel Mine elect*. These elect are chosen by GOD and so are of divine origin. They are of the seed "from above." Remember to keep in mind this word, "elect." The word "your" in "your election" is related to "brethren" (of the womb).

1 Thessalonians 5:9–10 For GOD hath not appointed us to wrath, but to obtain salvation by our Lord JESUS CHRIST, who died for us.

In Scripture, there are those who are appointed to wrath and vessels fit for destruction. That is their appointment. First Thessalonians 1:4 shows that this book is written to the elect (*knowing, brethren, your election of GOD*).

2 Thessalonians 2:13 But we are bound to give thanks always to GOD for you, brethren ***beloved of THE LORD****, because GOD hath from the beginning* ***chosen you to salvation****.*

It is the "brethren" who are "chosen" and no one else. We will soon be looking at the definition of "brethren."

1 Timothy 3:15 How thou oughtest to behave thyself in the house [that is, household] *of GOD, which is the church of the living GOD, the pillar and ground of the truth.*

Examination here will define just who is "the church." The *household of GOD* refers to Israel as does "*the church*," which is called out of Israel. This is the remnant that still comes from Israel only, according to the law, the psalms, and the prophets.

2 Timothy 1:3 I thank GOD, whom I serve from my forefathers.

Paul, again, would not discount racial origin ("*my forefathers*"). He said that he endured all things for THE ELECT'S sake and for the appearing of the kingdom. Again, this kingdom is the one of

which JESUS is to be the King. The Gospel of the kingdom, or the restoration of the kingdom to Israel, is not proclaimed anymore. This is because the doctrine of a multiracial church has taken the place of Israel. The words *my forefathers* and *the fathers* do not signify all races as having come from the loins of Isaac.

Hebrews 2:16 *For verily He took not on Him the nature of angels; but He took on Him* ***the seed of Abraham***.

Why would it be necessary to specify *the seed of Abraham* instead of the seed of either Adam or mankind in general? Throughout this chapter, we find many references to "brethren" (of the womb), together with Old Testament references to Psalms 8:18 and 22. These are psalms of Israel, among which we find "*all ye seed of Jacob glorify Him; and fear Him all ye the seed of Israel*" (Ps. 22:23). The word *ye* is absolutely specific and limited to Israel as the seed.

Hebrews 3:6 *But Christ as a son over* ***His own house***.

So there must be other houses (*oikos*) that JESUS is not over. This chapter then goes on to talk about Israel and the fathers of Israel.

Hebrews 6:13 *For when GOD made promise to Abraham.*

There is no recorded promise to anyone else but Abraham and certain of his descendants.

Hebrews 9:28 *So Christ was once offered to bear the sins of many.*

We are not told JESUS would bear the sins of every race. "Many" is not "all" races. "Sin" is transgression of the law that was given to Israel only. Isaiah 53:11–12 agrees about this word "many," which is limited to "My people."

Compare:

Matthew 20:28 *And to give His life a ransom for many.*

Matthew 26:28 *Which is shed for many for the remission of sins.*

Romans 5:15 *Much more the grace of GOD, . . . hath abounded to many.*

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I Corinthians 10:17 *For we* [those Israelites being addressed] *being <u>many</u>, are one bread and one body.*

So with whom was the New Testament made?

Hebrews 8:8–9 *Behold, the days come, saith THE LORD, when I will make a new covenant with the **house of Israel** and with the **house of Judah**: not according to the covenant that I made with **their fathers** in the day when I took them by the hand to lead them out of the land of Egypt.*

Of all the verses in this book of Hebrews, this identifies clearly with whom the New Testament was made. If any one thing is clear, it is the continuing presentation through this book that the New Testament was made with those who had the Old Testament, and there is never a statement to the contrary. The two testaments are contrasted as they relate to each other, to the one people, through this book of Hebrews. Old Testament prophecy said exactly the same (Jer. 31:31), where Jeremiah prophesied to whom the New Testament would be made. "The fathers," again, gives racial definition. The book of Hebrews begins, yet again, with reference to THE FATHERS. The immediate connection is made: "*hath in these last days spoken to US by His Son*" ("us" being the children of "the fathers," those whom JESUS came to redeem, "the Hebrews" being addressed). These are the children of "the fathers." When GOD said, "*I will put My laws into their minds, and will write them on their hearts*," the Old Testament reference was, and is still, only to Israel. The historical references through this book of Hebrews would have had no meaning to those without the knowledge of Israel's history or of the law given to Israel. (At this point, it is better to forget all you have been previously taught or thought about "Israel".)

James 1:1–2 *James a servant of GOD and of THE LORD JESUS CHRIST, **to the twelve tribes**, which are scattered abroad, greetings. My brethren . . .*

For two excellent reasons, this possibly is the best statement to show who the "brethren" are. They are the twelve tribes of Israel by statement, and they are *adelphoi* in Greek. *Adelphos* is translated 346 times as "brother" or "brothers." Dictionaries and lexicons give the prime meaning as a kinsman (racially related).

Strong's 80	"From the womb—near or remote."
Vine's	"*Adelphos* denotes a brother, or near kinsman: in the plural, a community based on identity of origin, or life."
Thayer's	"From the same womb."

The words *brotherhood* and *brethren* are mostly used to suggest those having a kinsman-blood relationship rather than some common belief. From the translations, the common belief might sometimes appear to be the meaning, but the proper meaning of "brother" should never be overlooked. The words are used in both the near and remote relationships. Because the words *brethren* and *brothers* are much used words in the New Testament books, it is important to know the common usage. In James, it is given as being those of the twelve tribes (Israel). The remote relationship is given in James 2:21 as "*our father Abraham*." James suggests a spiritual origin in James 1:18: "*Of His own will begat He us with the word of truth*." This only confirms the word of truth being given to Israel. The wrong use of the words in a belief connection or a spiritual application does not eliminate this from its proper relevance to kinsmen of Israel.

In some of the post-KJV translations, either the word *the twelve tribes* or the term *brethren* is omitted, thus hiding the troublesome-to-them truth of Scripture. This book is addressed to *the twelve tribes*. A glance at an interlinear literal Greek-English translation will immediately show the misleading translation in some versions. Sad to say, some modern religious translators and teachers seek to insert or substitute their particular doctrine, especially when it comes to the racial issues in the Bible. The Living Bible is probably one of the worst in this respect. Paraphrases cannot be used to study the Bible.

James 2:21 *Was not Abraham our father justified by works?*

"Father" here is *pater*, meaning an earlier member of the same family. When we look at these two quotations from James, we have to admit or deny that this letter was written in this present age (AD). Anyone who wants to say this letter was written to anyone other than the twelve tribes as well as to those whose father was Abraham has to

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explain when the transition took place to make it include everyone else. This explanation is required also for other New Testament books.

1 Peter 1:10 *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.*

The word "you" here refers to the strangers and the like of verses 1 and 2. The prophets all prophesied about grace, which would come to Israel. There is no prophecy about this grace being to others. Peter was writing to Israelites.

1 Peter 1:11 *Searching what, or what manner of time the Spirit of Christ which was in them did signify.*

This anointing Spirit was *in them* (note this well because we will come upon this again later), and the Word goes on to say:

1 Peter 1:15 *But as He which hath called you is holy so be ye holy in all manner of conversation.*

This is another quotation from the Old Testament that shows that there is no New Testament change in the separate nature of Israel. This separation is to be maintained. The KJV translated Leviticus 11:45 as "*I am THE LORD that bringeth you up out of the Land of Egypt to be your GOD. Ye shall therefore be holy, for I am holy.*" It is GOD who made Israel a holy people. GOD is holy now. Israel also is holy (separate) to GOD now. This is what the verse is saying. "Holy" does not mean righteous as some will lead us to believe.

1 Peter 2:9 *But ye are a chosen generation, a royal priesthood,* ***an holy nation, a peculiar people****.*

We have looked at this quotation from Exodus 19:5, which Peter quoted here. Israel is still "*an holy nation*" and not a "church" in the commonly accepted meaning of the word "church." Peter went on to show that this nation had a king that they were to honor. This nation must have been in existence at the time of writing. In a later chapter, we will show that this king was not the emperor of the Roman Empire as some modern translations say in their footnotes.

2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises.*

These promises are stated in Romans 9:3–4 to be given to *kinsmen of the flesh who* ***are Israelites***, and the promises pertained to them. Peter also wrote to Israelites.

1 Peter 2:17 *Honor the King.*

In prophecy, the house of Israel would always have a monarch on the continuing throne of David, whereas the house of Judah would not have a monarch in the last days. When the two houses regather to the Holy (separate) Land, they will have *one head* again (Hosea 1:11, and please note the timing of this). It has not happened yet.

1 Peter 2:24–25 *Who His own self bare* ***our*** *sins in His own body . . . for ye were as sheep going astray; but* ***are now returned*** *unto the Shepherd and Bishop of your souls.*

This is under the New Testament, which some of the house of Israel had come under. JESUS bore the sins of Israel, and JESUS described Himself as the Shepherd of the sheep but never as the shepherd of the tares or the goats or of any other race. Again, the pronouns refer to those being addressed; again, they are *brethren* and so on.

2 Peter 3:2–4 *That ye may be mindful of the words which were spoken before by the holy* [that is, separated] *prophets, and the commandment of us the apostles of GOD and Savior.*

These prophets were prophets of Israel. GOD and Savior is GOD and Savior of Israel and never of others.

The words of the apostles do not override the words of the prophets. The apostles confirm the prophets. In this verse, the apostles and prophets are linked together. Peter had already written about the false prophets, who would be *among you*, and he described their character. In John's letters, there is much separation by pronouns.

1 John 2:12 *I write to you little children, because* ***your*** *sins are forgiven for His name's sake.*

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1 John 2:19	*They went out from* ***us,*** *because they were not of* ***us****; for if they had been of* ***us****, they would no doubt have continued with* ***us****.*
1 John 2:20	*But* ***ye*** *have an unction from the Holy One.*
1 John 2:27	*But the anointing which* ***ye*** *have received of him abideth in you.*
1 John 3:9	***Whosoever is born of GOD*** [that is, from above by spirit and by water] *does not commit* [practice] *sin.*
1 John 5:18	*We know that* ***whosoever is born of GOD*** *sinneth not.*

The words *your sins* refer to the sins of those to whom John was writing. JESUS did come to save *HIS PEOPLE* from their sins. John also referred to certain people who were false, and by pronoun separation, these are "they" as opposed to "ye" and "we." The phrase *they were not of us* tells us that they were different in some way, even if they professed to believe in JESUS. It becomes self-evident that the anointing *which abideth in you* could only abide because the anointed people are conceived with this potential. How else could it abide? This bears witness to the anointed race in the Old Testament. These alone have the capacity to "hear" and to "believe."

The first chapter of John's Epistle speaks of hearing, seeing, looking upon, and handling *that which was from the beginning.* These were Israelites to whom JESUS was manifest. John the Baptist said "*that He might be made manifest to Israel*" (John 1:31). In 1 John 2:7, he showed that he was addressing those who had the old commandment *from the beginning.* These can only be Israelites. First John 2:24 stated that what was heard from the beginning about the old commandment must remain in the hearers to continue *in the Son and in the Father.* These also can only be Israelites.

Jude 3	*The common salvation* [that is, common to Israel and Judah] *the faith which was once* [that is, without change] *delivered unto the saints* [that is, the separated people].
Jude 19	*These be they who separate themselves, sensual,* ***having not the Spirit.***

Among God's saints are others who separate themselves from Him through their disbelief. They were not born in such a state—they become that way by their own choice and their own actions. They are described as *not having the spirit*, that is, they may as well have been born outside Israel. They are in the same category as foreigners who try to separate themselves from other nations by living in Israel—they are not *begotten from above* and hence are also *not having the spirit*.

ISRAEL IN THE REVELATION

GOD is not GOD of all nations. He is confined to one nation—the sons of Jacob. No biblical record can be found that Jehovah is GOD of any people other than Israel. In the book of Revelation, THE TWELVE TRIBES are still featured. They have in no way become some non-Israel, non-twelve-tribed church. This book begins by speaking of the revelation "*to show unto His servants, things which must shortly come to pass*." This revelation is to His servants of the twelve tribes only, and this is confirmed in many places.

Revelation 1:2 *Who bear record of the word of GOD, and of the testimony of JESUS CHRIST.*

This book does not bear witness to anything outside of what has been revealed in the Word of GOD or the Spirit of prophecy. The testimony of Israel racially has been clearly revealed through the Word.

TO CONCLUDE

These Scriptures show the exclusive nature of Israel as a continuing theme throughout both testaments. If we do not want to accept all these references, then what is to be done with them? The acceptance or nonacceptance of an exclusive Israel determines the prophetic stream one subscribes to. When *exclusive Israel* becomes the foundation of prophetic interpretation, much of the common conflicts in prophecy are found to disappear. But above all, the acceptance or nonacceptance determines our ability to believe and to understand JESUS's words.

It is not difficult to conclude that the Bible is a book primarily about Israel (as a people) because GOD is consistently declared to be

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GOD of this one people. We find other biblical statistics, such as the following:

Israel as *Yisra'el*	2,514 times (Old Testament)
Israel as Israel	70 times (New Testament)
Jacob (KJV)	358 times (Old Testament)
	24 times (New Testament)
Judah	813 times
Ephraim	172 times
Manasseh	143 times
Hebrews	21 times
LORD GOD of Israel	110 times
THE GOD of Israel	90 times
Holy One of Israel	31 times
LORD GOD of the Hebrews	5 times
Mighty GOD of Jacob	4 times
Hope of Israel	2 times
Congregation of Israel	160 times (as *qahal*)
	173 times (as *edah*)
Assembly of Israel	21 times (as *stsarah*)
Ekklesia	116 times (New Testament)
Tribes (*shebet*) of Israel	190 times (Old Testament)
Tribes (*phule*) of Israel	31 times (New Testament)
People of Israel	19 times (KJV)
My people	231 times
Of Israel	1,692 times
To Israel	23 times
For Israel	24 times

Then we find expressions like *Israel's GOD*, *the Light of*, *the Rock of*, *the Redeemer of*, *the Stone of*, *the Shepherd of*, *the Portion of*, and *GOD of*, all of which refer expressly to Israel.

Then there are expressions like *GOD of your fathers* and *fathers of Israel*. ("Fathers" is mentioned 549 times, including 56 times in the New Testament.)

There is the intimate word *Jeshurun* for Israel. There are about 5,000 direct references that isolate Israel as a people. Their personal GOD, YAHWEH, is mentioned 6,528 times. In most cases, the AV wrongly renders this as "Lord" and only four places as "Jehovah." The true pronunciation of God's name is unknown.

The remainder of this book is based on the foundation of an exclusive Israel. This presentation might well come as a shock to sincere, dedicated Christians, and there will be immediate reactions. Accordingly, we must look at these reactions next. Then we will consider the hinge-point Scriptures of those who hold an opposing view. Their hinge-point Scriptures are "*Go ye into all the world*" and "*For GOD so loved the world*." After looking at the reactions, we will then look to see what "world" it is that GOD *so loved*.

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CHAPTER 3

REACTIONS TO AN EXCLUSIVE ISRAEL

Through the New Testament, there are many topics and words that originate in the Old Testament. In the Old Testament, there are words such as *promises*, *know*, *elect*, *called*, *chosen*, *seed*, and variations of them that are generally accepted to refer only to the Israel nation. We have to ask if there is adequate reason to suggest a switch that might allow the equivalent Greek words to apply to some multiracial church in the New Testament. First, it will be well to review what is written in the last chapter. It can be seen that there is an overwhelming weight of evidence from simple direct statements against the traditional teachings. The traditional teachings do not arise from any weight of simple direct statements.

To use words like *deception* and *another Gospel* cannot be done lightly. These are very serious considerations, and if the weight of the evidence as shown in the previous two chapters is accepted, then the popular teachings must have cultish elements. The implications of this conclusion are vast and almost devastating to many Christians and churches. It will have bearing on missionary activity as well. But please note well that it has not been said or suggested that all the non-Israel nations should not be made subject to the law of GOD. Neither has it been said that they are condemned by GOD. This matter is a later consideration in this book. When we come to the phrase *GOD so loved the world* as taught, traditionalists have to immediately get around every reference to the exclusiveness of Israel (in both testaments) if they want to change the nation of Israel into a multiracial church or if they want to say there is both a national Israel and a church consisting of non-Israelites. This is impossible to do from any pattern

of consistent, direct statements. We will have to get around it from the foundation of the law, the psalms, and the prophets, and this cannot be done.

GOD has told us that He will do nothing He does not reveal first to His servants, the prophets **of Israel**. He will fulfill His Word **to Israel**. Some of what has already been written in this book will cause immediate (and common) reactions among Christians who think they know their Bible. This is why it has been necessary to lay a good foundation from both testaments and to demonstrate the consistent direction and weight of evidence in that direction.

Now we can have a look at some of these common reactions. Only brief comments are made on these reactions because they are all expanded at various places elsewhere in this book.

REACTION 1 (THE MOST COMMON)

"Yes, that is true, but GOD was speaking to them and not to us. Now GOD is speaking to everyone."

This will be the thought of the majority of churchgoing people today and is a thought that is wrongly encouraged. So should we go along with that reaction just because it sounds right? As soon as it is asked, "*When in this church age did God's speaking change from 'them' to 'us'?*", there is no answer at all. If this question cannot be answered from Scripture, then it has no basis.

It will be profitable for any who wants to retain this particular thought and reaction to look at the root word *grapho*, which is used in the New Testament 194 times. It is used in the expression *it is written* and refers to the Old Testament Scriptures. It will be profitable, too, to look at the word *written* in a concordance where it will be seen afresh that, many times, the basis of all doctrine is the phrase *it is written*. *It is written* means written in the Old Testament, and so these quotes refer to Israel.

If the basis of a belief or doctrine appears to be in the New Testament alone, it must be suspect because it is not written in the law, the psalms, and the prophets. This is important because there are a number of such ideas that are generally accepted but do not have the phrase *it is written* as a basis. In fact, it might be said that much of what is debated has no foundation at all in the law, the psalms,

and the prophets. Some traditional teachings cannot present a clear pattern of simple direct statements from the Old Testament to support these views. They rely mainly on fabricated "types," "shadows," and analogies. Man's tradition, therefore, is not established *in the mouth of two or three witnesses* as is required by Scripture. Israel cannot be changed to mean non-Israel just by making such a statement without the right foundation.

If a New Testament book written in the "Christian age" (for example, James's Epistle to the twelve tribes) was written and addressed to Israelites, then either the writer was wrong or there would need to have been something that happened since Pentecost for men to be able to say, "*GOD is now speaking to everyone* [meaning every race]."

REACTION 2

"Yes, but Israel has now become the church, so all these things belong to the church."

This says that "Israel" and "the church" no longer have any connection and that Israel has vanished. The church is supposed to consist of non-Israelites, the so-called Gentiles. However, the Hebrew word *goi*, upon which the "Gentile" thought is based, is also used of Israel. So *goi* does not always equate with the so-called non-Israel Gentiles. The whole subject is simplified when we accept what we find when we build on the right foundation and have the Cornerstone.

Ephesians 2:20 *And are built upon the foundation of the Apostles and the Prophets.*

The Cornerstone, the prophets, and the apostles all agree. Since "apostles" is put before "prophets," this Scripture is used to say that New Testament apostles have new prophecy and doctrine that was not contained or forecast in the Old Testament. Just saying something like that does not make it a fact. In the books of Galatians and Romans in particular, modern teaching says that the apostle Paul had made a turnaround from what is recorded in Acts where he told King Agrippa that he spoke nothing other than what was said in the law and the prophets. In Romans and Galatians, he was now supposed to be writing to certain so-called Gentiles who were supposed to be

non-Israelites. The internal statements show that each letter in the New Testament is written only to Israelites. This is discussed in more detail in a chapter titled "That Unfortunate Word 'Gentile.'"

Let us look again at the apostle Paul's famous speech in Acts 13, which was made long after JESUS's death and resurrection. Here, right in the New Testament age, "Israel" is still a genetic term. There is still no sign of "the church" as this is commonly perceived. Consider all the following highlighted words from Acts 13:17–42:

v. 17	*The GOD of **this people of Israel** chose our fathers.*
v. 23	*Of this man's seed hath GOD, according to His promise, raised **unto Israel** a Savior, JESUS.*
v. 24	*The baptism of repentance to **all the people of Israel**.*
v. 26	*Men and brethren, children of the **stock of Abraham**.*
vv. 32–33	*How that the promise which was made **unto the fathers**, GOD hath fulfilled the same unto us their children.*
v. 39	*And by Him all that believe are justified from all things, from which **ye could not be justified by the law of Moses**.*

In the last verse, we see the first use of the word "all" that people most like to generalize to include everyone on the earth. But the word "ye," as well as the context, nails it down to Israel alone as the ones to whom the law of Moses was given. All the highlighted words in these verses give a very specific definition of who is being addressed in the New Testament; it is always to a genetic Israel. We can no longer say that these children of the fathers (Abraham, Isaac, and Jacob) come from other stock. These are the people who had been under the law of Moses. In the above passage, Paul was addressing those whom he described as **MEN OF ISRAEL** who feared GOD. The only way we could say that "the church" has replaced Israel is to prove that the New Testament church comes from within Israel via the mechanism of the New Testament; this is discussed later in this book.

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REACTION 3

"The Gentiles are now adopted into Israel, so the promises made to Israel are now made to everyone who believes in JESUS."

A short answer to this reaction is not possible because there are so many aspects to cover. These are covered as individual sections on "Gentiles," "the church," "strangers," and "adoption" and the promises made to Abraham and his seed.

REACTION 4

"The seed of Abraham has now become the seed of JESUS. It is now a spiritual seed."

The promises were made to Abraham's seed but not to JESUS, who came to fulfill them. The promises were made to Abraham and his seed, which is named in Isaac (Gen. 21:12). The promises were therefore given to the Israel people as a whole. Now as JESUS was born into Israel, He is regarded as the seed of Abraham and of David (Matt. 1:1). But the promises were not specifically given to JESUS as the "one seed" of Galatians 3:16. And of course, JESUS had no "seed." If JESUS was that one seed, then everyone between Abraham and JESUS would be disinherited, including Isaac and Jacob. Israel, then, could not have existed as the seed of Abraham through Isaac and Jacob if JESUS was that seed. A more accurate translation of Galatians 3:16 reads:

> *And to Abraham and the seed of him the promises were spoken. He says not, "And to the seed of thee" as of many, but as of one. And to the seed of thee which is anointed.*

Note: "Seed" is used here and elsewhere as a collective noun.

REACTION 5

"It is said that the middle wall of partition between Jew and Gentile has been broken down so that all are now one in JESUS."

Here, we have another hinge point of much of what is taught in the evangelical churches today. But in the law, the psalms, and the prophets, the partition is found to be between the house of Israel and the house of Judah. It is not between Israelites and non-Israelites (see Isaiah 11:13, "*Ephraim shall not vex Judah anymore*"). In all the New Testament Scriptures quoted above where the exclusiveness of Israel was shown, all the people addressed by Paul, the apostle to the Gentiles, are clearly shown to be Israelites. All the books of the Bible provide the same evidence. It will be shown that the house of Israel had been "scattered" among the nations and that any pattern showing a gathering or the joining together of Israel with non-Israel races cannot be found in prophecy.

REACTION 6

"The Jews are God's natural children, but the members of the church are God's spiritual children."

Two sets of parallel promises cannot be found in the law, the psalms, and the prophets. Neither are the promises made to Abraham's seed directed specifically to JESUS. The promises made to the fathers are always presented as being fulfilled in *us their children*. Israelites are the children of the promise. There is only one promise in this respect. There is not a second similar promise found for non-Israel races.

> NOTE: The "children" still have to be redeemed individually from the curse of the broken law. They are born at physical birth as heirs of salvation. This sixth reaction results from attempting to get around the problem of a national and racial Israel and retain tradition at the same time. The word *Jew* has to be made to equate with Israel, and the word *Gentile* has to be made to equate with non-Israel. This is not the world of reality. Yet it has been drummed into most Christians, conditioning all their thinking, teaching, and writing on almost every subject.

REACTION 7

"That seems to be true, but no one knows who is an Israelite today."

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May we quote 2 Timothy 2:19? "*Nevertheless, the foundation of GOD standeth sure, having this seal, THE LORD knoweth them that are His.*" There is a holy (separate) people who is *stone, elect and precious, above all other people* and has *now obtained mercy.* They are *brethren from the womb* and are anointed (*christos*). They are *born from above* (that is, *begotten from above*). The Bible does give marks of identification that are clear and unmistakable, but this identity factor is outside the scope of this book.

REACTION 8

> "This is all very well, but now everything is spiritualized."

It is unfortunate for such a belief that the twelve tribes of Israel keep appearing in the New Testament. In this present New Testament age, they are not spiritualized away. To react this way is to say that JESUS and Paul are wrong. Paul said, "*Unto which promise our twelve tribes, instantly serving GOD day and night, home to come*" (Acts 26:7). How can twelve tribes be spiritualized?

REACTION 9

> "The Law has been fulfilled. Therefore, nothing in the law applies anymore."

JESUS says in Matthew 5:17–18:

> *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

The law has different aspects. In Romans 13:8–10, we have a discourse about fulfilling the law that concludes with "*therefore love is the fulfilling of the Law.*" This Scripture is sometimes quoted as proof that everything relating to the law is finished, but verse 8 is about people as individuals fulfilling the law by their actions. It is not about GOD fulfilling His covenants and promises. This is confirmed in Matthew 7:12, where JESUS is saying, "*Therefore all things whatsoever ye would that men should do unto you do YE also unto them, for this is the*

Law and the Prophets." JESUS has fulfilled what is written in the law concerning Himself (Luke 24:44). His sacrifice has fulfilled that part of the law concerning sacrifices.

Possibly the short answer to the rest of the matter of fulfilling the law is that heaven and earth has not yet passed away. When they are passed away, all will have been fulfilled. What has been written in the law, the psalms, and the prophets will come to pass. The promises to the seed of Abraham still stand and will yet come to pass.

REACTION 10

> "Everyone is now the same because all are one in Christ JESUS."

This epitomizes the traditional teachings.

Galatians 3:7 *Know ye therefore that they which be of faith, the same are the children of Abraham.*

Galatians 3:26 *For ye are all children of GOD by faith in CHRIST JESUS.*

It sounds right at first glance, particularly when the pronouns are ignored. The *ye* are the people being addressed. That is why it is necessary to establish that the so-called Gentiles in the Epistles were Israelites. A later chapter is devoted to this subject. There is no pattern through the law, the psalms, and the prophets to support tradition. It is not there, so something must be wrong with the traditional teaching.

REACTION 11

> "It makes no difference now because all nations are blessed in Abraham. All is now of grace."

Some teachers actually do say this, believe it or not. Now if this is true, it means that the Old Testament is invalid. It is like the Roman Catholic idea of saying that the church is the authority rather than the Bible yet quoting the Bible wrongly about Peter and the rock to support their view.

But to whom is GOD gracious if all is of grace? Is it every race on the earth?

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Exodus 33:19 *And will be gracious to whom I will be gracious and will shew mercy on whom I will shew mercy.*

Romans 9:15–18 *For He saith to Moses, I will have mercy on whom I will have mercy, . . . so then, it is not of him that willeth, nor of him that runneth, but of GOD that sheweth mercy . . . therefore hath He mercy upon whom He will have mercy, and whom He will He hardeneth.*

This question of the grace of GOD is a subject in itself, but the overriding principle is the sovereignty of GOD. It is *whom He will*. To say glibly that *all is of grace* is to include everyone and make a mockery of the sovereignty of GOD. If redemption is for every man of every race, then the whole choice is man's choice, and this is *another Gospel* (2 Cor. 11:6 and Gal. 1:6).

In the New Testament, "grace" refers to *the divine influence upon the heart*. We can find no reference to GOD *writing the law on their hearts* other than to Israel, nor can we find a word of prophecy about a new heart being given to any other than Israel.

ARE THERE TWO OR THREE WITNESSES FOR "EXCLUSIVE ISRAEL"?

2 Corinthians 13:1 *In the mouth of two or three witnesses shall every word be established.*

First Witness

1. The Old Testament is contained in the law, the psalms, and the prophets.
2. The New Testament is contained in the Gospels, the Epistles, and the Revelation.

Second Witness

1. The Old Testament speaks redemption being for Israel ALONE.
2. The New Testament speaks of redemption being for Israel ALONE.

Third Witness

1. The Old Testament was made with Israel ALONE (Ps. 147:19–20).
2. The New Testament is made with Israel alone (Heb. 8:8).

Let us go on to look further into these issues and to meet the objections and the things that might appear to be at variance.

We will look at a chapter devoted to *the world* as found in "*Go into all the world*" and follow this with a chapter on specific stumbling blocks placed in the way to comprehending the whole Bible witnesses concerning the exclusiveness of Israel.

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CHAPTER 4

WHICH WORLD DID GOD "SO LOVE"?

When we consider the volume of Scriptures, which have been presented in the two chapters detailing the exclusiveness of Israel, if we had no mindset or preconditioning, we would have to agree to the following:

1. They are all consistent statements of fact, not inferences.
2. They all relate to Israel alone as a race, no other race being included.
3. Israel alone is God's inheritance.
4. There is no conflict about redemption applying to Israel alone.
5. The covenants and promises referred to were made with Israel only.
6. Israel is a holy, that is, *a set-apart*, race (what is commonly called "the chosen race").
7. The statutes (*choq*) and the judgments (*mishpat*) were given to Israel alone as a servant nation. (This is vital to comprehend and remember in the chapters to follow.)
8. The word *Jews* is not mentioned in any of these Scriptures.
9. There are different *seeds*, and Abraham's seed is genetic.
10. None of these Scriptures can be "spiritualized."

If we come to the conclusion that there is a unique racial Israel, we will be in conflict with the following viewpoints:

a. What is inferred indirectly from verses used by universalists?

b. What we think we see manifest in terms of Christian experience in other races.

Universalists may use what appear to be direct statements. But they rely on certain words that have been given new meanings. Sometimes completely wrong and deceptive meanings have been placed on words, and some of these have become accepted modern teachings. To these manufactured word meanings, "types" are added to fit the interpretation. This is the common way of teaching, but it is not teaching that is based on the foundation of the law, the psalms, and the prophets.

Over the years, accumulated errors in translations have led us away from the meanings contained in the original texts. One consequence has been that the commentaries and reference dictionaries often perpetuate and magnify the problems by using statements such as "*This has come to mean . . .*" and then applying their own interpretations based on such new meanings. Apart from errors in pure translation, there are errors due to words being added in English that are not supported in the original text. Also, there are words deleted from the English text that are supported in the original text. An example of this is the frequent omission of the definite article from the English translations where this is included in the Greek and vice versa.

This chapter provides several typical examples of these deviations.

WORD MEANINGS

In the New Testament, there is a call to separation that few will deny. In today's preaching, this is presented primarily as a separation from uncleanness and sin. This is not an incorrect presentation in itself, but it is a half-truth.

> *2 Corinthians 6:16–17* *I will dwell in them, and walk in them, and I will be their GOD, and they shall be MY PEOPLE. Wherefore come out from among them, and be ye separate, saith THE LORD, and touch not the unclean [thing], and I will receive you.*

The addition of "thing" (*akathartou*, genitive, singular, neuter) at the end of this verse is grammatically justified. But preachers use it in the sense of things rather than people. When we look at this verse, it is

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obvious that "them" signifies the separation of one people (not thing) from another. The word used in Greek is *aphorizo*, which means *to border off, to limit off*, or *to separate and to sever from the rest*. In the next verse below, we see how this word is used; it is used of the separation of goats from among Israelite sheep. (Note: The word *nations* is a neuter noun, whereas *them* is masculine and thus refers to the people within the nations.)

Matthew 25:32 *And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth His sheep from the goats.*

This specifically mentions nations. Any such suggestion of election or national separation horrifies some Christians because of the conflict between this and their understanding of *GOD so loved the world* and similar Scriptures. So it might be well to immediately look at these verses and see what *the world* means.

GO INTO ALL "THE WORLD"

John 3:16–17 *For GOD so loved **the world** that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For GOD sent not His Son into **the world** to condemn **the world**; but that **the world** through Him might be saved.*

Mark 16:15 *And He said unto them, Go ye into all **the world**, and preach the Gospel to every creature.*

These are two much quoted verses. In each case, "the world" is the same word, *kosmos*, in the original Greek. *Kosmos* is probably one of the least understood and misused words in the New Testament, and perhaps we should take a shortcut and make statements about *kosmos*, which is usually translated as "world."

- *Kosmos* does not mean every race or the inhabited earth (*oikoumene*). Nor does it mean the land mass of the earth or its soil (*ge* and *ghay*).

- *Kosmos* has the prime meaning of "order," "arrangement," or "beauty" but never the common multiracial meaning as taught.
- *Kosmos* often means that particular world that is being spoken about, to the exclusion of other "worlds." In English, we speak of the "world of music"—in Greek, we would say the *kosmos of music.*
- *Kosmos* can mean the whole world of wicked and reprobate men as opposed to the "world" of God's elect.
- *Kosmos* is used of the Roman Empire (John 8:23).
- *Kosmos* is used of the world that was before the flood (2 Pet. 2:5). That world was destroyed (Heb. 11:7).
- *Kosmos* is spoken of not only as the world that now is but also as that which is to come. (Do we preach to the world to come?)
- *Kosmos* can refer to things other than people, for example, the adornment of a woman's hair (see 1 Tim. 2:9, where *kosmos* is translated as "modest"). It is particularly difficult to proclaim the Gospel to a woman's hair clip.
- *Kosmos* is used of many other things, and these can include either order or disorder, fame and honor, the orderly universe, the stars in the universe, and even Heaven.

So which "world" of all these "worlds" did GOD *so love*? From the Scriptures, we can see that there are differing kinds of worlds. Think about this and how this relates to what has been shown as written in the law, the psalms, and the prophets. In the Old Testament, we are told that GOD loved Israel. There does not seem to be a single direct reference to GOD loving any other race. Let us consider the Israel order, whom GOD says He loved in the Old Testament.

Deuteronomy 7:8 *But because THE LORD* ***loved you****, and because He would keep the oath which He sware unto your fathers* [that is, of Israel].

Psalm 47:4 *The excellency* ***of Jacob*** *whom* ***He loved****.*

Isaiah 63:7–9 *I will mention the* ***loving kindness*** *of THE LORD . . . and the great goodness toward* ***the House of Israel*** *. . . in His* ***love*** *and in His pity, He redeemed them.*

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Hosea 3:1 — *According to the **love** of THE LORD towards the **children of Israel**.*

Hosea 11:1–4 — *When **Israel** was a child, then **I loved** him . . . I drew them with cords of a man, with bands of **love**.*

Zephaniah 3:17 — *THE LORD thy GOD in the midst of thee* [that is, Israel] *is mighty, He will save, He will rejoice over this with joy, He will rest in **His love**.*

Malachi 1:2 — *Yet **I loved Jacob**, and I hated Esau.*

In the Old Testament, we have these expressions of the Israel people that GOD *so loved*. Cast your mind back to all the Scriptures in the New Testament we have looked at that show the exclusive nature of Israel. Both tell of the love of GOD for Israel in a way that separates them from the other races. Are we now to believe that this people Israel have somehow disappeared, despite prophecy to the contrary? If GOD said that He **hated** Esau, the Edom could not be included in the "**all**" or "**the world**" of "*Go ye into* **all** *the world*" *and* "GOD **so loved the world.**"

Just in case anyone still has reservations about "the world" having different meanings, we will look at pairs of verses that contain the words "the world."

Pair 1

John 7:7 — ***The world** cannot hate you, but Me it hateth.*

1 John 3:13 — *Marvel not, my brethren, if **the world** hate you.*

If both of these two "worlds" were the same, then the disciples could not be hated by a world that was not able to hate them. Both worlds are *kosmos*.

Pair 2

John 17:6 — *I have manifested Thy name unto the men which thou gavest Me out of **the world**.*

John 17:14 — *They are not of **the world**, even as I am not of **the world.***

In one verse, they are out of "the world"; and in the other, they are not of "the world."

Pair 3

John 17:9	*I pray not for **the world**, but for them which thou hast given Me, for they are Thine.*
John 3:16	*GOD so loved **the world**.*

Might it not be blasphemy to suggest that JESUS would not pray for that world He loved? So He must pray for one "world" and not for another. Here are three pairs of Scriptures that show contrasts in the "worlds" they are talking about.

THE WORLD—*KOSMOS* OR *OIKOUMENE*?

These two words are both translated "world," but they are different in application and meaning. The meaning of *kosmos* is determined by its context to identify which particular world is under discussion, whereas *oikoumene* means the inhabited or civilized earth of the Mediterranean region. We can see *oikoumene* easily in verses such as Luke 2:1, where Caesar was to tax "*all* **the world**," and Acts 11:28 about a famine throughout "*all* **the world**." In Acts 17:6, we read where the disciples "*turned* **the world** *upside down*." In Acts 19:27, we read about "*all Asia and* **the world** *worshipping the Goddess Diana*" and in Acts 24:5 about Paul being said to be "*a mover of sedition throughout* **the world**." In Revelation 3:10, JESUS spoke about the "*hour of temptation which shall come upon all* **the world**." In Romans 10:18, we are told the Word of GOD went "*into all the earth*" and "*unto the ends of* **the world**." When we remember that both parts of Israel were scattered among the nations, this is easily understood. We might say that the *kosmos* of Israel was scattered throughout the *oikoumene*. JESUS came into the *oikoumene* (Heb. 1:6) to minister to the *kosmos* of Israel.

Once we understand this, we can correct verses that the universalists use, such as 1 John 2:2: "*And He is the propitiation for our sins, and not for ours only, but for* [that is, the sins of] *the whole world*." Here, the word for "world" is *kosmos*, not *oikoumene*. The "whole" is *holos*, which means every bit and every whit of the *kosmos* it refers to.

The context shows that John was saying that the propitiation applies to all Israel.

It also helps with Matthew 24:14, where JESUS spoke about the Gospel being *preached* (proclaimed) "*in all the world*." Here, we find *oikoumene* for "world," not *kosmos*. The expression *in the world* is not *to the world*. Here, JESUS was addressing Israelite disciples about the Gospel being a witness to all the Israel nations, who were dispersed in the *oikoumene* at that time.

WHAT "WORLD" DID GOD SO LOVE?

- Does all mankind belong to that "world"?
- Do only certain men belong to that "world"?
- Who are those people then that GOD loves? Where do they come from?

These are very important questions that have to be answered and faced up to, like it or not. A very solid foundation has been established from both testaments to build on, and this shows the world of an exceedingly exclusive, chosen, called, predestined, and elect race of people. Most people have some thought about the existence of a "chosen people," and somehow they come with the label "the Jews" for these people. "The Jews" is a generalization that cannot equate to Israel. And JESUS always condemned "the Jews" for what they were (John 8), so "the Jews" (as the popular term) cannot be Israel.

THE TWO VIEWS OF "THE WORLD" ARE TWO DIFFERING GOSPELS

The two views commonly taken are really two separate Gospels. One of them must be *another Gospel*. Those who believe *another Gospel*, the apostle Paul stated, are accursed. This is really very serious, so to not be accursed, we have to look well at both Gospels. Both cannot be right. One is the *Gospel of the universal*. One is the *Gospel of the particular*. So think this through. Either GOD loves all men (including those GOD says that He hates) or He loves only His elect.

Galatians 1:8 *But though we, or an angel from heaven, preach* [proclaim] *any other Gospel unto you than that which we have preached* [proclaimed], *let him be accursed.*

After a few more paragraphs, we will have summaries of these two different Gospel options to consider.

DOES GOD LOVE THOSE HE DECLARES THAT HE HATES?

The Bible tells us of God's hatred as well as of God's love. So if GOD hated even one man, He would not *so love the world*. He does say, "*Esau have I hated*." If GOD **hated** just Esau, then Edom could not be included in the "**all**" of "*Go ye into* **all** *the world*" or "the world" of "*GOD so* **loved the world**." If GOD failed to save all mankind, then He is not almighty and unchangeable. He must be powerless if *the world* means all mankind. All men are not saved. Could the death of JESUS and the redemptive love of GOD ever be in vain? Quoting from R. K. and R. N. Phillips in "The Book of Revelation Part Two":

> For those who are convinced that the one who was crucified is Gentle JESUS, meek and mild, please note that He is capable of hate. The Greek word is *miseo*, to hate, regard with ill-will, to detest, to abhor. This puts the followers of the Nicolaitanes in the same category as Esau [whom GOD hated before he was born]. If deeds have nothing to do with resurrection, why does JESUS make such a statement about the deeds of the Nicolaitanes? If all men are equal before GOD, why did GOD hate Esau before he was born?

God's love of the elect is in no way limited. He so loved this "world" of His elect. This is the order of Israel He loved and sent His Son to redeem. This is for whom JESUS died. We are told He came to save HIS PEOPLE from their sins.

Scripture says, "*Whosoever believeth on Him shall not perish, but have everlasting life*." We have to look at which "world" is being addressed and see that the "whosoever" refers to "all" of that part being spoken about and not "all" of everything. The context here is Israel. The *whosoever* is a mistranslation; it literally means *the entire one*, which refers to the entire nation of Israel as determined by the context.

Now we can go back to the Old Testament Scriptures with understanding and see just why it was so important to quote all the

Scriptures that show that the law and the Ten Commandments were given to Israel alone. It is vital to understand this. Redeeming love can only mean redemption from the curse of a broken law. This law-covenant had not been made with all races. Israel is the world JESUS came to save. He *bought back* or redeemed Israel. That redemption price, by law, could be paid only by a kinsman—according to the Law GOD gave Israel. Hence, JESUS is the kinsman of Israel. (He is David's greater son.) JESUS is not the kinsman of any other race.

JOHN CHAPTER THREE

Let us go back to John 3, where JESUS was talking to Nicodemus, a master of Israel. In context, Israel is the "world" they were talking about. Consider "*For GOD so loved the world*"; the word "for" refers to the immediate, preceding discussion. This provides the context. To whom is JESUS speaking? This tells us which *kosmos* is under discussion. The whole subject matter concerns Israelites and a master in Israel, Nicodemus.

v. 3	They have to be "begotten from above" (not *born again* as translated) to be able to perceive (in their mind's eye) the kingdom.
vv. 5, 7	Unless this spirit is inherited FROM CONCEPTION, none can enter the kingdom (1 John 3:9).
v. 8	Those who are thus born of the Spirit (Israelites) respond to the call of the Spirit.
vv. 14–15	And even as Moses lifted the serpent in the wilderness, even so must the Son of Man be lifted.

To which race did Moses lift that serpent? Which race was then healed and cleansed from the serpent bites? It was only Israel.

WHICH "WORLD"?

At the beginning of this chapter, we quoted Mark 16:15 in connection with going into all the *kosmos* and "preaching" (that is, proclaiming) the Gospel to every creature. Which "world" were the disciples to go into? This is a fair question. When the disciples were

sent to the *lost sheep of the house OF ISRAEL*, to whom and to which "world" were they sent? When JESUS said in Matthew 15:24, "*I am not sent BUT unto the lost sheep of the House of Israel*," to what race was He sent? Are we to say JESUS was wrong and that He was sent to every race? Are we to say JESUS was wrong in sending His disciples only to Israelites? If they were told, "*Go ye into all the world*," why did they not go to the Negroes, the Chinese, or the Indians? Why did they choose only one direction and proceeded to where the children of Israel were? The location of the house of Israel at that time can be easily established historically.

Matthew 11:1 *He departed thence to preach in their* [disciples'] *cities.*

Matthew 10:5–7 *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach* [proclaim], *saying, The kingdom of heaven is at hand.*

The disciples were instructed specifically not to go to certain peoples. The disciples of JESUS went out from Galilee knowing exactly where to find these "lost" sheep. They were not so "lost" that they could not be found.

"ALL," "EVERYONE," "WHOSOEVER," AND THE LIKE

Consider again these two verses:

John 3:16 *GOD so loved the world.*

Mark 16:15 *Go ye into all the world.*

Such verses are the basis of the thought that the phrase *go and preach the Gospel to every creature* of Mark 16:15 refers to in going to every person of every race on the earth. Let us consider some of the words in these verses.

a. "Preach" or *kerusso* means to proclaim or to announce good news like a town crier. It does not mean "to make disciples" or "to evangelize" as many teach.

b. But where were they to make their proclamations? Was it to every one of every race? Let us look at *every creature*. The Greek word *ktisis* is given by

Strong's G3936-7 As original formation, building, creature, and ordinance

Vine's *Ktizo* is used among the Greeks to mean the foundation of a place, a city, or a colony . . . It is significant confirmation of Romans 1:20–21 that in all non-Christian Greek literature, these words (*ktizo* and its derivatives) are never used by Greeks to convey the idea of a Creator or of a creative act by any of their Gods. The words are confined by them to the acts of human beings.

This is the *creature* (or, rather, *creation*) of Mark 16:15. The word *ktisis* in the Greek is used to state the product of human building or formation. In this context, it refers to a village or place where people live. A *ktisis* is built by man, not GOD. The disciples were to go specifically to the places or the villages where Israelites lived.

Matthew 10:23 *Ye shall not have gone over the cities* ***of Israel****, till the Son of Man be come.*

We cannot make *the cities* **of Israel** mean the cities of every race. Note here that JESUS is speaking of the time of the end.

What is the area of proclamation? Is it not all the world of Israel?

What were they proclaiming? Was it not the Gospel of the kingdom?

The kingdom is what JESUS and John the Baptist came proclaiming, "*Repent: for the kingdom of heaven is at hand.*" Who proclaims that today? It is impossible to believe and teach both the modern universal Gospel to all races and the exclusive kingdom of Heaven at the same time. He confines *all the world* to the cities of Israel. In other words, it is to be proclaimed in the dwellings or places where the Israelites live right up to the end of the age.

ARE "ALL" AND "EVERY" LIMITED EXPRESSIONS?

Does "all" usually mean "all of everything" or "all of that part being spoken about"? Does *all the world* mean all the planet or just all of that part of the planet being spoken about. A look through *Young's Analytical Concordance* will show how these words are used. This will give an indication without having to go into the Greek. Being certain on this topic is well worth the time researching lexicons to determine the correct meanings of the words used. The words for *all*, *every*, and the like are often singular, NOT plural. Thus, they refer to

a. "all" the one group or
b. "the whole" of the class or
c. "the entire" class.

To grasp the use of *all* in Greek and Hebrew, consider Deuteronomy 28:10: "*And all the people of the earth shall see that thou art called by the name of GOD, and they shall be afraid of thee.*" Here, *all the peoples of the earth* does NOT include Israel. In the same way, the phrase *go ye into all the world* is NOT inclusive of every race. Failure to understand this is the source of error in popular modern teaching. JESUS says that it is not given for everyone to hear or to understand. Immediately, we have just one exception; then "every" and "all" cannot include that exception or the other exceptions. If an exception is made about the Edomites who cannot find repentance or of those JESUS said, "*Leave them alone*," then these cannot be part of the "all" being addressed. JESUS did not proclaim to certain peoples as we have seen. JESUS said He was sent to Israel to save *His people* from their sins. Are we to be wiser than JESUS? And what are the two differing Gospels?

GOSPEL NUMBER 1 (THE FALSE GOSPEL OF THE UNIVERSAL)

This is that Gospel that cannot be found throughout the law, the psalms, the prophets, or the New Testament. So it must be false. It says the following:

1. The law and the Ten Commandments were given to every race as a covenant.

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2. JESUS gave His life so that He becomes the Redeemer of all men, to redeem them from the curse of that broken law, even if the other races did not have the covenant-law relationship.
3. GOD loves all men and every member of all the human races, including those THE LORD GOD says He hates.
4. The Gospel is for all sinners of every race (not the "*sinners of My people*" [Amos 9:10]).
5. All are called. There are no tare or goats, despite what JESUS says to the contrary.
6. All are chosen. There are no inferior vessels, despite what Paul says to the contrary.
7. There are no twelve tribes of Israel anymore—even if they are throughout the New Testament.
8. All men are supposed to have faith—even if the Bible says, "*All men have not faith*."
9. The Father gave JESUS to *all men* of all races, not *all men* of Israel only.
10. All races are predestined—GOD must have been wrong to expect Israel to destroy certain mixed races; all are the same now.
11. There are no elect people nor any election according to grace.
12. GOD has mercy on everyone, not just on whom He chooses or elects.
13. There are no scriptural differences between men of different origins.
14. The word *men* always includes *women*.
15. Non-Israel races can be adopted into Israel—even though the Bible says, "*Who are Israelites, to whom pertaineth the adoption* (Rom. 9:4), and "*Of whom concerning the flesh Christ came.*"
16. GOD may be worshipped acceptably within any culture and religion, all being paths to GOD.
17. All races are the same in God's sight.
18. It is now up to all sinners of all races to embrace the love of GOD or not to embrace it.

This Gospel says it is up to every one of every race to either have eternal life or perish. This would mean GOD is not sovereign in giving the choice only to Israelites. <u>This is the Gospel of individual universal salvation</u>.

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This false Gospel claims that, in general, mankind is sovereign and makes the choices.

GOSPEL NUMBER 2 (THE TRUE GOSPEL OF THE PARTICULAR)

This is the everlasting Gospel, the true Gospel in which we stand if we continue in *the faith* that was once delivered unto the saints and delivered to no one else. This says the following:

1. GOD loves only the "world" of His elect nation, and that election is established before having done good or evil. There is no reference to GOD loving "all mankind."
2. JESUS came to those chosen from before the *foundation of the world* (which should read "overthrow of the order").
3. JESUS is the Shepherd of the sheep only. He said, "*I lay down My life for the sheep*" (John 10:15). He did not add, "For the goats and everyone else as well."
4. JESUS came to save His people from their sins. They were already His people. The Gospel is for "*the transgression of my people*" (Isa. 53:8).
5. It is the Gospel of grace—*and I will be gracious to whom I will.*"
6. It is not of ourselves; it is the gift of GOD.
7. GOD is merciful to whom He will (Rom. 9:18).
8. The sons (*huios*) of GOD are "adopted" out of the children (*teknon*) of Israel, not out of other races.
9. The Potter makes different vessels, according to His purposes, some for glory and some for destruction (Rom. 9:21).
10. All races are not equal in God's sight.
11. GOD does not accept mixed worship of Baal and Himself.
12. The gift is given only to the elect through regeneration and efficacious calling of GOD.
13. JESUS is the Redeemer of both houses of Israel.

That is, the true Gospel says that GOD is absolutely sovereign and particular.

This is no new doctrine. It can be found even in the songs of the redeemed people who constitute only one race of people:

*Ye chosen seed **of Israel's race**,*
A remnant weak and small
Hail Him who saves you by His grace,
And crown Him Lord of all.

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CHAPTER 5

STUMBLING BLOCKS TO AN EXCLUSIVE ISRAEL

Earlier, we looked at the general reactions that immediately spring to mind when the consistent pattern of Scripture about *the exclusiveness of Israel* is introduced to people. It is time now to look at the stumbling blocks that modern teaching put in our way. It is appreciated that people's objections and concerns are very genuine and that such people are sincere. It is also recognized that it is difficult for people to "unlearn" what they have been taught for years. It is necessary to look at a selection of stumbling blocks that will represent most of those that are raised so that they will not be hindering progress through the main part of this book.

1. IT IS CONTRARY TO THE NATURE OF GOD

This is a sincere feeling that many have, but it has its origin in an unbalanced view of the character of GOD. Where there is continual emphasis on the love of GOD and almost total neglect of His righteous judgments, this is understandable. The wrong teaching about "all" and "every," together with the absence of teaching about the sovereignty of GOD, are the root cause of this feeling. In His nature, GOD is unchanging. That GOD should create vessels for different purposes is not readily acceptable to many people, but it is the clear teaching of Scripture. For example:

1. It is GOD who put the perpetual enmity between the *seed of the serpent* and the *seed of the woman* (Gen. 3:15).
2. It was GOD who put a mark upon Cain (Gen. 4:15).
3. It was GOD who saved Noah and his family because Noah was *perfect in his generations* (Gen. 6:9).
4. GOD gave different destinies for Noah's sons Ham, Shem, and Japheth.
5. GOD even placed different "last days" destinies on each of the twelve tribes of Israel (Gen. 39 and Deut. 33).
6. We find scriptural discrimination between "men" as *enowish* or *adam*.
7. We find words for "men" that do not apply to women in both Hebrew and Greek (*iysh* and *aner*).
8. "*Jacob have I loved and Esau have I hated*" (Mal. 1:2–3 and Rom. 9:13).
9. GOD chose Israel and said they should not be "*reckoned among the nations*" (Num. 23:9), and "*GOD of this people Israel chose our fathers*" (Acts 13:17).
10. "*And she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins*" (Matt. 1:21). They were and are God's people before they are saved.

2. "OF EVERY KINDRED, TONGUE, PEOPLE, AND NATION"

Revelation 5:9–10 *For thou wast slain, and hast redeemed us to GOD by the blood out of every kindred, and tongue, and people, and nation, and hast made us unto our GOD kings and priests: and we shall reign on earth.*

Revelation 7:9 *I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne.*

NOTE: Attention is drawn to the words *out of* in the first verse and the word *of* in the second verse. Both are the same Greek preposition, *ek,* with the literal meaning showing it is not all the nations, peoples, and

so on but a people taken "out of" them and not "of" them.

These two passages appear to stand out against what has been written so far. It looks conclusive as a statement to say that before the throne of GOD will stand people from every race on the earth. This appearance is used as a basis for the teaching about universal, racial, or national salvation. Because this does not fit with any foundation in the law, the psalms, and the prophets, these verses require closer examination. To begin with, we must look at what this verse is fulfilling. We must ask if there is any stream of prophecy confirming the popular multiracial view. If there is none, we must go back to the original prophecies.

Exodus 19:5–6 *Ye shall be a peculiar treasure unto Me above all people: for all the earth is mine, and ye shall be unto Me a kingdom of priests, and an holy nation.*

NOTE: In Hebrew, the phrase *all people* is plural, with the article giving the meaning *all the peoples.*

These verses are addressed only to Israel as are a multitude of other Old Testament prophecies.

This is also confirmed in the New Testament by the apostle Peter regarding the same singular peculiar people.

1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.*

Although there is reference to every tribe, tongue, people, and nation, these are all national, not racial, terms. It must be remembered that Israel had twelve tribes, which became scattered among nations and peoples. Their languages became those spoken by their captors, and later those of the nations, among whom they were dispersed or scattered. This was from whence the people of Israel were regathered. They were from among every tribe, tongue, people, and nation as was prophesied. It is repeated again that there is no prophecy about all races being in the kingdom of Heaven or of any race being redeemed other than Israel. Others had no broken law-covenant that required

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redemption. But Israel is redeemed *out of* (not *of*) every kindred, tongue, nation, and people.

Quoting R. K. Phillips in "Incontrovertible Facts of the Bible," we find:

> This "Holy Nation" was to be the next stop in the re-establishment of the Sovereignty of The Kingdom of GOD on the Earth. This Sovereignty of GOD denotes a sphere of GOD's rule and requires that:
>
> 1. It has a territory;
> 2. It has a people;
> 3. It has laws;
> 4. It has a King;
> 5. It has an economy; and
> 6. It has an administration.
>
> All these things, GOD was now about to give to the Children of Israel, and at Sinai, the people accepted GOD as their King, thus making them a Holy Nation. GOD has never rejected that Sovereignty over that throne or that nation.

If every race was included, then this would all be meaningless. A number of commentaries refer to the redemption as that of the people who had once been redeemed from Egypt. The Exodus is the first place where there is mention of redemption (Exod. 15:13). The redemption in Scripture is always that of Israel and of Israel only. The issue of the redemption of Israel is stated before the covenant of the law.

E. W. Bullinger comments:

> But now the People had been scattered among every kindred, and tongue, and people, and nation, and therefore they must be redeemed from out of these the second time, like at it was to Israel in the day that he came up, out of the land of Egypt.

Isaiah 11:11 *And it shall come to pass in that day that THE LORD shall set his hand again the second time to recover the remnant of His people from Assyria, . . . and from the islands of the sea.*

The regathering is always of *His people* and not of other races. Contrary prophecy does not exist.

The scene of Revelation 5:9 is in Heaven as it is in Revelation 7:9. Here, there is a great multitude *out of* all nations and kindreds and peoples and tongues. It does not say of all races; the word *genos* (races) is not used in this passage.

It may not be appreciated that Israel is spoken of as the *families of Israel*, the tribes becoming nations.

Jeremiah 31:1 *At the same time, saith THE LORD, I will be THE GOD of all the families of Israel, and they shall be My people.*

3. "ALL THE ENDS OF THE EARTH"

Isaiah 45:22 *Look unto Me and be ye saved,* ***all the ends of the earth****.*

The word translated as "the earth" is the Hebrew word *erets*, which is mostly translated as "country" or "earth" in the sense of a localized area or that earth belonging to a people (for example, the land, or earth, of Israel). In context, this whole chapter is about Israel and no other. It certainly is not used in the generalized sense as the universalists who try to prove that the expression *the ends of the earth* means every race or place on the earth.

4. THE EXODUS

When Israel made the Exodus from Egypt, it is evident that some Egyptians or some of the mixed blood came out with the Israelites. The claim has been made that these saw the miracles that GOD had done in the land of Egypt, and so they joined themselves to Israel. These are then said to be a type of *non-Israelite Gentiles joining the church*. This mixed multitude was continually a problem within Israel. It should be remembered that these were not permitted to assemble with Israel before GOD because they were not Israelites. There are

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two expressions translated *the congregation of GOD*, namely, the *edah* of Israel and the *cahal* of Israel, and this difference is important because they separate the mixed multitude traveling through the wilderness from the Israelites themselves.

5. "EVERYONE THAT THIRSTETH"

Isaiah 55:1 *Ho, everyone that thirsteth, come ye to the waters.*

The context shows this is addressed to Israel alone. The sure mercies of David (v. 3) suggest the people of whom He is commander. The word "everyone" (*kole*) in this verse is touched upon at the end of the previous chapter. Concordances do not convey the meaning of this word, but there is a parallel where the Greek equivalent is considered in the next objection.

6. CORNELIUS

This man is used by many as an example of a so-called Gentile non-Israelite being saved. The place of birth or citizenship tells us nothing about race. But this man's race can be determined by Scripture, even if he is not described as a "Jew" (or "Judaean"). In the AV of Acts 10:28, Cornelius is described as being of *another nation*, but the Greek text uses the word *allophulos*, which is a compound of *allos* (another of the same kind) and *phulos* (a kindred tribe [*phule*]).

Cornelius was a devout man, we are told, and he feared GOD; therefore, he was one who could believe. According to Vine, *devout* means "*careful as to the presence and claims of GOD.*" So Cornelius knew the Old Testament claims of GOD on Israel. We do not find *devout* being used of people other than Israelites. Also, he feared "GOD" (Acts 10:2), and he prayed to GOD and was heard by (the) GOD. "GOD" here is *ho theos*, the term used to denote the one true LORD GOD. So Cornelius was not a Roman polytheist. He was an Israelite.

7. PETER'S SHEET VISION

Universalists use the account of Peter's sheet vision to suggest that the unclean animals in the sheet represent peoples of all races, but

the rest of the chapter shows otherwise. That they are called Gentiles by translators in verse 45 only confirms that the wrong meaning is put on the word *Gentile.* Historically, the house of Israel—which was scattered among the nations—was considered unclean and common by those practicing the Jewish (Edomite, tradition of the elders) religion. In saying that it was unlawful, Peter knew that what he was doing was contrary to the tradition of the elders in Judaea. As will be shown later, Peter was being shown that the ten tribes of the house of Israel would be cleansed under the New Testament. The animals in the sheet represented the unclean and uncircumcised members of the house of Israel.

This vision in Acts 10 is also used to promote the idea that the prohibition against eating certain unclean meats is no longer valid. The symbol is taken literally. When Peter declared what GOD had shown him, GOD did not tell him that he should eat unclean meats, but "*GOD has showed me that I should not call <u>any man</u> common or unclean*." The word *another* in *another nation* (v. 28) has already been covered in no. 6 above to show that this refers to people of the same kind. "Nation" here is *phulos* and not *ethnos* or *demos*, both often translated as "nation" and "people." The distinction is noted by Vine under "nation" and refers to *allos* (another) and *phulon* (a tribe).

Acts 10:36 *The Word which GOD sent unto the <u>children of Israel</u> preaching* [proclaiming] *peace by JESUS CHRIST.*

This follows on to say that a start was made in the Holy Land and continued to the uncircumcised Grecians of the house of Israel (Acts 11:20). This fulfilled the Word as being sent to all Israel, both circumcised and uncircumcised. In verse 35, we have *every nation*, which as the next verse explains is the nations of Israel (the former tribes of Israel that were dispersed among all the other nations). This confirms what the Old Testament says about the law and God's Word being given only to Israel. Israel was scattered among "every nation" (v. 35), and the Word (*logos*) was sent to Israel specifically, according to this verse. The Word of GOD was sent to Cornelius as an Israelite. The phrase *in every nation* of verse 35 is commonly and incorrectly given the general meaning of *every* as being every race as explained in the previous chapter. Cornelius was one of those who feared and believed GOD. He had that spiritual capacity within him from his

conception. These men had the capacity to believe GOD and so could accept the "good news" and be reinstated as God's people. "All men" is thus all the men of dispersed Israel and all the men of the Judaean nation who were of Israel.

Acts 10:43 *To Him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*

The prophets did not witness or prophesy of redemption and remission of sins for all races. Evidently, it is thought that they should have, according to the common popular doctrine. The prophets were giving witness about JESUS and Israel (v. 43).

8. THE ETHIOPIAN EUNUCH

Here, we have a man who went to Jerusalem to worship and was returning and reading the Scriptures in his chariot. It is impossible for a pagan to be returning from an Israelite feast, let alone reading the Scriptures. Although he was *of Ethiopia*, this says nothing about his race or genes; it only tells us where he was living. Had he been a black man, he would not have been allowed near the temple as he would have been an alien. The Jews would have killed such a person immediately. We can see this when the apostle Paul tried to take one who was suspected of not being an Israelite into the temple (Acts 21:8). Would Philip be sent to one who was not called by GOD and to one who "could not" receive the Word? The weight of this passage says the Ethiopian was an Israelite, even if his residence was in Ethiopia.

9. THE WIDOW OF SAREPTA

Again, there is nothing conclusive to say the widow was not an Israelite in this passage (Luke 4:24–28). The principle is not different from that given in Matthew 13:57, where JESUS did few mighty works in His hometown. There was, however, two points that should be noted:

1. The widow obviously knew that Elijah was a man of GOD, and she knew about sin and therefore the law that was given only to Israel (1 Kings 17:18).

2. Elijah was a prophet of Israel sent to Israel, and he said to the woman, "*Thus saith GOD of ISRAEL.*"

10. "GO INTO THE HIGHWAYS"

Matthew 22:9 *Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

Again, the standard universalist doctrine teaches this Scripture wrongly in an endeavor to say every one of every race is included in this call. There is a lot more in these verses than meets the eye. The servants were told to go to the crossroads (*diex*), but instead, they went to the ways (*hodos*). Both words are translated as *crossroads* in the KJV. At the crossroads, there is a separation place; but on the ways or the path between two places, there is no separation place. The consequence of going to the wrong place to invite people to the wedding was to bring in people who were an unseparated mixture of two kinds. In verse 11, there is *a man not having on a wedding garment*. This suggests that one group does not have on the wedding garments, and the consequence is that the evil or the bad guests are to be cast into outer darkness.

Where do the churches go today to preach? Do they go to the *hodos* or the *diex*? Should we be going to the lost sheep of the house of Israel as JESUS commanded His disciples? Should it not be to Israel to whom the New Testament is made? The New Testament still pertains to those who had the Old Testament, and direct statements to the contrary cannot be found in Scripture. (Please read Jeremiah 31:31–34 to review the limitation given.)

11. "EVERYONE THAT ASKS RECEIVES"

Luke 11:10 *For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

In the New Testament, there are many like Scriptures that use the words *all*, *everyone*, *whosoever*, and the like. In the Greek, the situation

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is similar to that already pointed out to be the case in the Hebrew. We could take the meanings of these words as either

a. all of everything or
b. all of that part being spoken about.

We are not at liberty to choose which meaning suits us to prove a doctrinal position, but this is what most do. Usually, it is done in ignorance or without thought because of the traditional teachings. We cannot misapply these words to suit ourselves. We can read the Scriptures from the viewpoint of generalization or from differentiation, but both cannot be right at that same time. It is always necessary to take note to whom any passage is addressed. This defines the context of the passage. In this passage, JESUS isolated those He was addressing. He said twice, "*I say unto you*." And he used the pronoun *ye*. He was talking to His disciples as Israelites.

We find that many of the stumbling blocks are based on misunderstanding of the words *all*, *all men*, *whosoever*, *every*, *everyone*, and such. Lexicons give much space in covering these words. In his coverage of the word "all" (Greek: *pas*), which is often translated in these various ways, *Vine's Expository Dictionary* says:

> Before proper names of countries, cities, and nations, and before collective terms like Israel, it signifies either all or the whole, for example, Matt. 2:3, Acts 2:36. Used with the article, it means the whole of one object. In the plural, it signifies the totality of the persons or things referred to.

This totality only refers to that part that is the subject of the context. Thus, all men (of Israel) cannot mean all of every race in the world.

Thayer confirms this (under ref. 3956):

> The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts—some Jews, some Gentiles, some

> rich, some poor, and has not restricted His redemption to either Jew or Gentile.

Thayer quoted the last sentence from one of Spurgeon's lectures, and this book shows that view to be incorrect. However, the important point to note is that the word "all" is recognized as not being a universal "all." Its precise restriction is the purpose of this book. From a note from Josephus (*Wars* 2:19.1), we read:

> Here, we have an eminent example of that Jewish language, which Dr. Wall truly observes, we several times find used in the sacred writings; I mean where the words "all" or "whole multitude," etc., are used for much the greatest part only, but not so as to include every person, without exception.

In considering all similar objections listed, this must be taken into account.

12. "WHOSOEVER SHALL CONFESS ME"

Luke 12:8 *And I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of GOD.*

The "you" JESUS is addressing is not the multitudes but the disciples only. The word "men" is one of many words translated as "men." There are different kinds of "men" and different words for "men" in the original languages. Men may have different origins and be of different seeds and plantings. To deny this is to deny JESUS's words. To deny and to teach differently is to deny "*Me before men*." These things are not being taught today because they do not fit in with the meaning of "all" of the *all the world* universal doctrine.

13. THE WOMAN OF SAMARIA

This passage in John 4:12 is easily satisfied in the words "*Art thou greater that OUR FATHER JACOB who gave us this well?*" She was a descendant of Jacob and thus was an Israelite. How anyone can

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use her place of residence to say she was a non-Israelite is hard to comprehend. Samaria contained a mixture of races. In Acts 8:14, we can see that certain of the Samaritans *received the Word of GOD*. In the first verse, we find evidence of the scattering abroad to Samaria. Philip proclaimed the Word in Samaria as did Peter and John. Their proclamation was concerned with the kingdom of GOD.

14. PENTECOST

Acts 2:21 *And it shall come to pass that whosoever shall call upon the name of GOD shall be saved.*

Here we have another use of the word *whosoever*, and so we must determine to whom it relates. This whole chapter is exclusive to the people to whom the prophet Joel made his prophecy. This was made to Israel, so how can anyone say it was made to others? If every prophecy is made to everyone, then we have a gray mass, and everything is likewise an obscure gray. Nothing is ever clear. What would be the point of prophets giving different messages to different people if all people were the same?

The word *whosoever* relates only to those to whom it is spoken. Peter made this very clear in verse 36: "*Let ALL THE HOUSE OF ISRAEL know that GOD*." Who was he addressing? The words *whosoever* and "all" are exclusive to that group. The words *whosoever* and *all flesh* do not allude to anyone other than genetic Israelites.

At Pentecost, some scattered Israelites came to Jerusalem from different countries. This does not say that they were from different races. Would they have come to the feast if they had been pagans or if they were following other cultural beliefs? Such would not even be permitted to enter the temple (Acts 21:28). Yet this is said to be so to try to prove the generalization that people of all races came to the feast. The bulk of the house of Israel had become *scattered* among other nations, and the majority of these were to be reached later.

The Gospel was to be proclaimed, "*which began from Galilee*' (Acts 10:37) "*and was published through all Judaea*." JESUS sent His disciples away to the *lost sheep of the house of Israel*, and it is not unreasonable to suggest that some among those sought out attended the feast of Pentecost. We read about Jews (Judaeans) "dwelling" (*katoikeo*) in Jerusalem (Acts 2:5) and of others "dwelling" in other countries (Acts

2:9) attending Pentecost. To infer that nationality and race are always the same thing is far from honest. And of course, the notion about the "church" being a "Gentile" church of non-Israelites after Pentecost is nonsense simply because there were Jews there.

15. ALL MEN JUSTIFIED BY THE FREE GIFT

Romans 5:18 *Therefore as by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.*

Our prime consideration in this verse is the latter part because we are establishing the identity of *all men*. In the book of Romans, the subject people are of the seed of Abraham *according to the flesh* (Rom. 4:1), and so this book is not written to any others than Israelites. The subject people are stated as *we* in this chapter, and these people are identified as Israelites. If there is any hesitation in acceptance of this statement, you should go back and reread the sections on the exclusive nature of Israel in the book of Romans. In Romans 4:16, we read that "*the promise might be sure to all The Seed*." It is not to all seeds on the earth but to that particular seed or *sperma* being addressed. A similar situation occurs in Romans 7:6: "*That we being delivered from the Law.*" The pronoun *we* only refers to those to whom the law had been given, and we have given proof that the law was given to Israel only. Because of this, the term *all men* in this verse applies only to the seed of Abraham through Isaac and to nobody else.

16. "WHO WILL HAVE ALL MEN TO BE SAVED"

1 Timothy 2:4 *Who will have all men to be saved, and to come unto the knowledge of the truth.*

The notes on "all" and "every" in the last chapter, and within this chapter, apply here. That it does not mean *every person on the earth* is obvious from the fact that all men are not saved. In the following verses, there are the words "*who gave Himself a ransom for all*," and these show that the word *all* concerns only those who needed to be

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ransomed, that is, *those who were under the law* that which is exclusively to Israel.

17. SALVATION TO ALL MEN

Titus 2:11 *For the grace of GOD that bringeth salvation hath appeared to all men.*

The phrase *all men* in this passage is the same as that in the passage above. It is again limited by those to whom it is addressed, namely, GOD's elect (Titus 1:1); and in Titus 2:14, we can see that this again limits the scope of *all men* to those who were given the law: "*Who gave Himself for US, that He might redeem US from all iniquity.*"

18. "BUT THAT ALL SHOULD COME TO REPENTANCE"

2 Peter 3:9 *But is longsuffering to **us**-ward, not willing that any* [that is, any of us] *should perish, but that all should come to repentance.*

Here, we do not have the word "men" mentioned; but in its place, we have the indefinite pronoun *tis*, which denotes "*some or any person or object . . any man . . . whomsoever, or certain men*" (see Strong G5100). *Certain men* are not *all men in general.*

Thayer 5100 It indicates that the thing with which it is connected belongs to a certain class or resembles it.

In this book, Peter was writing to the one holy nation. He was writing to the *strangers* of his own blood. Peter again referred to *our fathers*, suggesting that the people to whom it was written were the children of the fathers, and so the word "any" is racially exclusive. All men on the earth do not have "the fathers" Abraham, Isaac, and Jacob as their progenitors. In this passage, Peter was pointing out that GOD is long-suffering to "US-ward" and not to "THEM-ward." Peter was writing to "*an Holy Nation.*" He was not writing to "the church" as a multiracial group.

19. THE KINGDOM NOW INCLUDES EVERYONE

JESUS spoke of *the kingdom*. The disciples were told to go and proclaim *the kingdom* and that the time *was at hand*. After His resurrection, JESUS spoke to the apostles about this kingdom.

> *Acts 1:3* *Being seen of them forty days and speaking of the things pertaining to the Kingdom of GOD.*

This appears to be the prime message of JESUS, and He taught it right up to His ascension. But who is willing to teach this today? We hear much about the Gospel of universal salvation, but this is not what JESUS taught. Try to find the Gospel of universal salvation in the law, the psalms, and the prophets. Then try to find it in the New Testament as the fulfillment of the Old Testament. "The church" might seem to be an answer, but the fulfillment still has to be "*in us their children*" (Acts 13:32–33). If this is so, then *the church* still has to be racial; the members still have to be the children of *the fathers*.

The disciples asked JESUS before His ascension, "*Lord, wilt thou at this time restore the Kingdom TO ISRAEL?*" (Acts 1:6). Look again at this. To whom is the kingdom to be restored? Is there ever a suggestion that any but genetic Israel will be included in that kingdom? The meaning of *Israel* includes *ruling with GOD*. If Israel was made up from all the nations, then who are the other nations over which Israel is to rule with GOD? JESUS used the word "salvation" only twice, but 78 percent of the Gospels are about the kingdom.

Consider these expressions:

The KING	is the King of ISRAEL.
The REDEEMER	is the Redeemer of ISRAEL.
The HOLY ONE	is the Holy One of ISRAEL.
The FATHER	is the Father of ISRAEL ("My Son").

Look in vain for these titles to apply to any other than Israel.

20. GOD'S PRAYER

When we pray as JESUS taught—"*OUR Father which art in heaven, hallowed by Thy Name, THY KINGDOM come*"—what are we saying?

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Is the pronoun *our* referring to all races or to Israel?

Is GOD ever called the Father of races other than Israel?

Is *Thy kingdom* every other than the kingdom over which the King of Israel will reign?

A close examination will show that the particular "Father" referred to is *our Father, the One in the heavens*. It is not "their" father.

21. THE ISRAEL OF GOD (GAL. 6:16)

It is common to hear that *the Israel of GOD* means *the church*. This statement is used as a basis for sermons about universal salvation. It is so easy to make a wrong statement and then use that as a foundation. But being based on a wrong foundation, this doctrine cannot stand. The Israel of GOD means the Israel of the Supreme Divinity. It says nothing about being GOD of all the races. The book of Galatians is written to *them that were under the Law*, that is, to Israel. There will be those who say that there is now a spiritual Israel as well as a natural Israel as a way of promoting universal salvation. So let us look at this.

22. THERE ARE TWO ISRAELS: ONE NATURAL, ONE SPIRITUAL

To say that there is a natural Israel and a spiritual Israel is the only way out of the dilemma some people have in trying to fit their doctrines and prophecy together. Their dilemma arises from the wrong basic traditional teaching that

a. the Jews are national Israel (or "natural Israel" or "God's natural people"), and
b. the Gentiles are the church (or "spiritual Israel" or God's "heavenly people").

In a later chapter, we will labor to show that "the Jews" are not Israel and that "Gentiles" may be Israelites. Obviously, there are two

groups of peoples concerned. There is no denying this. This is why it is so important to determine exactly who the two groups are. In the Old Testament, there is no dispute about this. Israel separated into two kingdoms, which were basically

a. the house of Israel (ten tribes), known as *Ephraim*, and
b. the house of Judah (two tribes), known as *Judah*.

These two houses had enmity between them, and according to prophecy, they retain this enmity until unity is restored under the New Testament, which the two houses receive nationally. The timing of the reunion is at the time of the regathering of both houses of all Israel. Ephraim and Judah are unique identities through Scripture from the time of the division of Israel into two kingdoms until the regathering of Israel as a whole.

Isaiah 11:12–13 *And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

Here in the Old Testament, we find two groups within all Israel that stay as two national groups until the time given to once again become one group. They are still the two groups to whom the New Testament was given.

Hebrews 8:8–9 *Behold the days come, saith THE LORD, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt.*

There is no record in Scripture of the New Testament being made with any other two groups. This verse says that they are the same race with which GOD was involved in the Exodus from Egypt. Again, we have definition in the words *their fathers.* This gives a racial statement of meaning that cannot be spiritualized. The problem that then arises is that if the covenant people were to be spiritualized into two different groups, one Israelite and the other non-Israelite, then one of the original two national groups would have to have vanished

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or the two combined. Despite the fact that this cannot be found in prophecy in the Old Testament or in the New Testament as fulfillment of prophecy, the belief about Jews and non-Israel Gentiles is still taught as being truth. To accommodate all races, another doctrine has to be created, and this is actively promoted.

This non-scriptural doctrine presupposes that non-Israel races need salvation from a broken law that they were not given to break in the first place. This cannot be found as a doctrine in either testament.

> NOTE: No statement about the final destiny of non-Israel races has been made or suggested in this book. The idea about all races needing redemption comes mainly from the misuse of the words *all*, *whosoever*, and the like in the New Testament. But there is no denial that the non-Israel nations should be made subject to the law of Christ. JESUS will rule with a rod of iron, and the nations will bring their glory to the New Jerusalem, but we are told that the other nations will be outside that city.

The extra-scriptural doctrine about "Jews and Gentiles" arises from interpretations of the books of Romans and Galatians. But the racial statements cannot be eliminated from these books, even if it is thought that GOD should have given the covenants to every race on the earth. The expressions *the house of Israel* and *the twelve tribes* still exist through the New Testament.

In concluding his argument about the so-called "Jews and Gentiles," the apostle Paul said:

> *Romans 11:26* *And so **all Israel** shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness **from Jacob**.*

There is no mention about any but *all Israel* being saved. None other than the seed of Jacob is included in being turned from ungodliness. Other races can never be part of *all Israel* or *Jacob*.

> *Romans 3:30* *Seeing that it is one GOD, which shall justify the circumcision by faith, and uncircumcision through faith.*

Those whom GOD would justify are shown to be

a. the circumcision, the house of Judah; and
b. the uncircumcision, the house of Israel.

The house of Israel had become dispersed among the nations and was known as the uncircumcision. They had become as *strangers and aliens* to the Judaeans, but they were still Israelites by race. To the Judaeans, who had the temple worship, the house of Israel was unclean and was despised.

Romans 4:13 *For the promise, that He should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

It is still to Abraham's seed that the promises were made. This includes all from Jacob to JESUS who believed GOD. All Israel was saved by JESUS. But it is belief in GOD that saves the individual within that seed. The popular doctrine says that the seed is only a spiritual seed, which can be made up from all races.

Romans 4:16 *To the end the promise might be sure to all the seed.*

Paul is not talking about other races. It is always to the one seed of Abraham through Isaac and Jacob. These are the children of promise. Prophetically, the New Testament is made only with the two houses, the house of Israel and the house of Judah. Hebrews 8:8 shows that the promise of the New Testament concerns only these two houses. This is the fulfillment of Jeremiah 31:31. Paul summed up the two parties and declared:

Romans 9:4 *Who **are Israelites**; to whom pertaineth the adoption.*

All the objections in the world are not going to change what pertains to Israel or to the Word of GOD. This verse says, "*Who ARE Israelites.*"

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23. STRANGERS CAN BECOME ISRAELITES

It is claimed by many that the word *strangers* suggests any other than Israelites. In the book of Peter, we find this apostle to the circumcision writing to *strangers scattered* as did James in the first verse of his book. The phrase *the strangers scattered* contains the same word that is used in James, who addressed his book to the twelve tribes. Please look this up and make sure about this. So these strangers are still of the twelve tribes.

If any want to consider this matter further, they can find that looking at the word *pilgrim* as used by Peter will help. This is exactly the same word that is translated as *stranger* in 1 Peter 1:1. The words *pilgrims* and *strangers* also appear in Hebrews 11:13, which clearly isolates them as being Hebrews (that is, Israel). A later chapter titled "Pilgrims, Strangers, and Israel" examines this in more detail.

This, again, is the language of the Old Testament, where David said:

Psalm 39:12 *For I am a stranger with thee, and a sojourner, as all my fathers were.*

The phrase *my fathers* gives immediate racial identity. But further to this, the Hebrew words used for *stranger* and *sojourner* are the following:

Ger A stranger (an unknown person) of one's own blood, tribe, or race.

Toshav Only a pilgrim or a temporary resident and one who has no rights OR KINSHIP in any way with the people of the land in which they have taken temporary residence.

In this Psalm, David was saying that he was a stranger away from his home with GOD and that he had no kinship with any other race around him. Peter made this same distinction.

1 Peter 1:2 ***Elect*** *according to the foreknowledge of GOD the Father.*

In chapter 2 of this book, we looked at the word "elect" and the elect nation, whom GOD was saying that He foreknew in the Old Testament.

Romans 11:2 *GOD hath not cast away His people which He foreknew.*

First Peter 2:10 goes on to quote from Hosea (which is a book dealing primarily with the ten-tribed house of Israel).

1 Peter 2:10 *Which in time past* ***were not a people*** *but* ***are now the people of GOD****: which had not obtained mercy, but now have obtained mercy.*

In Hosea and Peter, the phrase *not a people* refers to the same people and hence cannot be non-Israelite "Gentiles." Peter would have had trouble in convincing the Judaeans that they had become *not a people* at some past time.

24. JESUS IS NOW THE KING

Remember how GOD said that David would never want for a descendant on his throne until JESUS came to take this throne?

Jeremiah 33:17 *For thus saith THE LORD; David shall never want for a man to sit upon the throne of the House of Israel.*

At the time of JESUS, the throne of the kingdom of Judah and Solomon's line had long gone from Judaea. The throne must therefore be manifest somewhere else and within the ten tribes headed by Ephraim. The Epistles are in full accord with the law, the psalms, and the prophets. But they are not in accord with tradition.

The people to whom Peter was writing had a king (1 Pet. 2:13 and 2:17). This, again, confirms that these people were not the Judaeans, although they were Israelites. The people addressed had a king they were to honor. Peter told us who they were racially. The indicators are given in the expressions *an holy* (that is, set-apart) *nation* and *a peculiar people* as pointed out in the early chapters of this book.

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25. "IN THEE SHALL ALL NATIONS BE BLESSED"

The phrase *all nations* is supposed to mean "every race." The reason why this cannot be so is presented at the end of the chapter entitled "Galatians and Israel Exclusive."

CONCLUSION

We can see that the churches today have a major problem in doctrine. This is simply through wrong teaching that has arisen through failure to base doctrine on the same basis used by JESUS and the apostles. The basis must ever be the law, the psalms, and the prophets.

The law and the Word of GOD were given only to Israel among the nations. Because of the misuse of the word *all*, particularly within the New Testament, the presumption is made that the law of Moses, together with the associated covenant with Israel, was given to every person of every race. In this way, the phrase *all have sinned* is taught forgetting the context statement "*Whatsoever the Law saith, is said to them who are under the Law*" (Rom. 3:19).

Look at this quotation, which is one of many, that shows the word "all" in the reverse situation.

> *Deuteronomy 28:10 And all the people of the earth shall see that thou art called by the name of THE LORD, and they shall be afraid of thee.*

Here, the phrase *all the people of the earth* does not include Israel. This same situation exists more often the other way around with the word *all* being Israelites. There is yet one more important impediment preventing people from accepting an exclusive Israel. It is addressed in the next chapter, "That Unfortunate Word 'Gentile.'" The unity of the Scriptures is made or broken upon this word, *Gentile*, and what that word actually means.

CHAPTER 6

THAT UNFORTUNATE WORD "GENTILE"

When we establish the exclusive nature of Israel as being a *holy* (set-apart) race among all the other races of this globe, we find conflicts with the common belief about "Jews and Gentiles." The common teaching is that "the Jews" are Israel and that the "Gentiles" are everyone else. The two views are against each other; one cannot be held together with the other because we will show that "the Jews" cannot equate to all Israel and that some "Gentiles" may be Israelites in Scripture. Because the traditional teaching is so ingrained in commentaries, concordances, Bible dictionaries, books, and people's minds, it is very hard for anyone brought up with this belief to shake it off.

Accordingly, we will make an examination of both the words "Jews" and "Gentiles" as used in Scripture.

That there are two parties in the New Testament does not mean to say that the two parties have to be Jews and Gentiles in the way that this is taught. Rather, the existence of the two parties confirms what is taught in the law, the psalms, and the prophets about the division of Israel into two kingdoms from which arose the house of Israel (ten tribes) and the house of Judah (two tribes). These two houses are shown in prophecy to be a continual vexation to each other, with a wall of partition between them, until they are reconciled together under the New Testament (Isa. 11:13).

WHERE DID "GENTILE" COME FROM?

The word GENTILE originated from the Latin Vulgate translation, where the Roman doctrine said that the Roman Church had become the Israel of the Bible. Even more recently, Pope Pius XI reinforced this, saying, "Spiritually, we Christians are Semites." The inference of the word "Gentile" in the Roman Catholic context is *one who is not of Rome*. In the English translations that are based on the Latin Vulgate, this Latin word has carried on with a similar meaning; but instead of meaning *not of Rome*, it has become to mean *not of Israel*. In the minds of those to whom Rome and Israel are synonymous, there is no difference; to be of the Roman Catholic Church is to belong to and to be part of Israel. Rome has accommodated all races who could buy citizenship. Rome calls herself a universal church with a universal pontiff and is the originator of both modern and ancient universalism in the Christian religion.

But unfortunately, translators have transliterated the Latin word "Gentile" into their versions, and it has carried forward even into recent translations. By transliterating the Latin form, it has allowed the scope for the idea that it refers to Roman and non-Roman to continue. Switch "Roman" to "Israel" (because Rome said she was Israel), and we then find how Rome expressed the two parties as "Israel" and "non-Israel." This has continued even to this day. This doctrine has found its way into commentaries and Bible dictionaries, and through these media, most Christians are still influenced.

The Latin meaning of "Gentiles" is confusing in its own right—it does not mean "nations." The Latin noun *gen* means "a nation" and is equivalent to *ethnos*. However, the word *Gentiles* does not come from the noun but from the adjective *gentilis*, which means *of* or *beginning* to a nation. In his Epistles, Paul did not write to nations as a whole but to individuals within or *belonging to* other nations. As all his writings were to Israelites, he used *ethnos* to refer to his outcast kinsmen of Israel because that is how they were addressed in the Old Testament Scriptures—Genesis 19:4–6, 18:18; Deuteronomy 32:41 (the word "with" is not in the Hebrew text); Psalms 22:27–28, 57:9, 67:4, 81:8, 108:3, 117:1; Isaiah 5:26, 11:12, 34:1; and Jeremiah 1:5, 10. The Latin distorts and obscures these facts, and we need to check its context every time it appears in the text.

HOW "GENTILE" IS MISUSED

In both the Hebrew and the Greek, there is no word even approaching the way "Gentile" is used today. In the concordances, we can see the influences of the religious teaching of the day and age where the Roman influence is manifest.

Strong H1471	"Gowy or goi [Goyim Pl.]: a foreign nation, hence a gentile, also a troop of animals, or a flight of locusts, heathen."
Strong G1484	"Ethnos [Ethne Pl.]: a race [as of the same] habit, that is, a tribe; spec. a foreign [non-Jewish] one [usually by impl. pagan] gentile, heathen, nation, people."

We must remember that concordances give usage rather than definitions, but within these, we can see part of the true meaning like *of the same habit* and *tribe*. The lexicons are more definitive.

Thayer	"A multitude [whether of men or beasts] associated or living together . . . of the same nature or genus."
Vine	"Denotes firstly a multitude or company, then a multitude of people of the same nature or genus. It is used in the singular of the Jews for example, Luke 7:5; 23:2; John 11:48, 50–52."

Wine goes on to show that *Gentile is used in Scripture of both Jews and non-Jews*. (Strong and Vine use the word "Jew" for "Israel" after the understanding of the periods.)

HOW THE HEBREW AND GREEK WORDS ARE TRANSLATED

It is time to look at the words translated as "Gentile" in the KJV translation of the Bible, and immediately, something strange will be seen:

Hebrew: *Gowy, Goi, Goyim*	Greek: *Ethnos, Ethne*
374 times as *nations*	64 times as *nations*
143 times as *heathen*	5 times as *heathen*

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30 times as *Gentile(s)*	93 times as *Gentile(s)*
11 times as *people*	2 times as *people*

In a later chapter, "Galatians and Israel Exclusive," we will look at the "Greeks." In the original text, the word *Hellen* is used thirty-five times, but our translators have also chosen to translate this word (wrongly) as "Gentile," particularly in the book of Romans. *Ethnos* and *Hellen* are quite different words. Sometimes the justification is to say that the Greeks were not Jews, and therefore, they must be Gentiles. This is not translating; rather, it is interpreting Scripture in the translations. There is no rhyme nor reason for all these various translations and mistranslations other than to perpetuate a belief.

The commonly accepted meaning of the world "Gentile" immediately falls flat from the translation point of view alone. When we add the fact that the word in Hebrew is used also of Israel, it falls even flatter. When we show the real meaning from the New Testament, it becomes so flat that it cannot be seen. The Hebrew and Greek words mean "nations" as races and peoples. They mean any group of a common origin, including Israel. Let us look at some Old Testament Scriptures where the words *gowy*, *goi*, are *goyim* are used. If we apply the logic concerning Gentiles for these verses, we can see the ridiculous conclusions that could be reached. Remember that *goi* and *ethnos* are used of Israel as well as of other races.

Genesis 12:1–2 *Now THE LORD had said unto Abram . . . and I will make of thee a great nation.*

Genesis 17:5 *A father of many nations have I made thee.*

Did GOD make a great non-Israel "Gentile" nation out of Abraham, and did Abraham father many Gentiles? Was the great nation other than Israel?

Genesis 25:23 *And THE LORD said unto her* [Rebekah], *Two nations are in thy womb.*

Could Rebekah have known that what would become two non-Israel "Gentiles" were in her womb?

Genesis 48:19 *And his seed shall become a multitude of nations.*

There is no evidence in Scripture that Ephraim would produce a lot of non-Israelites.

Genesis 46:3 *And he said, I am GOD, THE GOD of thy father* [Isaac]*: fear not to go down into Egypt; for I will there make of thee a great nation.*

Could the sons of Jacob be non-Israel "Gentiles"?

Jeremiah 31:36 *If those ordinances* [the sun and the moon] *depart from before Me, saith THE LORD, then the seed* ***of Israel*** *shall also cease from being a nation before Me forever.*

As the word for "nation" is the same as that translated "Gentile," we could equally read *the seed of Israel shall not cease from being Gentiles before Me.* We could even say Israel would not cease from being heathen. This is absurd.

When we consider the word *ethnos*, which is sometimes translated "Gentiles" in the New Testament, we have another block of translations among which we could make transpositions. The consequences are equally absurd.

Luke 7:5 *For he loved our nation and has built for us a synagogue.*

Would that section of Jewry be pleased if the centurion had built a synagogue for the so-called Gentiles or the heathen? "Nation" is the word *ethnos.*

Luke 23:2 *We found this fellow perverting the nation.*

Would "the Jews" care so much if JESUS was perverting the "Gentiles"?

John 11:48 *The Romans shall come and take away both our place and nation.*

For the Romans to come to Judaea and take away "our" Gentiles gets a little silly.

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John 11:49–50 *Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*

Caiaphas did not know that the word *ethnos* would be translated as "Gentile" and "heathen," and note that he used "nation" in the singular. JESUS did die for the sheep, which the Father had given Him and only that many. He gave Himself a ransom *for many* but not every race on the earth. It has been explained that the law and covenants were given to the seed of Israel only.

Acts 10:22 *Cornelius . . . of good report among all the nation of the Jews.*

"Nation" is *ethnos*, which is often translated as "Gentiles," so could we possibly have "Gentiles of the Jews"?

Acts 24:17 *I came to bring alms to **my nation** and offerings.*

Here, Paul would be saying that he brought alms to his "Gentiles" in Jerusalem. Paul was an Israelite.

We just have to admit that there is no such word in all Scripture that matches up with the common acceptance of the word "Gentile." We can now see that *goi* and *ethnos* can mean both Israelites and non-Israelites.

Some teachers who admit to *goi* and *ethnos* being used of Israel declare that in the singular, they refer to Israel and that in the plural, they refer to all the non-Israel nations. The phrase *Galilee of the Gentiles* in Matthew 4:15 is said to refer to "Gentiles" because it is the plural. When we make a comparison of Acts 1:11 ("*ye men of Galilee*") and Acts 2:7 ("*are not all that speak Galileans?*"), it has to be admitted that the disciples were Israelites, even if they were from Galilee.

POPULAR THEOLOGY ABOUT "GENTILES" . . . IS IT RIGHT?

We have already made comment on the origin of the word "Gentile." We have pointed out that there appears to be no evidence that the apostles could properly distinguish between Israelites and non-Israelites in the nations to which they went. Hence, the message had to be taken to the nations for the message to reach "all men" of the

descendants of the outcast Israelites. These men had the capacity to believe GOD and so could accept the "good news" and be reinstated as God's people. But the Roman error was picked up, and it has come to prevail. Luther, Knox, Calvin, and Wesley, together with cult leaders such as William Miller, accepted the error. Of course, the originator—the "arch-cult-type," the Roman Catholic Church—keeps on its unchanging doctrine. But she is the one with whom the kings of the earth have committed fornication and by whom they have been deceived through her sorceries (Rev. 17:2 and 18:23). It was Rome who originated the error in doctrine. But we are told to "come out of her, *My people*" (Rev. 18:4). This is the time to come out. God's chosen people are warned to come out of all of Rome's doctrines, including Rome's universalism. Multitudes today are going Rome's way. What religion leads the ex-communist states? What is sweeping the earth? But the great whore will be cast down; GOD has so decreed, and none need be partakers of her plagues. Who rejoices when Babylon is cast down? Is it not the holy (set-apart) apostles and prophets? (Rev. 18:20). One has to *come out* to be set apart. The faithful and true will come to judge and make war on that false prophet, Rome (Rev. 19:11). The "wife" must get ready. It is the saints (Israel by Bible definition—see Psalm 148:1) who wear the white linen (Rev. 19:8). The voice from out of the throne addresses *His servants*. This is why time was taken in chapter 2 to establish clearly just who the servant race is and who the saints are in Scripture. They are the ones who have the right to enter the city through those twelve gates. Would there be much point in mentioning this if every race went through those gates?

Revelation 21:12 *And a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of* ***the twelve tribes of the children of Israel.***

Revelation 21:27 *And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.*

Who works the abomination in doctrine? Is it not the *mother of harlots and abominations*? Who spreads the doctrine of universalism? Who originated it? The meaning of *Catholicism* is universalism. Search

the Scriptures and see which race is the only race written in the Book of Life.

THE KINSMAN-REDEEMER

JESUS IS THE REDEEMER OF KINSMEN. This is another view some take. If anyone believes the *go ye into all the world* and *JESUS died to save the world* doctrine in the way Rome interprets the phrase *the world*, then that person cannot believe that He is our (that is, Israel's) Kinsman-Redeemer. At the Second Advent, JESUS will ignore those who are not His kinsmen.

TO WHOM DID THE APOSTLE PAUL WRITE?

> In our second chapter, "The Exclusive Nature of Israel in the New Testament," many New Testament Scriptures were quoted to show that the apostle Paul wrote to Israelites and that he could not have been writing to anyone else.

Galatians 2:7 *The Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter.*

Romans 11:13 *For I speak unto you Gentiles, inasmuch as I am the Apostle of the Gentiles.*

It is important to remember that the word translated as "Gentiles" in these verses is *ethnos* in Romans and *Hellen* in Galatians. Ethnos refers to Israelites by the same term that applied to them in the Old Testament. *Hellen* will be discussed in the chapter "Galatians and Israel Exclusive." Everyone who has been taught that the Gentiles are always non-Israel does experience difficulty in "unlearning." This is understandable because this doctrine is what theology has taught; this is written into translations in a way that makes unlearning difficult.

Now we can look at some other Scriptures from the New Testament that show Israel as the only people being addressed.

Acts 10:36 *The word which GOD sent unto* ***the children of Israel****, preaching* [proclaiming] *peace by JESUS CHRIST.*

Acts 10:43 — *To Him give all the prophets witness, that through his name, whosoever believeth in Him shall receive remission of sins.*

Acts 13:23 — *Of this man's seed hath GOD, according to his promise raised up* ***unto Israel*** *a Savior, JESUS.*

Acts 13:32–33 — *How the promise which was made unto* ***the fathers****, GOD hath fulfilled the same* ***unto us their children****.*

Here, we see direct Scriptures that are particular and exclusive. In chapter 2, many such Scriptures were pointed out. We also have a *whosoever* to which all the prophets of Israel give witness. Now in the Old Testament books, to *whosoever* does the Redeemer of Israel come? Is it *whosoever* of Israel as the prophets said, or is it *whosoever* of every race as translators thought it should say? A positive decision has to be made.

Someone might be thinking, *Yes, but there are still two parties.* This problem completely disappears when we take note of the historical fact that Israel separated into two kingdoms and became known in prophecy as

a. the house of Israel (ten tribes) and
b. the house of Judah (two tribes).

Subsequently, both kingdoms went into captivity in Assyria and Babylon, respectively. After the captivities, all the twelve tribes (except for a small remnant) went north and were dispersed among the nations. These became known as the dispersion or uncircumcision. A small remnant of the Babylonian captivity of the southern kingdom returned to Palestine and formed the Judaean nation. The ruling classes of the Judaean nation were dominated by Edomites, and their subversion of the Scriptures, the traditions of the elders, became the religion of the land. The Judaean nation practiced circumcision and hence, in the Scriptures, are referred to as the circumcision. Consequently, the New Testament refers to two groups—the uncircumcision (the Israelites outside the Judaean nation) and the circumcision (the Israelites inside the Judaean nation).

The other uncircumcised races are not included in the *uncircumcision* because the sum of the two groups addressed is *all Israel.*

JESUS'S MINISTRY WAS NOT PRIMARILY TO THE JEWS OR IN JUDAEA

Most people would question this statement without even thinking about it. But let us look at this matter more closely. In the Gospels, JESUS made a clear distinction between Galilee and Judaea, the latter being the territory of "the Jews."

John 7:1 — *After these things JESUS walked in **Galilee**: for he would not walk **in Jewry**, because the Jews sought to kill him.*

John 11:53–54 — *Then from that day forth they took counsel together for to put him to death. JESUS therefore walked no more openly **among the Jews**; but went thence unto a country near to the wilderness, into a city called **Ephraim.***

Matthew 19:1 — *And it came to pass, that when JESUS had finished these sayings, he departed **from Galilee**, and came into the coasts **of Judaea**, beyond Jordan.*

Matthew 4:12 — *Now when JESUS had heard that John was cast into prison, he departed **into Galilee*** [from Judaea].

Acts 9:31 — *Then had the churches rest throughout all **Judaea and Galilee**.*

The highlighted words show clearly that the two territories were treated differently. There was a clear barrier between the two.

Matthew 4:23 — *And JESUS went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom.*

Matthew 4:15–16 — *The land of Zabululon and the land of Nepthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light.*

The latter verse identifies these Israelites in Galilee and calls them "Gentiles." In the *Thompson Chain Reference Bible*, the footprints of JESUS are presented graphically on pages 274 and 275, showing that Galilee was the major area of JESUS's ministry.

Matthew 4:13 — *And having Nazareth, he came and dwelt in Capernaum.*

Most Christians seem to think that JESUS dwelled among "the Jews" in Jerusalem, but this is not so. Christians seem to think that Jerusalem was the center point of JESUS's teaching ministry. JESUS went to Jerusalem at particular times for particular purposes. His disciples did not appreciate these times about going up to Jerusalem as JESUS once told them, "*Your time is always now, but My time is not yet*" (John 7:6). JESUS fulfilled the Old Testament times exactly regarding the Sabbaths and the feasts of Israel. JESUS said He knew the exact day of His crucifixion at Jerusalem (Matt. 26:2). He went to Jerusalem on exactly the right day (Nisan 10) to be chosen by the Israelite people among the population as their King, and He was delivered to become the all-sufficient sacrifice for the redemption of His people.

Jerusalem was the center point where JESUS would fulfill His mission and His Father's will to be the Passover Lamb for Israel. The institution of the Passover Lamb was only to Israel. Across the border from Judaea, mention was made of Ephraimites and Galileans (Benjamites). JESUS was safe among the Israelites in Galilee, whereas He was not safe among the Judaeans. This fulfilled the prophecy made by Moses:

> *Deuteronomy 33:12* *And of Benjamin He said, the beloved of THE LORD shall dwell safely by Him; and the LORD shall cover him all the day long, and he shall dwell between His shoulders.*

We have seen from Matthew 4:15–16 above that these Israelites in Galilee are called Gentiles. It was Galilee from whence JESUS picked out eleven of His disciples. Judas, the Judaean, was the one who betrayed JESUS. Eleven of the disciples were not of "the Jews" and were not *of Judah* either. When JESUS ascended, the witnesses were described as *men of Galilee* in Acts 1:11 and Acts 2:7. In Acts 2:22, those addressed were *men of Israel* but not "Jews." But while addressing the *men of Israel*, the disciples soon came up against "the Jews" in the national leadership. The more we look into this matter, the more impossible it becomes to say *the Jews* and the *men of Israel* refer to the same people. Today most denominations insist that "the Jews" and "Israel" are the same. We read that some of the priesthood believed in JESUS; all were not Edomites or other proselytes. Nicodemus was a *ruler of the Jews* and so was among the leaders. But his counsel was somewhat different as a non-Edomite. JESUS was speaking primarily of the leadership in general when referring to "the Jews." JESUS

described these leaders as *hirelings, and not the shepherd whose own the sheep are not*. Each such person in the religious leadership *was climbing up some other way*, and each was a thief and robber (John 10:1). In verse 5, JESUS called them strangers, and they were identifiable because of what they were doing as making them different.

COMMENT

GOD says that Israel would always be a nation. The word *ethnos* could not apply to a multiracial church. Israel is a separate people of a common racial origin. They would remain a nation (or nations) as long as the sun and the moon are shining (Jer. 31:36).

The Hebrew and the Greek words, which are sometimes translated "Gentile," have both pagan and Israelite connotations. The words *goi* and *ethnos* are used of any group of a common racial origin. The idea that the word refers only to non-Israel people comes from the translators, who took their lead from the Latin Vulgate, whose interpretation of "Gentile" was one who was not of Rome. This can never mean *not a Jew* in the sense it is given today. There are other words that apply to heathen and barbarians, and Paul could have used these to describe non-Israelites if that had been in his mind. But he did not. What the word "Gentile" has come to mean is not the original meaning and therefore not the true meaning.

It is necessary to point out the following:

a. If "the Gentiles" does not mean what we have been taught, then the word "church" may not mean what tradition teaches either.
b. If we want to declare that "the Gentiles" are non-Israel, then why does GOD say something different and still isolate Israel and Judah from the other races?
c. If any want to say that Israel is now "the church," called out of every race, then they have a problem understanding the difference between race and nationality. These are not identical. Israel was scattered among the nations and is regathered *out of* (not *of*) them. This means that they are separated from other races.

The apostle Paul concludes his argument in the book of Romans by saying:

> *Romans 11:26* *And so shall all Israel be saved: as it is written, Then shall come out of Sion the Deliverer, and shall turn away all ungodliness from Jacob.*

It is not said that the Deliverer will turn away ungodliness from others as well as from Jacob or that any other than all Israel will be saved. We cannot somehow change all races into "Jacob." The parties that make up *all Israel* are still the house of Israel and the house of Judah. Thus says the law, the psalms, and the prophets. Thus says the New Testament also. Therefore, the two groups are not "Jews and non-Jews" or "Jews and Gentiles" in the popular concept.

WHAT IS BEING SAID?

This chapter says that the so-called Gentiles being addressed cannot possibly be any other than Israelites. In general, they represent the house of Israel as opposed to the Judaean nation. The Bible is a book about the whole nation of Israel and the covenants and promises made to that nation either as a whole nation or to individual parts of it. The other races are mentioned in the Bible only as they affect Israel.

In the second chapter, we looked at many Scriptures that show the exclusive nature of Israel through the New Testament. The term "Greeks" will be examined in the chapter "Galatians and Exclusive Israel."

The popular modern use of "Gentiles" is wrong.

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CHAPTER 7

COULD THE MODERN JEWS BE ISRAEL?

Although the Bible is the main source of information in this paper, there are quotations given in support from various Jewish encyclopedias, as well as from the Roman historian Josephus. Modern Jewry should find no offense at direct quotations from their own encyclopedia. Modern Jewry talks about being the singular ancient people chosen by GOD, about being Edom, and about being multiracial all at the same time. Christians and non-Christians have been misled into thinking that the word "Jews" refers to a singular race of people being God's chosen people, but in fact, this is not so. The "Jews" returning to the Israeli state today are multiracial, and we could hardly admit that a Chinese Jew and a Negro Jew are of the same race.

We will start with three references from "Jewish" sources that may help those who have been led to believe that the word "Jews" relates specifically to Israelites.

1. Alfred M. Lilienthal's book *What Price Israel* says, "*Here's a paradox: an anthropological fact, many Christians have more Hebrew-Israelite blood in their veins than their Jewish neighbors.*"
2. The Jewish author Yair Davidiy in his book *The Tribes: The Israelite Origins of Western Peoples* (foreword by Rabbi A. Field) tells in much detail that the Saxon folks are Israel.
3. Jewish author Harry Golden wrote in 1967, "*Isaiah the prophet wrote that the remnant of The LORD God's people would be found*

in the Islands of the Sea." These islands are shown to be north and west of Palestine, that is, the United Kingdom.

4. Modern Jewish authorities say, "*Modern Jewry is Edom*" (that is, they descend from Esau, not Isaac).

Quoting from the modern Messianic Jewish writer John Fischer in his book *The Olive Tree Connection*, we find:

> Page 96 — The Jews of today are truly a people from many ethnic, cultural, and racial backgrounds.
>
> Page 97 — Jewishness, however, consists of many elements: sociological, cultural, ethnic, religious, national, racial, historical, psychological, and intellectual. The strength and mixture of these elements varies from person to person. This variety, therefore, makes Jewishness elusive to define.

Jewishness is elusive to define simply because many racial and ethnic backgrounds cannot be one singular racial and ethnic background at the same time. At the time of the Gospels, a similar situation existed. The reader might readily see the multiracial situation with the modern Jew, but at the time of the First Advent, this was not so obvious.

Mr. Fischer goes on to say:

> *Perhaps the Jews of the world are best described as a large community of people undergirded by a strong set of traditions.*

These traditions were, and still are, a strong, deceiving spiritual force. Traditions or religion do not specify race; traditions do not make any people "the people of the book." JESUS had problems with the Jewish traditions, and we will see that the principles behind these traditions prompted JESUS to say some very disparaging things about the Jews in Judaea that highlight both racial and belief factors.

The very title to this chapter might well astound those who have been brought up to believe that "the Jews" always mean Israelites. One of the strange things about the words *Jew*, *Jews*, and *the Jews* as used today is that these terms are not generalized in the Hebrew and Greek originals the way they are commonly used today.

According to the popular concept, the word "Jew" is supposed to relate to Israel or to all of God's *chosen race* as a single entity. But prophecy from Moses onward gives separation between each tribe of Israel and separation in destiny between the house of Israel and the house of Judah right into the *last days*. Yet the churches lump all the tribes of Israel together and call them "the Jews" and add in any person of any race who calls himself a Jew. Most Christians talk a lot of nonsense when it comes to the subject of Jews. They can talk about a non-Israel "church" that is supposed to have inherited the same promises that were made to Israel and, at the same time, talk about Jews being Israel. In effect, Christians talk of two Israels. Furthermore, we hear popular but nonsensical sayings such as "*Abraham was the first Jew.*" If "Jew" is supposed to relate to Judah, then how could Abraham descend from his own great-grandson since Abraham predated the tribe of Judah by three generations?

So there is much misconception about the word "Jew." In the book of Revelation, JESUS said that there are people who call themselves "Jews" but who are not Jews in fact. The Greek text uses the term Judaeans, not Jews—there are those who call themselves Judaean (of the Judaean nation set up by the remnant from Babylon) who are not Judaeans. Let us work through this to determine the identity of these false Judaeans.

Quoting from R. K. and R. N. Phillips in "The Book of Revelation Part Two":

> The word Jews in verse 9 should be translated *Judaeans*—this is a direct reference to John 8:25–59 and John 10:25–39, where JESUS unmasks the Edomite interlopers. In the letter to Smyrna, He shows the activities of these interlopers are well known to Him and will not go unpunished in the fullness of time. Mentioning them in this letter sets the contrast between the deeds of the Pharisees with their Traditions of the Elders and those who obey GOD. The same Judaeans are named again in the Letter to Philadelphia.

IN THE OLD TESTAMENT

We find the words *Yehuwdah* or *Yehuwdiy* used 813 times in the Old Testament, and they are usually translated as "Judah" but as "Jew" or "Jews" in the books of 1 Chronicles, Esther, Ezra, Nehemiah, Jeremiah, and Daniel. In the remainder of the Old Testament, "Jews" usually refers to the remnant of the house or tribe of Judah who returned to Palestine from Babylon. *Yehudah* simply means "Judah" and is the name of the patriarch Judah. It is used to refer to the tribe that stemmed from him. It is also used for the land or territory occupied by that people, and after the division of Israel after Solomon's death, it was used for the house or kingdom of Judah. This was the only term used in this way up to the time of the Babylonian captivity. After their deportation into Babylon, another term was employed. This was *Yehudi* (plural: *yehudim*). Originally, this word meant an inhabitant of Judaea or the people who came from that country. As such, it does not necessarily represent descendants of Judah but can include any people of other races who resided there. It applies to the Edomites who moved into the land vacated by the southern kingdom when it was taken to Babylon. It has come to represent any person, irrespective of racial origin, who embraced the Jewish religion, Judaism.

From Josephus' *Antiquities of the Jews* 11.5.7, we read,

> So the Jews prepared for the work; that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation.

By the time of our Lord, this mixed Edomite/Israelite population had absorbed proselytes from many other sources and made Judaism (the Edomite corruption of the Pentateuch) their religion. This explains the antagonism of the Jews towards JESUS—He made many references to their practice of encouraging proselytes into the nation.

The nation that formed in Palestine after the captivity of the southern kingdom in Babylon was made up initially of people from the tribes of Judah and Benjamin, together with some Levites. They settled in two regions, with the Judahites primarily in Judaea and

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with Benjamites in Galilee. Internally, they are referred to as Judaeans and Galileans in the New Testament. The Judaeans of the region of Judaea came to include all the people living there, regardless of their racial origins. All these people are referred to by translators as "Jews" because they were "of Judaea." But this does not mean "of Judah" only. Included in the population were the leaders whom JESUS said could not hear (and understand) His words.

This is the view of modern Jewish authorities:

> From the division of Israel and Judah, the term Yehudi applied to all the residents of the Southern Kingdom, irrespective of tribal status. (*Encyclopaedia Judaica*, 1971, vol. 10, p. 21)

The words "Jews" and "Judaean" did not apply to the northern kingdom. They never have.

IN THE NEW TESTAMENT

In the New Testament, we have two different words rendered as Jews:

Strong's G2455 *Ioudas* Of the descendants of Judah [Hebrews 8:8, where it is a racial term].

> Thayer's Praised or celebrated . . . see Gen. 29:35—the tribe of Judah, the descendants of Judah.

Ioudas is the Greek equivalent of the Hebrew *Yehudah*. In the nine New Testament references, it is rendered as Judah, Judaea (the land of Judaea), or Judas, always in reference to Judah, his descendants, or their country.

Strong's G2453 *Ioudaios* Belonging to Jehudah or of Judaea [in the sense of a country].

> Thayer's The word is also used of Christian converts from Judaism [Gal. 2:13]— of Jewish Christians.

> Vine's It especially denotes the typical representatives of Jewish though contrasted with believers in Christ.

Ioudaios is the Greek equivalent of the Hebrew *Yehudi*. It is translated as "Jew" and includes proselytes to Judaism. This, then, is more a matter of being a Jew by religion or region rather than by race.

Thus, we can see that the generalization of the word "Jew" cannot be sustained in Scripture. One Greek word covers all the peoples occupying the former land of the covenant people, while the other word covers the covenant house of Judah in isolation. *Ioudaios* does not specifically refer to race at all and usually refers to people who are not of the descendants of Judah. This does not mean to say that there were no *Ioudas* (Judahites) or members of other tribes among them. From all this, we can see that *Jew* and *Judah* are not synonymous terms and that there is a sharp distinction between them. It follows that the name Israel should not be applied to the Jewish people as a whole or to the country they occupy.

Historically, in the land of Judaea, in addition to Judahites, there were Canaanites, Edomites, and others, all of whom were proselytes to the Jewish religion. As a consequence, these were labeled "Jews" since they were "Jews" by religion, and they lived in the land of Judaea. But they were not of the descendants of Judah. The territorial term explains how Paul could be called a Jew. Paul was a Benjamite (Phil. 3:5). Paul and eleven of the disciples did not descend from the tribe of Judah.

To help with understanding here, it must be pointed out that the word *Ioudaios* can cover a mixture of races that may include some of *Ioudas*, both of which were in the territory of Judaea. In the New Testament, the words translated as "the Jews" are used in a bad sense, whereas today they are commonly used in a good sense. JESUS continually condemned "the Jews" (plural) as did the apostle Paul. "The Jew" (singular) as used in Romans is used in a different sense. Initially then, we will consider the bad sense in which the phrase "the Jews" is usually used in Scripture.

> IMPORTANT NOTE: This territorial term for *Jews* in Greek is in line with the United Nations and race relations conventions. Under the auspices of these bodies, the dictionary definition of *ethnic*, which used

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to mean *peoples who are other than Christians or Jews*, has been changed. The reinterpretation refers to any group's common or characteristic customs, culture, classification, traditions, beliefs, speech, descent, color, or ethnological division or national origin. In this context, multiracial Jews can thus now be claimed to be an ethnic group. *Anti-Semitic* now is made to refer to anything against the new concept of having this "Jewish" ethnic group.

In Judaea, there were many races, and these could all be called Jews in the sense of being "Judaeans" having this territory or a religious belief in common. Hence, the phrase *the Jews* does not necessarily mean any common genetic origin such as physical descent from Abraham through Isaac. In John 8, JESUS was talking to the Judaean leadership, who historically were mainly of Edomite extraction; and hence, this majority were not Israelites in the racial and biblical meaning. *Israelite* is a genetic, racial, tribal term throughout Scripture.

In this book, the word translated as "the Jews" and "Judaeans" refers to the Judaeans of any race in the territorial *or religious sense* **(not the racial sense)**, and this must be taken this way. It does not relate to Israel racially at all. The word "Judahite" is used in this book to refer to the house of Judah, which is racial.

THOSE WHO SAY THEY ARE JEWS BUT ARE NOT

Revelation 2:9 *I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.*

Revelation 3:9 *Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie.*

At face value, the translation is saying that there are people who say that they are Jews but who are not Jews in fact. The common acceptance of the word "Jew" says every Jew, regardless of race, is a good Jew and that everyone who says that he is a Jew is a Jew. JESUS was contradicting this. Let us go a little further and see some other things JESUS said about "the Jews."

JOHN CHAPTER EIGHT

John 8:21 *Ye shall seek Me, but **shall die** in your sins.*

This thought might upset some Christians who generalize everything and teach that *everyone who seeks will find* in the way they do. The word *ye* is to the particular people being addressed. JESUS said of the Jews that they *shall die* in their sins. So it does not include everyone in Judaea. The Judahite by race and the "Jew" by religious tradition are not the same thing. We will again see that, among the Judaeans, there was a racial mix and that those of the Judahites could believe, whereas the non-Israel proselytes to Judaism could not (see v. 31).

v. 21 *Whither I go, ye **cannot come.***

JESUS was saying that it is impossible for the Jews to go where He was going.

v. 23 *Ye are **from beneath**.*

This is in contradistinction to "from above" in the same verse or the term Christians usually, but incorrectly, refer to as "born again." The Greek text reads *begotten from above.*

v. 44 *Ye are of **your father the devil**.*

v. 47 *Because ye are NOT OF GOD.*

These are clear statements about who they are—that they are not *begotten from above* nor *of* GOD.

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v. 19 *Ye neither know Me, nor My Father, if ye had known Me, ye should have known My Father also.*

This matter of knowing and being known of GOD has already been touched on in an earlier chapter. *Oida* (know) signifies primarily to have seen or perceived or to know from observation.

vv. 37–39 *I know that ye are Abraham's* ***seed*** *. . . If ye were Abraham's* ***children****.*

Here, JESUS made a distinction between Abraham's seed and Abraham's children. All of Abraham's offspring were not heirs of the promises made to Abraham, for it was "*in Isaac shall thy seed be called*"—these are the children of the promise.

v. 43 *Why do ye not understand my speech? Even because* ***ye cannot hear my word****.*

Some might like to rationalize this away, but it has earlier been pointed out that only Israel can *hear* (hear and understand and act on) God's Word. We have seen that the Word and the law are stated in the Old Testament as given only to Israel out of all the races on the earth as a covenant.

v. 47 *He that is of GOD heareth God's words: Ye therefore hear them not, because ye* ***are not of GOD****.*

In these last two verses, there is the word "hear." *Thayer's Lexicon* gives several meanings, among which we find the following:

1. To be endowed with the faculty of hearing [not deaf].
2. To attend to [use the faculty of hearing].
3. To understand, perceive the sense of what is being said.

The words *cannot* and *not of GOD* suggest that the Jews JESUS was addressing could physically hear but could not use their full faculty of hearing. Because they were not begotten from above, they do not have the innate spirit that provides the capacity to hear and understand and act on what JESUS was saying.

v. 55 *Yet ye have not known him; but I know him: and if I should say I know Him not, I shall be* ***a liar like unto you****.*

JESUS said here, as well as in Revelation 3:9, that the Jews were liars. If we took "Jew" to refer to Israelites, we have to come to a decision about "*them which say they are Jews, but do lie*" (Rev. 3:9). Do false "Jews" (as translated) exist or not? Why should the churches continue to teach that "the Jews" must never be condemned because *they are God's chosen race*? Did JESUS condemn this section of the Judaean nation or not? This matter is of huge importance as a matter of fundamental understanding. It has a great bearing on prophetic interpretation. It has a bearing on what is going on in the Israeli state today. This is no minor doctrinal point. Incidentally, "the Jews" are never called God's chosen people in the Bible.

John 10:26 *But ye believe not, because ye are* ***not my sheep****, as I said unto you.*

JESUS was talking to the Jews in Judaea. Is it not a peculiar thing that the churches teach that "the Jews" are God's sheep and *natural children*? We have to decide if we are going to agree with JESUS or with Christian tradition.

Matthew 23:15 *Ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the* ***child of hell*** *than yourselves.*

For JESUS to say that the Jews, who held sway in the temple, were children of Hell might be a bit much for most Christians to handle, but this is what the record shows. JESUS did not say that all the descendants of Judah in the Judaean nation are children of Hell, but He said that "the Jews" are. It is clear that the two cannot be the same people or that they are capable of believing the same things. The inhabitants of Judaea were a mixed bunch of races, which included some of the descendants of Judah. JESUS was not talking to the inhabitants of Judaea who were the descendants of Judah. In the leadership of the nation at that time, there was a minority of Judahites among the Edomites, and the Judahites did not hold the balance of power.

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Matthew 21:41, 45 *They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen . . . and when the chief priests and Pharisees heard His parables, they perceived that He spake of them.*

This is too telling to ignore. The wrong people were in charge of the vineyard. They were wicked and unbelieving.

In the Old Testament, in people like Doeg the Edomite and the Amalekite who killed King Saul, the influence of non-Israel in high places of the government of Israel can be seen. In the New Testament, likewise, non-Israelites had become "leaders" and occupied positions of influence. The Herodians were a totally Edomite party. The descendants of Herod Antipater *the Idumean* and how they took control of the Sanhedrin are detailed in the *Encyclopaedia Judaica* (1971, vol. 8, pp. 376–90). They were not only non-Israelite but also people "*against whom GOD hath indignation forever*" (Mal. 1:2–4). Since Edom and "the Jews" are so intimately connected, how can the churches preach that the words "the Jews" always mean "Israel"?

WHENCE THE TARES?

Matthew 15:13 *Every plant which my heavenly Father hath not planted, shall be rooted up.*

So there are those in the field who are not planted by our heavenly Father. This is not commonly believed.

Matthew 19:11–12 *All men cannot receive this saying, save they to whom it is given . . . He that is able to receive it, let him receive it.*

Everyone cannot receive JESUS's sayings. This is contrary to the popular teachings. In the parable of the sower and the seed, JESUS explained:

Matthew 13:38 *The field is the world, the good seed are the children of the Kingdom, but the tares are the children of the wicked one.*

The religious churches might not like to think that there are people on the earth who are classified as tares. There are two plantings of different kinds in the *field*. A "tare" cannot hear or believe. Paul

confirmed this when he talked about *vessels fitted for destruction* (Rom. 9:22).

JESUS stated that every plant is not planted by His heavenly Father. JESUS said that it is the enemy who plants the tares. JESUS also made it very clear that "*every plant, which my heavenly father hath not planted, shall be rooted up*" (Matt. 15:13). So it is very clear that there are two kinds of people, one *from above* and one *from below*, in the vineyard. It must still be so today on the earth since the two kinds continue to grow together until the harvest. This harvest is at the end of the age, so it is yet to happen. The churches will never allow this separation of kinds in their teachings, and they include everyone as being able to receive the Word. The prophets and JESUS agreed that the Word was given to Israel alone. That is why JESUS said to Nicodemus that it was necessary to be *begotten from above* to be able to perceive the kingdom of GOD. (The Greek *anothen* is erroneously rendered as "born again" in the traditional teaching.)

The problem is to determine whether a tare originates from having a biological beginning or whether it is only a matter of belief. The answer is that both factors are involved. Esau rejected his birthright and founded a line of *sperma* or seed that was not intrinsically good seed. Although tares are not said in Scripture to be "seed," they are sown in the field in the same way as the good seed, although they may not have been sown at the same time. The two are different in their character. The term *sperma* is used in Scripture to identify genetic groupings and to separate one group from another. Esau founded a dynasty through rejection of his birthright.

GOD called Esau *the border of wickedness and the people against whom GOD has indignation forever.* In Malachi 1:4, both the words, border (*gebawl*), and people (*am*) show that the word "Esau" represents a people. Since Jacob and Esau had the same biological parents, with wheat representing Jacob and tares representing Esau, we can see why tares and wheat are difficult to separate by appearance as they are sprouting up. Both are sown in one field. (Note that a field where the sowing was done was an enclosed area—only a small portion of the whole earth.) It is at the time of bearing fruit that a physical separation is to be made.

Some of the Judaeans were tares and could never be anything else. A tare cannot turn into a wheat plant, but both must grow together unto the harvest when the tares are FIRST gathered and set aside

for burning. The religious denominations partly recognize that the tares come from those who have turned away from GOD. Like Esau, who could not find repentance, the tare cannot find repentance (2 Pet. 2:15–22, Heb. 10:26–29, 12:16–17). Among the Judaeans were descendants of Esau who had inherited a disbelief problem. These descendants are known as Edomites, and although they are of the same biological line as Abraham and Isaac, we are told that they (Isaac and Esau) are two *nations* and two *manners of people* (Gen. 25:23).

GOD says that He hates Edom and that Edom will be destroyed at the time of the harvest. It will be shown how some of Edom have become "Jews," and we have seen that some of the Judaeans were not Israelites, even though they descended from Abraham. JESUS told them that much in John 8:37, when He said, "*I know that you are Abraham's seed* [*sperma*], *but you are NOT ABRAHAM'S CHILDREN* [*teknon*]." The inheritance continued from Isaac through Jacob, not Esau. Esau is not Jacob (who was renamed Israel).

CAN THE JEWS BE IDENTIFIED?

Who were these people against whom JESUS spoke so vehemently? Who were these people the apostle Paul declared were *contrary* (or antagonistic) *to all men*? (1 Thess. 2:15). Let us explore the connection between "the Jews" and Esau. (Note: Jews are also derived from other races.)

Malachi 1:2–4 — *Was not Esau Jacob's brother? Saith THE LORD: Yet I loved Jacob, and I hated Esau . . . They shall build but I will throw down; and they shall call them, the border of wickedness, and, The people against whom THE LORD hath indignation forever.*

Romans 9:13 — *As it is written, Jacob have I loved, but Esau have I hated.*

Hebrews 12:16–17 — *Let there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

It is contrary to popular evangelical thought to say that one can reject his birthright and not be able to find it again. Esau knew what

he was doing and despised what GOD had to offer him. This was why GOD hated him. Esau "sold" his birthright. He did not just backslide. But Scripture teaches that GOD has indignation against Esau forever (Mal. 1:4). There is a whole line of prophecy against Esau's descendants that is studiously avoided today. This is because of the widely held belief that the modern Israeli state represents the beginning of the regathering of Israel. And so every reference to anyone else being regathered to Jerusalem to be burned must be hidden. It is time that this is uncovered.

In Scripture, the descendants of Esau are also presented by some other names:

Genesis 36:8	*Esau is Edom.*
Genesis 36:9	*The father* [or progenitor] *of the Edomites.*
Genesis 36:43	*The father of the Edomites.*
Deuteronomy 2:5	*I have given Mount Seir unto Esau.*
Ezekiel 35:15	*O Mount Seir, and all Idumea.*
Jeremiah 49:13	*Bozrah* [city in Edom].
Amos 1:12	*Teman* [a people descended from Esau].

They are also known as Temanites, Amalekites, and other descendants of the twelve dukes of Edom (Gen. 36:11–42). It may include the Horites, among whom Edom settled in Seir. Job's comforters were Temanites, and from this, we can see their religious bent, but they did not speak that which was right as did Job (Job 42:7). Here, we find many names where we can look for prophecy about the descendants of Esau. Before we do so, let us look at Esau a little further.

Esau married the daughter of Ishmael, a Hittite, and other Canaanites. His sons married Canaanites. This was a further reason for isolating all his descendants. Israel was later told to exterminate the Canaanites before taking the "Holy Land" as an inheritance. The consequences to Israel of mixed marriage with the Canaanites was known, but it did not stop Esau. This was one of the reasons why GOD cut him off. The Canaanites were not to enter the congregation

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of GOD for all generations. Even if Israel did not finish this task of destroying the Canaanites, they will yet be destroyed. They cannot be converted. Try telling the churches today there is a family of people who cannot be converted. The *all the world* doctrinal interpretation prevents understanding. The churches refuse to believe Zechariah, who said that after the regathering of Israel, "*there shall no more be the Canaanite in the House of THE LORD of Hosts*" (Zech. 14:21). We will shortly look at the destiny of Edomite Jewry.

In Genesis 27:40–41, GOD said that Esau was destined to serve his brother and that Esau hated Jacob because of this. Esau had been against Jacob ever since. But here, Isaac prophesied of Esau that he would break Jacob's service and take the dominion. So biblically and historically, the Edomites became the outward religious rulers of the inheritance (the birthright land). This possibly applies to the "church" scene today because those controlling doctrinal issues have taken the dominion in the same way. These are the Nicolaitans whom JESUS said He hated intensely (Rev. 2:15).

King David conquered Mount Seir and the Edomites and compelled them to obey the Mosaic law. After the captivity and under the guise of the new Jewish religion, the Edomites took dominion in "the land," and they became *the rulers of the Jews* over a period. Through the New Testament, they are referred to as Jews, but never are they spoken of as being the descendants of Judah.

So let us see some things that the modern Jews themselves have to say:

> *Encyclopaedia Judaica* (1971, vol. 6, p. 376) David made Edom into an Israelite province ruled by appointed governors.

> *2 Samuel 8:14* *And all they of Edom became David's servants.*

> *Jewish Encyclopaedia* (1904, vol. 4, p. 51) The Edomites were incorporated into the Jewish nation, and their country was called by the Greeks and Romans "Idumea" (Mark 3:8).

> *Encyclopaedia Judaica* (1971, vol. 6, p. 378) John Hyrcanus conquered the whole of Edom, and undertook the forced conversion of its inhabitants to Judaism.

These quotes show that the authors of these articles in the encyclopedias saw the Edomites as different from the Israelites at that time. The Judaeans became a racial mixture. Today the modern Jew does not admit outwardly to having any part of descent from Edom.

However, we will be looking at statements from Jewish authorities that say, "*Modern Jewry is Edom.*"

These presentations do not demonstrate how Edom gained control over the nation or temple or how much mixing of races ensued, but Mark 3:8 says that the multitude that followed JESUS came from Galilee, Judaea, Idumea, beyond Jordan, Tyre, and Sidon. This shows the level of integration at that time.

JOSEPHUS AND HIS COMMENTS ON THE JEWS

(Quotations are from the 1993 printing of the new updated version by William Whiston.) The historian Josephus (*Antiquities of the Jews* 13.9.1) told of the Idumeans (Edom) submitting "*to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them*," **that they were hereafter no other than Jews.**

The translator's note on this passage states:

> This account of the Idumeans admitting circumcision, and the entire Jewish law, from this time, or from the days of Hyrcanus, is confirmed by their long history afterwards. See *Antiq. 14.8.1; 15.7.9. War 2.3.1; 4.4.5.* This, in the opinion of Josephus, made them proselytes of justice, **or entire Jews**, as here and elsewhere, *Antiq. 14.8.1.* However, Antigonus, the enemy of Herod, though Herod were derived from such a proselyte of justice for several generations, will allow him to be no more than a half Jew, *15.15.2.* But still, take out of Dean Prideaux, at the year 129, the words of Ammouius, a grammarian, which fully confirm this account of the Idumeans in Josephus: "**The Jews**," says he, "**are such by nature, and from the beginning, whilst the Idumeans were not Jews from the beginning, but Phoenicians and Syrians; but being afterward subdued by the Jews, and compelled to be circumcised, and to unite into one nation, and be**

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> **subject to the same laws, they were called Jews**." Dio also says, as the Dean there quotes him from *Book 36.37, "***That country is called Judaea, and the people Jews; and this name is given also to as many others as embrace their religion, though of other nations**." But then upon what foundation so good a governor as Hyrcanus took upon him to compel those Idumeans either to become Jews, or to leave the country, deserves great consideration. **I suppose it was because they had long ago been driven out of the land of Edom, and had seized on and possessed the tribe of Simeon, and all the southern parts of the tribe of Judah, which was the peculiar inheritance of the worshippers of the true GOD without idolatry**, as the reader may learn from Reland, Palestine*, 1.154, 305;* and from Prideaux, at the years 140 and 165.

In *The Wars of the Jews* 4.4.4, one of the commanders of the Idumean army gives an appellation to Jerusalem as being the *common city* to their own nation. This is confirmed in *Wars* 2.20.4 and in a comment by the translator:

> We may observe here, that the Idumeans as having been proselytes of justice since the days of John Hyrcanus during about 195 years, were **now esteemed as part of the Jewish nation** and here provided with a Jewish commander accordingly.

Also:

Wars 6.8.2	At the time when Titus attacked Jerusalem, the Idumeans were the chief defenders of Jerusalem.

In 15.7.9, Josephus told of how an Idumean priest, Costobarus, received Jewish law and custom, became governor of Idumea, and married Herod's sister, Salome. Antipater **the Idumean** was Herod's father. (This is confirmed at length in dissertation 7.) Then Josephus gave examples of other races being circumcised to receive the Jewish

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religion, and this included royalty (for example, Queen Helena of Adiabene and her son King Izates [*Antiq.* 20.2.1–5].)

> *Wars* 7.3.3 They also made proselytes of a great many of the Greeks perpetually, and thereby, after sort, brought them to be a portion of their own body.

The racial mixture of the Judaeans as containing Israelites and non-Israelites is shown by the following:

> *Wars 28.2* For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, and called Essenes. These last are Jews by birth and seem to have a greater affection for one another than the other sects have.

It would seem that Josephus was suggesting that the Essenes were Israelites and that the Pharisees and Sadducees were not.

Elsewhere, Josephus referred to Idumeans as Syrians. He called Doeg the Edomite a Syrian (*Antiq.* 6.12.40. *Wars* 6:2.1 states that the common language of the Jews in Judaea at that time was Syriac dialect.

In *Antiquities* 13.11.3, Hyrcanus's son Aristobulus

> made war against Iturea, and added a great part of it to Judaea, and compelled the inhabitants, if they would continue in that country, to be circumcised, and to live according to the Jewish laws.

Iturea was northwest of Palestine, and this quotation shows that peoples becoming subject to Jewish laws and thus becoming known as "Jews" came from lands both north and south of Palestine. Becoming "Jews" does not make them into Israelites or descendants from Isaac by race.

In these historical records, we can see important facts:

1. The descendants of Esau (Edomites or Idumeans, as well as many others) became known as "Jews."
2. "Jews" (by religion), many of whom were not of Israel stock and included the descendants of Esau, existed both inside and

outside Judaea in those times. Even today, we do not know the proportions.

3. In those days, the words "Jew," "Jews," and "Judaeans" did not equate solely with Judah or with Israel by race any more than they do today.

The control of Judaea by Edom started from the time of the captivity of Judah, and the Edomite aristocracy eventually gained ascendancy over the returnees from Babylon. From this position of power, they set about expounding their territory and power base by compelling all and sundry to follow their system of political and religious power.

THE DESTINY OF THE EDOMITES ("THE JEWS")

This is new ground for most people, so the Scriptures below need to be read word for word. There is much detail and identification in them. Esau sold his birthright, but the Scriptures tell us that Edom would try to regain the sold inheritance (the land) in the last days. This will be done by them as "the Jews." Peoples purporting to be Jews will return to the Holy Land, but they will be a racial mixture containing the offspring from Esau's mixed marriages and proselytes to Esau's religion. JESUS continually condemned this religion and pronounced woe upon woe on the teachers of this Jewish religion. There certainly is no reason to suspect that this might have changed in the present day. JESUS said of them, "*Bring them hither* [to Jerusalem] *that I might destroy them*" (Luke 19:27). It has to be questioned who is returning and who is being *brought hither* to the Israeli state today and why.

Malachi 1:4 — *Whereas Edom says, We are impoverished, but we will return and build the desolate places; thus said GOD of hosts, They shall build, but I will throw down.*

Ezekiel. 33:24 — *They that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land; but we are many, the land is given us for inheritance.*

Note the words "one" and "many" because these will come up again. Here, we see what Edom said and what GOD also said on the same subject.

Ezekiel 35:10–15 *Because thou* [Esau] *has said, These two nations* [that is, Israel and Judah] *and these two countries shall be mine, and we will possess it . . . and thou shalt know that I am THE LORD and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are desolate, they are given us to consume. . . . As thou didst rejoice at the inheritance of the House of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am THE LORD.*

Ezekiel 36:2–7 *Because the enemy has said against you, Aha, even the ancient high places are ours in possession: . . . Therefore, thus saith GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea* ***which have appointed my land into their possession*** *with the joy of all their heart, with despiteful minds, to cast it out for a prey.*

Obadiah 1: 8–9 *Shall not I in that day, saith THE LORD, even destroy the wise men out of Edom, and understanding out of the Mount Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter.*

Obadiah 1:12–13 *But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity.*

Isaiah 34:5 *For My sword shall be bathed in Heaven: behold it shall come down upon Idumea* [Edom], *and upon the people of My curse, to judgement.*

Habakkuk 3:3 *GOD came from Teman . . . His glory covered the Heavens, and the earth was full of His praise.*

These Scriptures also give the timing when this is to happen. It is the end of this age when the stars fall from heaven. The judgment is against Idumea, who is occupying "the land." "For it is the day of God's vengeance and the year of recompenses for the controversy of Zion."

Even today, there is this controversy about who should be in possession and control of the Holy Land. Today the pope is seeking control of the holy places, and the papacy has never renounced the pope's false claim as king of Jerusalem. The prophecy in this chapter alone is not pretty. Like so many other Scriptures, the picture is of a land becoming devoid of grass, birds, and even fish. There has never at any time in history been such a judgment on the Holy Land. But God's nation will return to a cleansed land and will dwell secure without any enemies at all after all this destruction and cleansing by fire. Some might like to say that the grass, birds, fish, and the fire are symbols, but they do not appear to be so. This is to happen at Jerusalem. This is not the present situation in the Israeli state. We are not witnessing a return to a land totally cleansed by fire happening first.

Amos 1:2 *But I will send a fire upon Teman, which shall devour the palaces of Bozrah.*

This judgment on Edom is the consequence of Esau's anger, which "*did tear perpetually against Jacob and for Edom's wrath which he kept*." The destruction of Edom in prophecy is always by burning.

Isaiah 63:1–6 *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? . . . for the day of vengeance is in Mine heart, and the year of My redeemed is come . . . and I will tread down the people in Mine anger.*

Jeremiah 49:7–10 *Concerning Edom . . . for I will bring the calamity of Esau upon him, the time that I will visit him . . . but I have made Edom bare . . . he shall not be able to hide himself.*

Edom is certainly hiding himself behind a false identity now but is nevertheless an impostor in the Holy Land. Any serious study of the *regathering of Israel* will show that the timing factors are ignored in the majority of the books found in Christian bookshops. Edom does not seem to exist in all the popular books on prophecy that relate to end-of-age events. Neither do the time and the place of Edom's destruction ever get a mention. If there is one major reason for this, it is that Edom is hiding himself as the latter Scripture says. From his hidden position, he promotes what must be a lie in saying that "the Jews" and Israel are one and the same people. This continues to influence much New Testament doctrine and what is taught in the denominations today.

In the New Testament, much about this matter can be found in the parables of JESUS, but this study will take a special chapter. When JESUS spoke in parables against the scribes and Pharisees, "*they perceived that He spake of them*" (Matt. 21:45). They were to be "*cast out into outer darkness*" (Matt. 8:12). They could not bring forth good fruit because it was impossible for them to do so. They were destined to be hewn down and cast into the fire. They were *the children of the wicked one* (see John 8:44).

The Edomites were occupying the vineyard, but when GOD of the vineyard comes, *He will miserably destroy those wicked men*. The word *wicked* is definitive (see Matt. 21:41, where the Pharisees perceived JESUS spake of them).

Proverbs 16:4 — *GOD has made all things for Himself: yea, even the wicked for the day of evil.*

Psalm 58:3 — *The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies.*

These particular wicked ones were born that way. They have a destiny.

DOES EDOM HAVE ANY MARKS OF IDENTIFICATION TODAY?

The word *Edom* or *Esau*, as used in both Hebrew and Greek, refers to the descendants of Esau as a racial group.

Hebrews 12:16–17 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have received the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.

Esau was a fornicator. He married "different" or outside his own bloodline. Esau was profane. He had crossed a threshold according to the meaning of this word. Now remember what JESUS said of certain of the Judaeans in John 8:21—they could not go where He was going. The descendants of Esau must exist today. Esau cannot find repentance, even with tears, right up to today apart from one provision GOD has made. The children of Edom may enter the congregation of Israel three generations after marriages with Israelites (Deut. 23:7–8). Debate about whether or not this is genetic or by belief will not alter the fact about it being so. Now this is quite contrary to popular teaching and contrary to the *all the world* teaching. What is quoted above is a New Testament quotation.

Identification of "the Jews" as Edom is found in many places and indeed in places where it might be least expected. Few will expect the statement "**EDOM IS MODERN JEWRY**" in a Jewish encyclopedia:

a. *New Standard Jewish Encyclopaedia* (1977, p. 586).
b. *Jewish Encyclopaedia* (1904, p. 41).
c. *Jewish Encyclopaedia* (1925, pp. 5–41). This encyclopedia claims that, today, Edom is modern Jewry, but it also speaks about Jew and Edomite as separate entities.
d. *Encyclopaedia Biblica* 2 (column 1187) says the same thing.

These are not the sorts of things that are told by the popular schools of prophecy because they do not fit in with the *all the world* doctrine. But even the *Jewish Encyclopaedia* says modern Jewry is Edom.

Let us look at this from another angle. Edom had always been very jealous and had opposed Israel. Even from the time the children of Israel were on their way to inherit the Promised Land, Edom came out to prevent the passage of the children of Israel.

Numbers 20:18–21 And Edom came out against him with much people, and with a strong hand. Thus, Edom refused to give Israel passage through his border.

Has anything changed? Who are among the main enemies of biblical Christianity in the West today? Who was JESUS continually up against when He walked the Holy Land? It was always "the Jews." The Pharisees and Sadducees were at odds over teachings, but they were united against JESUS.

Encyclopaedia Judaica, 1971, vol. 6 John Hyrcanus conquered the whole of Edom and undertook the forced conversion of its inhabitants to Judaism [Josephus, *Antiq.* 13.9.1].

New Standard Jewish Encyclopaedia (1977, p. 589) Thenceforth, the Edomites became a section of the Jewish people.

These Jewish people then were not Israelites and cannot be Israelites today.

Encyclopaedia Judaica (1971, vol. 6, column 370) Bozra is Edom.

It quotes Genesis 36:1:

Esau which is Edom, and then points out that Esau married a Canaanite/ Hittite [Gen. 36:1–2], and also an Ishmaelite [Gen. 28:9] and Hivites [Gen. 36:2–3].

Encyclopaedia Judaica (1971, vol. 6, column 378) Edom is frequently mentioned in Latin Poems of the period, usually as a synonym for Judaea. Also, Edom appears sometimes in the Aggadah referring to actual Edomites, and sometimes to the Romans who are identified with them.

After the death of Herod in 4 B.C., Edom was included with Judaea and Samaria in the Ethnarchy of Archelaus—Edom became part of the Roman province of Judaea. Thus, Edomites and Judaeans became affiliated.

In the next column we find the overwhelming majority of homilies about Edom speak explicitly of Rome. Then it is stated that Rome was founded by the children of Esau. The continuing attack of Edom against true Israel (not the Israeli state) came also through Rome.

> *Encyclopaedia Judaica* (1971, vol. 6, column 857) In the Aggadah, Esau is discussed . . . as identical with Edom, and sometimes with Rome with whom Edom was identified.

The "dukes of Edom" is translated from *Alluph*, which is the name used of the commander in chief of the armed forces of the Israeli state today. *Alluph* is used in Scripture fifty-seven times, referring to the leaders of Edom, and sometimes this refers to the *governors of Judah*. Gesenius stated that "*Alluph is especially used of the leaders of the Edomites*." Thus, we find identification of Edom as "Jews." This connects with modern Jewry. But few Protestant denominations will allow it.

JEWS WHO ARE NON-SEMITIC

Jewishness today is primarily related to Edom according to these Jewish sources, but it can also be a matter of religion and upbringing. Jews also come from Ham and Japheth. Thus, they cannot all be from Shem, and those not from Shem certainly cannot be from the tribe or house of Judah or be Israelites.

> *Encyclopaedia Judaica* (1971, vol. 6, column 143) The history of the Falashas [Ethiopian Jews] speaks of their Hamitic origin.

Thus, these are not Semitic. It is suggested in this source that they may have come from the marriage of Solomon's son Menelik to the queen of Sheba.

There are strong indications that the eastern European Jew originated from Japheth and NOT from Shem. If this is so, then this part of modern Jewry is dominated by a non-Semitic people. They certainly could not then be Israelites. We do know for certain that the two major groups in modern Jewry are the Ashkenazic (that is, eastern) and the Sephardic (that is, western) Jews and that, anthropologically, they are not the same race. So both could not be

who they claim to be if they both claim to be Israel and of the same race.

There are United Nations papers concerning this matter, and one of their researchers, Raphael Patai, declares in the well documented book *The Thirteenth Tribe* by Arthur Koestler:

> The findings of physical anatomy show that, contrary to popular view, there is no Jewish race [that is, among those who call themselves Jews]. Documentation suggests that Jews living in one culture are similar anthropologically to the culture in which they live, rather than all being similar to each other in differing cultures.

Koestler offers proof that the eastern European Jew is descended from the large Khazar Kingdom, which existed in Russia in the early centuries. The Khazar adopted Judaism as the state religion before the eighth century as a political move to create a buffer between Muslims on one side and "Christians" on the other. Documents and correspondence from that period are still available from as far away as Spain and Egypt. One important fact is that the Khazar people themselves claim descent from Japheth. This means that they were not Semites, so they did not descend from Abraham. Yet they are known today as "Jews," and to speak against them is said to be anti-Semitic.

The Compact Oxford English Dictionary, second edition (1992) (containing the entire multivolume set of the *Oxford English Dictionary*), gives the following definitions:

> Semite A person belonging to the race of mankind, which includes most of the peoples mentioned in Gen. 10 as descended from Shem, son of Noah, as the Hebrews, Arabs, Assyrians, and Aramaeans. Also, a person speaking a Semitic language as his native tongues.
>
> Anti-Semitism Theory, action, or practice directed against the Jews. Hence, an anti-Semite, one who is hostile or opposed to the Jews.

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It is a sad, but nevertheless fact of English language usage, that these two words coexist without proper connection in terms of their definition. One is a racial term; the other is a religious term that is misconstrued as being a racist term.

It is common for certain traditionalists and Jews to declare that it was only the Khazar leaders who adopted Judaism, but records say that the state religion was enforced on all the Khazar people.

> *Encyclopaedia Judaica* (1971, vol. 10) Leading Khazars professed Judaism (column 944).
>
> Khazars became known to their neighbors as Jews (column 948).
>
> *Jewish Encyclopaedia* (1905, vol. 4, p. 1) CHAZARS: A people of Turkish origin, whose life and history are interwoven with the very beginnings of the history of the Jews in Russia . . . Historical evidence points to the region of the Urals as the home of the Chazars.

The historian H. G. Wells, in *The Outline of History* (p. 494), said:

> The Idumeans [Edomites] were . . . made Jews . . . and a Turkish people [Khazar] were mainly Jews in South Russia . . . The main part of Jewry never was in Judaea and had never come out of Judaea.

History details the fall of the Khazar Empire and how they were driven westward toward Poland, the Baltic states, and western Russia.

Mr. Koestler says that the Jews being one people "*looks like the cruelest hoax which history has every perpetrated.*" But what do the Jews themselves have to say about who is a Jew?

> *Encyclopaedia Judaica* (1971, vol. 10, column 23) A child born of Jewish parents or a convert to Judaism is considered a Jew.

Here, we have an important statement from modern Jewry that declares that **Jewishness is not just a matter of race**.

An old definition of who is a Jew was *one who had a Jewish grandmother*, but now we can see a new definition emerging. The *New Zealand Jewish Chronicle* of May 1994 states that a Jew is a person whose

children and grandchildren will be Jewish. That is, they will be Jewish in religion and practice. They may be of any race at all. So the Jews themselves are confirming and teaching that the term "Jew" is not a racial term. They are admitting that the term "Jews" does not relate solely to Israelites.

The widest, most all-embracing definition is given in the *Encyclopaedia Britannica* CD (1997):

> JEW—Any person whose religion is Judaism. In the broader sense of the term, a Jew is any person belonging to the worldwide group that constitutes, through descent or conversion, a continuation of the ancient Jewish people who were themselves descendants of the Hebrews of the Old Testament.

The definition is capable of embracing the whole of mankind—in absolute contradiction of what we have seen that GOD says on the subject.

SOME COMMENTS FROM HISTORY

There is much evidence from recorded history that the seed of Esau may certainly and safely be identified with "the Jews" and modern Jewry. There is much in the *Encyclopaedia Britannica* that points this out—look up any of the key words we have seen in this chapter (see also "Ottoman"). The historian Josephus gave much details about Esau and much coverage of wars and the Amalekites' continuous hatred of Israel through the time of Antiochus IV Epiphanes until after the fall of Jerusalem. He does not identify Esau with Israel but with those he calls *the Jews* whom he says were not Israelites.

The Idumeans came also to be known as "Jews" when John Hyrcanus destroyed their cities and incorporated them into the Judaean state. He forced observance of circumcision and Jewish laws on them, and to all outward appearances, they became as Jews.

As we have seen, Aristobulus annexed Iturea and forced them to accept Judaism in 105 BC. They were no longer a separated people, and they were considered one people by virtue of their embracing Judaism. This mixture, together with others who later took on

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Judaism, constitutes modern Jewry. As such, they have absolutely no right or claim on Palestine under the Abrahamic covenant.

THE RELIGION OF THE JEWS

The binding force of the Judaean religious leaders was the Babylonian Talmud. The name suggests that this started to develop when Judah was in captivity in Babylon. It migrated to the religious leaders in Judaea well before the time of JESUS. Their religion, the tradition of the elders, was condemned by JESUS. The practice of this religion by peoples of various races has created a pseudo-race that has perpetuated isolation through religion. Marriage is mainly confined to be with people of the same religion and hence with the pseudo-race. This creates the appearance of being a race, but it is not.

Using their interpretation of the Old Testament as their religion, the Jews appear to worship GOD. It may be remarked that Roman Catholicism does likewise. But JESUS said they worship GOD IN VAIN. Some may think that they are worshipping GOD, but they are in the synagogue of Satan. JESUS said this is so.

Copies of the Talmud are not easy to secure, and it is spread over many volumes, but there are hundreds of quotations that show that the Talmud is essentially at odds with the Christian Bible. For instance, the following are condoned:

Sodomy	Sanhedrin 54b
Bestiality	Yebamoth 59b
Harlotry	Abodah Zara 62b–63a
Not keeping vows	Nedarim 23a–b
Murder by multiple attackers	Sanhedrin 78a
Cursing parents	Sanhedrin 66a

Some of these items are what we see being promoted by those pushing for human rights and children's rights. We can see the United Nations covenants progressing toward the elimination of Christianity and the institution of Talmudic values. The Talmud seeks to convey some deviation or exception to every biblical moral law. Christianity did not originate from Judaism, whose followers state, "*The Talmud is to this day the circulating heart's blood of the Jewish religion . . . It is our common law*" (Herman Wouk, *New York Herald Tribune*, November 17, 1959).

> *Universal Jewish Encyclopedia* (vol. 8, p. 474) The Jewish religion, as it is today, traces its descent, without a break, through all centuries, from the Pharisees . . . The Talmud is the largest and most important single member of that literature.

JESUS said that the Pharisees rejected the commandments of GOD so that "the Jews" might keep their own traditions (of Babylon). The Talmud represents a defiance toward GOD. "The Jews," therefore, are still the enemy of God's people. Any show of their use of the Old Testament is a mechanism of deceit.

JESUS is referred to in the Talmud as a sorcerer, a fool, an idolater, and a blasphemer and committing those things listed above. JESUS said that their father is a liar and that they are the same. Many Jewish works, including the Talmud, show the hatred of "the Jews" toward Christianity. This is inherent in the nature of "the Jews" according to Ezekiel 35:5. This is a perpetual hatred.

WHAT IS THEIR BLASPHEMY?

JESUS said in Revelation 2:9 that He knows the blasphemy of those people calling themselves "Jews." Let us look at this. In publications from pro-Zionist sources, Messianic Jewish sources, and sometimes in Christian media, we can find an unusual insistence in saying that JESUS was a "Jew." This is used in the sense of JESUS having a common racial blood relationship with those who call themselves "Jews" today. The so-called Jew of today is not of one race, and so this insistence cannot be true. JESUS was not *made like* unto this people of highly mixed blood.

JESUS was *made like* unto His brethren:

> *Hebrews 2:14–18* *Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels: but* ***He took upon Him the seed of Abraham*** *. . . Wherefore in all things it behooved Him to be* ***made like unto His brethren****.*

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His brethren are not what we know today as "the Jews" who are of multi-blood stock. *His brethren* are not Edomite; they are Israelite, the kinsmen of the womb of Jacob's line. It is blasphemy to say JESUS was a Jew of any variety.

Another blasphemy has already been quoted as given in Ezekiel 35:12: "*And thou shalt know that I am GOD and that I have heard all thy blasphemies which thou has spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.*" Many Christian churches might be agreeing with this blasphemy in their support of the Israeli state. This Scripture has a partial fulfillment in Edom's takeover of Judaea after the captivity.

EDOM, THE ETERNAL ENEMY OF ISRAEL

Jewish authorities agree with Scripture where GOD states that Israel would have *war from generation to generation* against Esau and his descendants (Exodus 17:16).

> *Encyclopaedia Judaica* (1971, vol. 6, column 379) Edom is the eternal enemy of Israel and Judah.

It continues on to link Rome and Esau, both of whom destroyed the temple. Both use eagles as symbols, and then it says:

> The similarity to the name Rome and Romans in several verses that speak of Edom, Seir, and Esau—all these combined to cause the application of Rome to the Biblical references to Edom, the eternal enemy of Israel.

Compare the first *Encyclopaedia Judaica* quotation with the following:

Amos 1:11 — *He did pursue his brother with the sword . . . and he kept his wrath forever.*

Ezekiel 35:5–7 — *Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their captivity, in the time that their iniquity had an end: Therefore as I live, saith GOD, I will prepare thee unto blood, and blood shall pursue thee; since thou has not hated*

> *blood, even blood shall pursue thee. Thus, will I make Mount Seir most desolate.*

"The Jews" (Edom) are ever at war with God's people, propagating doctrine that our LORD GOD is not a GOD of righteousness and justice but only a GOD of love and mercy. GOD says He actually hates Edom, and so Edom is concerned in trying to eliminate any reference to hate. From modern "Jewish" sources, we are seeing increasing antihate statements such as *Christians hate homosexuals*, and any attempt to reveal Edom is construed as *hating Jews*. In this, the perpetual hatred of God's real people and Bible teaching is demonstrated.

ANTI-SEMITISM

It has already been pointed out that the United Nations conventions have the effect of changing race into any group having an ethnic belief, religion, common customs, national origins, and so on so that, in this context, multiracial Jews can now claim to be an ethnic group. As we have seen, *anti-Semitic* is made to refer to anything against the concept of this "Jewish" ethnic group.

The word "anti-Semitism" was first printed as late as 1880, according to the *Jewish Encyclopaedia* (1901, vol. 1, p. 641). *The Compact Oxford Dictionary* gives an example of its usage in 1881. The word is used as a cover-up by those claiming to be Israelites or Shemites *but who are not* (Rev. 2:9). These are those who are known and identified as international Jewry today; they themselves state that they are Edom as has been shown.

Today we find a push for world government by these people—usually through the socialist platform. For example, *Jewish Encyclopaedia* (vol. 11, p. 418) says:

> Jews have been prominently identified with the modern Socialist movement from its very inception.

We also find evidence of the communist ideal surfacing in the United Nations conventions. Very soon after the communist revolution in Russia, the *Jewish Chronicle* of April 4, 1919, said:

> There is much in the fact that the ideals of Bolshevism are at many points, consonant with the finest ideals of Judaism.

The essence of the New Age teachings, although couched in different language, are the same as communism. An earlier quotation spoke of the affinity of Bolshevism and Talmudic Judaism. The New Age association with Jewry goes back a long way. For example, the *American Hebrew* newspaper of September 10, 1920, stated:

> The Bolshevik Revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction, of Jewish planning, whose goal was to create a new world order. What happened in Russia, shall also, through the same Jewish mental and physical forces become a reality all over the world.

From 1994, we have been seeing more open mention by world leaders of the "New Age," global politics, and global economics. We can read statements of politicians made to Jewish and Zionist organizations that leave us in no doubt that the statement quoted above is becoming a reality. We now see the potential through the 1995 World Trade Organization for a completely managed world society modeled on the Soviet pattern, supported in the same way by force of arms. This time, it is the armies of the United Nations. Note the quote above—"*what happened in Russia*"—and who made that statement.

Communism sought to eliminate all opposition to its control and objectives, and we find a similar operation emerging today against those who will contravene the UN conventions. Zionism and the United Nations have dominating "Jewish" contents. We will soon see more worldwide cries of anti-Semitism against those who oppose Edom in their war of extermination against biblical Israel and Christianity.

Further to this, we have the recorded statement of Pope Pius XI, who said that Christians *are spiritual Semites*, and it will be logical to say from this that to speak against Christians (meaning Roman Catholics) will also be anti-Semitic.

NON-ISRAELITE JEWS

There are Jews of many racial origins.

1. THE ASHKENAZIC JEWS

Some claim a link between Edom and the Khazar, but apart from that, there is more than one identity calling themselves "Jews"; none of these have claim to the name "Israel." Regarding the Ashkenazic Jews who speak Yiddish, most dictionaries and encyclopedias define *Ashkenazim* in words like *after "Askenaz," the second son of Gomer.* This confirms Scripture concerning the sons of Noah (Shem, Japheth, and Ham) and their offspring:

> *Genesis 10:1–3* *The sons of Japheth, Gomer, . . . the sons of Gomer, Ashkenaz.*

2. THE KHAZAR JEWS

The Khazar claimed descent from Japheth, and from their adoption of Judaism, they became known as Jews. But they did not descend from Shem, and therefore, they are not Semitic in origin. To relate the term "anti-Semitism" to Jews of this origin is nonsense and part of the great deception. Eastern European Jews of this origin have no Israelite connection. Anti-Semitism could not apply to them. These are the majority in the Israeli state.

3. THE SEPHARDIC JEWS

The American Peoples Encyclopaedia (1925) states that these people descended from Edomites, who were cast out of Palestine by Prince Titus in AD 70. From thence, they spread to North Africa and to Spain, converting Berber tribes and others to Judaism. There were cardinals and popes who were Sephardic Jews. They have no simple bloodline, being Edomites diluted with Syrian, Canaanite, Phoenician, and North African blood.

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4. THE SEPHARDIC/ASHKENAZIC JEWISH MIXTURE

It is impossible to determine the degree of intermarriage between these two groups of non-Israelites, but there is evidence that this has been common.

5. THE ETHIOPIAN DESCENDANTS OF HAM (THE FALASHAS)

These are known as "Jews" because of acceptance of Judaism. The *Encyclopaedia Judaica* states:

> The history of the Falashas speaks of their Hamitic origin.

The joke here is that Ham, as a son of Noah, was not a black man. It is amazing that these people, who are supposed to be the educated and erudite, could make such a stupid statement.

6. BABYLONIAN JEWS

In the days of Mordecai and Esther, many who obviously were not of Judah took up Judaism.

> *Esther 8:17* *And many of the people of the land became Jews.*

7. PROSELYTES TO JUDAISM

These are people from other Semitic and non-Semitic origins who became known as Jews because of religious spirit and belief. There are Asiatic Jews and Jews of almost every race on the earth.

8. THE SHEMITE DESCENDANTS OF ESAU

These people are also known as Edomites and some other names in Scripture. Historically and biblically, most of these were made proselytes to Judaism and became known as "Jews."

RELIGIOUS AND POLITICAL NONSENSE

The points raised in this chapter render the following as religious and political nonsense:

a. The term "anti-Semitism" is popularly used as meaning "anti-Jew" (and suggesting "anti-Israel") and as a racial term.
b. The term "Jews" implies "Israelites" in the way it is popularly used (even if it is a common understanding and usage) in our denominations and in Messianic circles. It is also used politically through Zionism and Jewish control in United Nations to further the end of those against the Israel of GOD.
c. The Israeli state represents "the regathering of Israel."
d. "The Jews" are a single race.

Anyone who wants to identify the Jews as "Israel" is not speaking about the true Israel of GOD as defined in the Bible. If we have another Israel, we have another Gospel. But the same people will insist that Jews of much racial mixture are a single race when they are not. They want it both ways.

The term *Ioudaios* (Judaean) is wrongly accepted as the "racial" term *Ioudas* (Jew) when reading the New Testament, and this is the root of the misunderstanding. The use of the territorial term *Judaean* is not a measure of race, although some Israelites were among the proselytes to Judaism in Judaea.

The local New Zealand leader of the Messianic Jewish Alliance, Mr. Murray Dixon, writes in his book *The Rebirth and Restoration of Israel*:

> It is very important for us to understand the extent of the Gentile's separation. Gentile is the Greek word of the Hebrew equivalent *goyim*, meaning the people of the nations, or anyone who is not Jewish.

We have covered this wrong meaning of "Gentile" earlier. The interesting observation is that *goi* and *goyim* are used in Scripture of Israel also, so Mr. Dixon's statement cannot be correct unless "Jewish" is interpreted in the multiracial context. The explanation that the

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word *has come to mean "non-Jewish"* will not change original Scripture. The wrong use of the word is the political and religious usage, not the scriptural usage.

Goi in Scripture conveys the sense of being a defined group of people politically, ethnically, or territorially without any religious or moral connotation. Thus, we find that goi is used of Israel in Scripture (for example, Gen. 12:2, 17:20, 21:18; Exod. 33:13; Isa. 1:4). The plural form is used of Jacob and Esau as two nations.

Therefore, in Mr. Dixon's eyes, Jacob and Esau are non-Jewish—that means the Jews cannot claim descent from Abraham via these two lines. Yet John 8:33 shows us they do claim descent from Esau. Esau was the line that descended from the promised son but was never in bondage in Egypt. Mr. Dixon does not know his "Jewish" history very well. On the other hand, if Mr. Dixon considers that "being Jewish" means belonging to a religion rather than a race, then he can certainly label Jacob as non-Jewish. But where does that leave Esau, who the Pharisees claimed as their father?

ARE THE CHURCHES TEACHING THESE THINGS TODAY?

What are some of the things the churches teach or infer today?

That "the Jews" are Israel. Some teach that there is no racial Israel today and that there is no synagogue of Satan.

That every race can hear and understand God's words.

That *all the world* means every race.

That Abraham's seed and Abraham's children are the same.

That all the people who listened to JESUS were Israelites.

That every plant is planted by GOD (see Matt. 15:13).

That Esau's physical descendants no longer exist.

That people today cannot ever become like Esau and not be able to find repentance.

That it is not God's nature to condemn any one of any race.

That there is no racial Israel today (that is, the church has taken Israel's place).

That the Jews are God's natural children.

That the Church is God's spiritual children.

That all who say that they are Jews are Jews.

That the Jews have no blasphemy.

That the seed of Abraham is now the seed of JESUS through belief only (that is, race is no longer relevant).

That the throne of David does not exist.

That the Gentiles are never Israelites.

That the Old Testament promises are not exclusive to Israel.

That there is no difference between the house of Israel and the house of Judah, and so prophecy addressed to one house applies equally to the other house in all cases.

That JESUS was a Jew.

That the regathering of Israel is now taking place simply because people calling themselves "Jews" are gathering in Palestine.

That Israel is a place, as well as a people.

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That the promises made to Abraham's seed apply to all other seeds of all races. All *sperma* are the same.

That Christianity sprang out of Judaism.

That Judaism and Hebraism are the same thing and originate from the same source, suggesting that "Judeo- Christian" is a valid term.

If all these things are generally believed, then they must be cultish beliefs.

IS THIS THE MASTER DECEPTION OF SATAN?

Revelation 2:9 *I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

Just as Satan wanted JESUS to bow down and worship him and as Lucifer (Satan) wanted to be like GOD and be worshipped, so Satan still wants to be worshipped today. JESUS referred to people calling themselves "Jews" (*Ioudaios* or Judaean) who "are not" as being of the synagogue of Satan. So JESUS said Satan has a synagogue among people calling themselves "Jews" today. As JESUS said in John 8:44, their father was, and still is, the devil. Would there be a better place to start a deception than to begin with the seed of Abraham? The denominations still refuse to agree with JESUS that the synagogue of Satan exists and is active right through the latter days against God's people.

The word "Jews" cannot always be taken in the way that is commonly accepted. Modern international Jewry is primarily of Edomic or Japhetic/Ashkenazic or Sephardic origin, and the *Jewish Encyclopaedia* states that *Edom is modern Jewry.* Edomites are not Israelites; it was Esau who sold his birthright. The descendants of Japheth cannot be Israelites. Neither are "Jews" of other races Israelites by race.

Modern Jewry relates to Edom, Zionism, world government, and the Israeli state but not to biblical Israel. At the end of the age, it will be the Edomite-Jewish association with their Babylonic enmity that will be burned by fire (Obad. 1:16–18, Rev. 18:6–8).

But there is a final twist declared in the *Encyclopaedia Judaica* (1971, vol. 10, column 23):

> **Jews began in the 19th century to call themselves Hebrews and Israelites in 1860.**

This coincides with the cry "anti-Semitism." If Zionists began so late in history to pretend that they were Hebrews or Israelites, this confirms the hoax that claims "the Jews" are the Israel of the Bible.

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CHAPTER 8

GALATIANS AND ISRAEL EXCLUSIVE

The righteousness that is by faith in JESUS and the Gospel of free grace is not questioned. The identity of the two parties involved is the vital issue. To whom is the righteousness of faith given? Is it available to everyone on the earth? That there are two parties involved is not questioned and cannot be questioned. In the majority of our translations, the two parties are called "Jews" and "Gentiles" supposedly meaning Israelites and non-Israelites. The contention is that the two parties are the Israelites in Judaea and the Israelites of the Dispersion among the nations, both being of Israelite racial stock and totaling all the tribes of Israel. It is also contended that these are the ones from whom "the church" (not in the common concept) is drawn and from whence the sons of GOD are to be manifest.

So far, this book has tried to establish the following major facts, which are not generally accepted:

1. The law and the Word were given as a covenant to Israel only.
2. Israel in the New Testament is still the same people they were in the Old Testament.
3. The so-called Gentiles could only be Israelites.
4. "The Jews" are not Israelites.

The foundations of these facts are summarized below.

1. THE LAW AND THE WORD GIVEN AS A COVENANT TO ISRAEL ONLY

Many simple, direct Scriptures have been quoted detailing how the law and the Word were given to Israel alone. These also show the peculiar place of Israel among the other races. There are no direct statements in Scripture to the contrary. There are no indirect Scriptures to the contrary either other than manufactured "types" and the misuse of words. That this exclusiveness holds true in the New Testament is shown clearly by the New Testament passages quoted earlier.

The overall position of the whole Bible might be summed up by:

> *Psalm 147:19, 20 He showeth His word unto Jacob, His statutes and His judgements unto Israel. He hath not dealt so with any nation: and as for His judgements, they* [the other nations] *have not known them.*

This verse relates exclusively to Israel as a race. The "word" here is *dabar*, the spoken word in the sense of a specific direction, charge, instruction, or covenant. The word "statutes" here is *choq*, which relates to commands that are engraved on something. This does not say that other nations are not judged by GOD but that the basis is different.

2. ISRAEL IN THE NEW TESTAMENT IS THE SAME AS THE OLD TESTAMENT

This has been shown to be the case from several aspects:

a. That the parties concerned could not have had a new covenant without first having an old covenant. So the new covenant could only be made with Israel.
b. That there is no direct Scripture in either testament stating that the new covenant is made, or will be made, with any other but the house of Israel and the house of Judah (Heb. 8:8). Together, these sum up to the original party, which is Jacob-Israel.

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c. That the promises made to *the Father* are always shown as being fulfilled in *us their children*. This suggests the genetic nature of the fulfillment.
d. That the *middle wall of partition* that is broken down is the wall that was between the house of Judah and the house of Israel, not between Israel and non-Israelites (see the nature of this partition in Isaiah 11).
e. That the people addressed in the Epistles were all Israelites by race.
f. That JESUS came to redeem *His people*. There is no record of redemption being spoken of, or being needed, by those who did not have the broken law-covenant from which to be redeemed.

3. THE GENTILES ARE ISRAELITES

This has been shown from the following aspects:

a. The translations of *goi* and *goyim* (Hebrew) and *ethnos* (Greek) being also used of Israel racially. These words do not apply only to non-Israelites.
b. The direct statements of the apostles as already quoted in the chapter entitled "That Unfortunate Word 'Gentile.'"
c. A good look at *all*, *whosoever*, *every*, and the like, "all" being all of that part being addressed and not "all" of everything.
d. The absence of prophetical stream about the non-Israelites being redeemed or otherwise being included within Israel.
e. The conventional religious view being not supported by the law, the psalms, and the prophets. The traditional view can only be supported by spiritualizing away national Israel as being types and shadows.
f. Typical reactions to this teaching as presented in the chapter entitled "Reactions to an Exclusive Israel."
g. Specific stumbling blocks as presented in the chapter entitled "Stumbling Blocks to an Exclusive Israel."

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4. "THE JEWS" ARE NOT ISRAELITES

There are several obvious differences to be found:

a. The words for Jews (Judaeans) and Judah are not the same.
b. There are those of the *synagogue of Satan* calling themselves "Jews" but who are not (Rev. 2:9, 3:9). They must exist today in this age.
c. The non-Semitic Jewry (that is, by religion) could not be Abraham's seed. (The Israelites, who adopted the Jewish religion, could be classed as Semite Jews, but that is not relevant to the discussion about Jewry versus Israel.)

WHAT IS BEING DISCUSSED

Having reviewed the four major points through this book, we can now have a look into the book of Galatians and examine it on the foundation of the law and the prophets.

This chapter will examine some of the commonly misunderstood terms, such as *Christ* and *Greeks*, to further our understanding of who was talking to whom throughout the remainder of the New Testament Scriptures after the resurrection of JESUS.

CHRISTOS WITHOUT *IESOU* (OR CHRIST WITHOUT JESUS)

Sometimes one of these words is used in isolation from the other, and at times, they are combined. To say that the words are always interchangeable is a presumption. But we are taught the presumption, even if it is an error as we will see.

A reading of Bible translations does not make clear the differences between the following:

Christ and *JESUS*

JESUS Christ and *The LORD JESUS Christ*

Christ JESUS

In Galatians 3:26 and 3:29, the same word, *christos*, is used. The word simply means "anointed." The concordances erroneously present things like *Christ, the Messiah, an epithet of JESUS.* This is saying that "Christ" is a surname of JESUS. This stays in people's minds as if it were a truth because we have been taught to think that way from usage. This is far from right. When we see the expression "JESUS CHRIST," it is hard to imagine why the apostle Paul chose to leave out *Iesou* (JESUS) in some passages, whereas he chose to put it in others without having some reason for doing so. In both Galatians 3:16 and 3:29, the word *Iesou* (JESUS) is not there:

Galatians 3:16 *And to thy see which is Christ.*

Galatians 3:26 *For ye are all the children of GOD by faith in Christ JESUS.*

Galatians 3:29 *And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.*

In these two critical verses, we have something else that is anointed. What can it be? What is the subject? Is it not the seed of Abraham, in their generations, according to the original promise? Hence, Galatians 3:16 reads, "*And to thy seed which is anointed*"; and Galatians 3:29 reads, "*And if ye be an anointed* [people] *then ye are Abraham's seed*."

CAN THE PROMISES MADE TO ABRAHAM'S SEED BE SPIRITUALIZED?

This is a major issue. That is, are people of every race who are "converted" now the seed of Abraham? Is JESUS the epitome of the whole group? They say this as if JESUS had a seed, in fact.

Answers in the affirmative are the foundation of the traditional teachings. They have become the standard teachings since the Reformation. In essence, they teach a generalization that GOD does not (and did not) exhibit His sovereign nature and make any choices on a national or racial basis. That this is clear in the Old Testament is partially accepted by them, but any suggestion that GOD has not changed in the New Testament is rejected absolutely. Historically, Rome brought in the teaching that she was the one true church

and that any one of any race could be converted into the church by acceptance of that its dogmas, sacraments, and traditions. The Roman church taught that she was Israel. Anyone who was not of the *holy apostolic Roman Catholic Church* was stated to be a Gentile. (Remember, "Gentile" is a transliterated Latin word, not a Greek word). This concept has carried into Protestantism from Bible translations based on the Latin Vulgate. Instead of meaning a non-Roman, "Gentile" has come to mean a non-Israelite. This was the concept that Martin Luther had as did some of the Reformers. The word "Gentile" has been a problem ever since. The present view held by the churches has its origin with the Roman mother of harlots and is not in Scripture.

Translators render *ethnos* (nations) in different ways. They do likewise with the word *Hellen* (Greek). Both *Hellen* and *ethnos* are translated as "Gentile" when it suits the translators to perpetuate the Roman doctrine. Presumably, it was considered that, because the Greeks were not of the Jewish nation, they were not considered to be Israelites.

In the Old Testament, we find promises that are made to Abraham, which carry through to Abraham's seed, through Isaac. That is, they are made to the people of Israel. The question that arises is, ***If the promises were made to JESUS as being that promised "seed" of Galatians 3:16, does this mean that JESUS is Israel?*** As a matter of fact, as He had no earthly father, He could not be the actual seed (*sperma*) of Abraham or of any other man. However, He was of Israel (and hence an Israelite) by virtue of the fact that He was <u>born of Mary, who was a princess of Judah</u>. The teaching that JESUS was the promised seed of Galatians 3:16 is seen to be false when the verse is carefully translated directly from the Greek:

> *Now to the Abraham and to the seed of him, the promises were <u>spoken</u>. He says not, And to the seeds as of many, but as of one, and to the seed of these which is anointed.*

Galatians 3:29 supports this translation, and a careful translation gives:

But if <u>you</u> are belonging to an <u>anointed</u> [people], *then you are of the seed belonging to Abraham, and heirs according to promise.*

<u>Note well that it is "you," not JESUS, who is Abraham's seed. "You" here is emphatic **and plural**</u>.

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In the Authorized Version verses, we find interesting words like *Abraham and his seed*, *promises*, *as of one*, *Christ*, and *heirs according to the promise.* Each of these phrases in the Greek presents a different picture from what is presented by the churches.

In Scripture, JESUS is, among other things:

a. The Redeemer of Israel,
b. The Savior of Israel,
c. The King of Israel.

Through Him were all things created, but He is not His own creation (other than by bringing about His incarnation by His own will). JESUS is the eternal Son of GOD, not a created being. If the seed of JESUS is now spiritual Israel, then JESUS will have to be His own redeemer. But in fact, JESUS had no "seed."

WHO ARE THESE "HEIRS ACCORDING TO THE PROMISE"?

This latter part of verse 29 tells us a lot more, and it helps us understand more about the phrase *but as of one* in verse 16. The word *kleronomos* (heir) means *a sharer by lot or getting by apportionment* (Strong's G2818), and Thayer confirms "*one who receives by lot.*" The promise is *epaggelia* (Strong's G1860) and means *a divine assurance or pledge.* What was the pledge GOD made? To whom was it made? To whom was it later confirmed? To find out and to be certain, we must consider the original covenant.

WHO IS THE SEED TO WHOM THE ORIGINAL COVENANTS WERE MADE?

Addressing Abraham, GOD said,

Genesis 17:7 *And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a GOD unto thee, and to thy seed after thee.*

Here, we have to note some important things.

If JESUS is the *one seed*, then all generations between Abraham and JESUS have been disinherited from the covenant. If we say that this

promise was made only to Abraham and to "Christ," then it could not have been also confirmed to Isaac and Jacob and their descendants. But it was, in fact, confirmed to Isaac and Jacob; thus, it includes those living between Abraham and JESUS and to Jacob's descendants after the time of JESUS.

Romans 15:8 *Now I say that JESUS CHRIST was a minister of the circumcision for the truth of GOD, to confirm the promises made* ***to the fathers***.

Scripture says the promises were made to *the fathers* and not "JESUS CHRIST." We are not told that JESUS came to confirm the promises made to Himself, are we? So the fulfillment must be taken the way it is stated in Scripture. It is fulfilled in the seed of the fathers. Looking again at the Authorized Version of Galatians 3:16—"*Now unto Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, and to thy seed which is Christ*"—we can see by this statement that there is a limitation of the promise to just one party, namely, "the fathers." Being of Israel, JESUS would be of that party. Here, we have to ask a very simple question, and that is, if "Christ" (an anointed) means "JESUS CHRIST," will this not mean that as JESUS is GOD manifested in the flesh, He will be making a covenant with Himself? Sincere seekers are misled by this translation, which puts in a capital "C" in Christ, because it tries to say that the seed of Abraham is now the seed of JESUS. There is no phrase *in their generations* when taken this way. The divine pledge of Genesis 17:7 was made to Abraham and would not be valid if it was not for all generations or *in their generations*. The phrase *in their generations* is plural, yes? JESUS is singular, yes? Therefore, the interpretation of the phrase *and thy seed which is Christ* must be wrong. That the usual interpretation is quite unacceptable can be concluded without great depth of Greek study. GOD did not make it that complicated. But the verses can be translated, rather than transliterated.

R. K. Phillips in his "What Saith the Scriptures" reads the Greek text of Galatians 3 this way:

Verse 26 *For ye are all Sons of GOD through faith, in an anointed* [people] *of* [belonging to] *JESUS*. [*Christo* is representing a noun in this phrase.]

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Verse 29 *And, if ye belong to an anointed* [people] *then are ye Abraham's seed, heirs according to the promise.*

Now before anybody rises in wrath and indignation, let me agree at once that *Iesou* is the same for the dative form as for the genitive form, so *en Christo Iesou* has two possible translations:

1. *In an anointed* [one] *JESUS* [which simply means "JESUS Christ"].
2. *n an anointed* [people] *of* [belonging to] *JESUS.*

Then Mr. Phillips asks what excuse there might be for not translating the word *Christo/s/ou*, pointing out that a transliterated word means nothing in another language. He also points out that checking this with a concordance will only repeat the errors of the translators.

> Note: When we consider Galatians 3:26 and 3:29, *christos* is used as the dative and genitive cases respectively. The dative must be used after the preposition, *en,* in verse 26 (in an anointed). In verse 29, it occurs as the genitive, *of,* or *belonging to* an anointed.

If we want to keep on choosing a translation, which is not in context to prove a point, then we must be making a mistake. This is trying to make the verse fit the theory. One of the reasons why the latter translation is not acceptable was given by a Greek "expert" as *because the Gentiles are not Israelites.* But as the so-called Gentiles that the apostle Paul addressed in Scripture were outcast Israelites, then the latter translation must be right in this context. It is understandable why the first translation is accepted almost universally. First, it is because of the misuse of "Gentile"; and second, it is because the word *christos* has been transliterated to always mean "JESUS Christ" by translators from early times, and this is the problem.

"AS OF ONE" AND "THE ANOINTED SEED"

Galatians 3:16 *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

The expression *as of one* in Galatians 3:16 is taken as *as of ONE*, inferring JESUS is the ONE. This is the historical interpretation, and most commentaries and lexicons comment from this basis. Many will make comments like *a unique use of the singular* (Vine) or will admit that this *tends to be at variance with the genius of the original languages*.

Vine The children of the promise are counted for the "seed" points firstly to Isaac's birth . . . The "children of the promise" indicates that the seed are indeed plural.

From the many meanings of *heis* (one), it is possible to regard either JESUS or Isaac as being the "one" seed of Galatians 3:16. Abraham had seven sons apart from Isaac, and these are who Galatians 3:16 refers to *as the many*. But the seed *as of one* refers to Abraham's seed, which is IN Isaac (Gen. 21:12), that is, Jacob and his descendants. Romans 9:7 confirms that Isaac is the "one seed": "*But in Isaac shall thy seed be called*." This shows the fulfillment of Genesis 21:12 as being in Isaac's seed. Then the Scripture continues on to say that Isaac is the *one* or the "one seed."

Romans 9:10 *And not only this, but when Rebecca also had conceived by one, even by our father Isaac.*

So the *one* here is Isaac and not JESUS. If we accept the meaning that it is the seed of Abraham through Isaac, which is anointed, does Scripture make better sense? Do not both testaments then agree? Do they not then witness together?

If we want to confirm this as being the right meaning, we have to determine if there is such a thing as an anointed seed from conception. That there is will be shown in a chapter titled "Seeds, Natural and Spiritual."

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"IN CHRIST" OR "IN JESUS"

The churches today use the expression *in JESUS* when, at times, they should use *in Christ* or vice versa. This is not just splitting hairs. The Bible expression *in christ* may be a far cry from *in JESUS*. The expression *in JESUS* comes from the doctrine that is in question here. The phrase *in JESUS* covers up the meaning of *in christ* (in an anointed), the latter sometimes having to do with a certain anointed people. These people can be found through both testaments. They are that way from conception. But being born that way (*in christ* [in an anointed people]) does not make them *in JESUS* under the New Testament.

When we consider that *Iesou* (JESUS) occurs 683 times and the word *christos* (christ) only 300 times, why should we treat them as being interchangeable? The text joins them together when they should be jointed together. The apostle Paul sometimes joined them together, and sometimes he did not. He must have had a reason. GOD must have had a reason. But the churches think of both of the words as always having the same meaning, despite the variety of combinations and grammar in which the words are used.

Let us consider an example to show the point.

2 Corinthians 6:15 What concord hath Christ with Belial?

Young's Concordance points out that *"Belial" should not be regarded as a proper name* and that *"Belial" simply means a worthless person.* In the Old Testament, Belial categorizes a particular type of person. In this context, either we can assert that JESUS has some association with Belial-type people or we can translate it properly as *what concord hath an anointed* (person) *with Belial.* This is in keeping with the context of the chapter, which contrasts several other classes of things with one another. Notice that each class is of the same type:

a. Righteous with unrighteous (two classes of behavior)
b. Light with darkness (two components of the visible spectrum)
c. Believer with an infidel (two types of spiritual attitude)
d. Temple of GOD with idols (two types of attitude)

Therefore, we can go to the other instances and compare "christ" (taken as a specific person) with Belial (a category of person), or we can compare an anointed person (a type of person) with Belial (a type of person).

> *Hebrews 11:26* [Moses] *esteeming the reproach of christ greater riches than the treasures of Egypt.*

What did Moses know at that time about JESUS if JESUS was *Christ* in this context? JESUS had not then been incarnated. His name *shall be called JESUS*, but He was not so named at the time of Moses. What Moses did know about in his day was the anointed people. To deny this is to show an impossible bias and to believe a lie. Strong words? They need to be. Moses esteemed the reproach of an anointed people greater riches than the treasures of Egypt. The account of Moses's life bears this out—Moses left the palace to join his people rather than live on in the palace and become pharaoh in due course.

To become absolutely clear about the use of the word *christos* (Christos), it is necessary to determine if this was the name GOD gave to His Son or if it was a title given Him by men. It can be demonstrated that the word is sometimes a common noun in the New Testament and that it is sometimes a proper noun or title.

THE MEDIATOR

> *Galatians 3:19–20 Wherefore serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels, in the hand of a mediator. Now a mediator is not a mediator of one, but GOD is one.*

GOD had made a covenant with Abraham and his seed *in their generations*, which was not displaced through the law. The law was added because of transgressions until the seed arrived to whom the promise had been made in the will (Gal. 3:19, 29). This seed still has to be Abraham's seed *in their generations* for the promise made to Abraham to remain valid. Now this mediator must be in the middle of two other parties. He cannot be one of the parties, can He? First Timothy 2:5 tells us that there is one mediator between GOD and man. JESUS

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gave Himself a ransom for all, "all" being all those who were being *brought back*. This is Israel alone. If GOD is *one* as we are told, could the law be directly opposed to the promises? The mediator of the New Testament GOD made with Israel was the man JESUS anointed. The mediation was with the same people who broke the Old Testament. The heirs are still the same people. The next chapter of Galatians confirms them as being those who were under the law. This is Israel alone. The law was the schoolmaster to bring *us* to JESUS, who fulfilled the added law (of sacrifice) by making the ultimate sacrifice and thereby doing away with the added law. There is no scope at all to include any other peoples.

What one believes about this matter is mostly influenced by what is taken to be the meaning of the word "Gentile." The wording of the translations is in line with the beliefs of the translators, and it is this that creates the difficulties in understanding. Some scholars even say that they translate the way they do because they say the word "Gentile" must apply to all non-Israelites. Why ever must it so apply? This is the preconception most Christians have. We have shown that this is not so in the chapter "That Unfortunate Word 'Gentile.'" The word essentially refers to Israelites, who were then scattered throughout the nations of the known world and especially the nations of the former Greek Empire. When we accept who the Gentiles are, then it is no longer necessary to bend the phrase *it is written* to fit the popular belief. Then we find harmony between the promises and their New Testament fulfillment.

"NEITHER JEW NOR GREEK"

Galatians 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ JESUS.*

If we apply what we have learned about *christos* to this passage, we find it reads, "*For ye are all one in an anointed* [people]."

This is a parallel with

1 Corinthians 12:13 *For by one spirit are we all baptized into one body, whether we be Jews or Gentiles* [Hellenes: Greeks], *whether we be bond or free; and have been all made to drink into one spirit.*

In saying that there is no difference between Jews and Greeks, it must be noted that the terms are national rather than racial. Both are of the one descent from Israel as Abraham's seed (Gal. 3:29). All Israelites—whether Judaean or Greek speaking, whether male or female, or whether slaves or masters—are accepted.

These two verses say the same thing, and the interesting thing here is, again, in the translations. In both verses, "Greeks" and "Gentiles" are the same word, *Hellen*, in the Greek text of these verses. Even the NIV translates *Hellen* as "Gentiles" in the book of Romans more than once because this suits the doctrine of the translators, but they are willing to translate the same word as "Greeks" in Corinthians. How dare they do this? *Hellen* is not even remotely like *ethnos*.

In Galatians 3:28, there is something in common between the "Jews" and the "Greeks" that links them together. In Galatians 3:16 and 3:29, we found it is the anointing (*christos*); and in I Corinthians 12:13, it is *one spirit*. The common linking factor is "anointing" and "spirit." Please do not dismiss this subject of the anointed race. Tradition has avoided it to accommodate their form of "Jews and Gentiles" doctrine.

Now when we go back, it can be seen how this all ties up. As we have seen before, the two parties are

1. Israelites in Judaea, the circumcision;
2. Israelites of the Diaspora, the uncircumcision or the dispersed among the Greeks.

The New Testament reunites the Judaean Israelites and the Dispersion into *one body* by Calvary. The whole of Israel is the one body. The expression "dispersion" is what we find in John 7:35, where the Pharisees said, "*Will He go unto the dispersed among the Gentiles* [better correctly translated as *the dispersion among the Greeks*]*?*"

In Ephesians 2:11–22, it is no different. The Dispersion *had become* (were) as strangers, but through the same Spirit, with which they were anointed, they were able to be reconciled unto GOD in one body by "the cross" or stake. In one body, there is no difference between the Israelite Judaeans and the Dispersion.

Ephesians 2:18 *For through Him, we both have access by one Spirit, unto the Father.*

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The word "both" refers to the two groups (Judaean and dispersed Israelites) or two parts of the one body, having access by the one Spirit.

Then there is also the presentation in Ephesians, where we find *the Commonwealth of Israel*.

> *Ephesians 2:12* *That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope* [because of your cast-off state], *and without GOD in the world* [order].

This commonwealth (according to reference 4174 in *Thayer's Lexicon*) is spoken of as the theocratic or divine commonwealth. The people being addressed by Paul were not currently subject under this divine administration. When they submitted to this administration, they became one with those who were already subject, so then there was no difference. Paul confirmed this in Romans 10:12, where he declared, "*For there is no difference between the Jew* [Judaean] *and the Greek* [Dispersion], *for THE SAME LORD over all is rich unto all that call upon Him*." (In context, "all" is all of the "Jews" and "Greeks," meaning all the Israelite Judaeans and the Dispersion.) The word *difference* is used as musical instruments being in tune (Thayer 1293).

Before someone jumps up and down to say that Ephesians 2:12 says these "Gentiles" were *without Christ* and therefore could not have been anointed from physical birth, it must be pointed out that there are two different *withouts* in the verse.

> *Ephesians 2:12* *That at that time ye were* ***without*** *Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope* [because of your cast-off state], *and* ***without*** *GOD in the world* [order].

The first is *choris* (Strong's G5565), which means "separately" or "by itself." These "Gentile Israelites" were on their own apart and separate from the Israelites in Judaea, but they still had the anointing that came with their birth.

The second "without" is *athoes* and means "godless" (Strong's G112), but they were still Israelites, although they were godless in this sense. With this understanding, the whole Bible does not conflict anymore in this area. The promises made to the fathers are fulfilled *in us their children* and *in their generations* and not in some

mythical non-Israelite Gentiles or church that has no "children" or "generations." So we can see that in no way could non-Israelites be genetic children of the fathers.

WHO ARE THE GREEKS?

The dispersed among the Greeks (John 7:15) is a telling expression.

John 7:35 *Whither shall He go that we shall not find Him? Will He go to the dispersed among the Gentiles* [Hellenes: Greeks], *and teach the Gentiles* [Hellenes: Greeks]?

Who would they be talking about as being *the dispersed*? Historically and biblically, it cannot be any but the house of Israel and the bulk of the house of Judah. That this is so accords with prophecy. Hence, as we shall see, "Greeks" is used as a synonym throughout the New Testament for the Dispersion located among the nations of the former Greek Empire. To talk about non-Jews being scattered among non-Jews will be silly and meaningless. In this verse, we have another instance of *Hellen* as "Gentile" instead of "Greek." If we were to take the meaning of "Gentiles" as *belonging to other nations*, referring to Israelites scattered among other nations, this would be acceptable. This mistranslation is also found in the following places, where it is rendered as "Gentiles." (Note: By "Judaean," we mean "Israelites of Judaea" exclusive of other races from Judaea.)

Romans 2:10 *To the Jew* [Judaean] *first, and also to the Gentile* [Hellenes: Greeks].

Romans 3:9 *For we have proved both Jews and Gentiles* [Judaeans and Hellenes: Greeks], *that they are all under sin.*

1 Corinthians 10:32 *Give no offence, neither to the Jews* [Judaeans], *nor to the Gentiles* [Hellenes: Greeks], *nor to the church* [assembly of called-out ones] *of GOD.*

1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles* [Judaeans or Hellenes: Greeks].

Now what do these mistranslations do to all that is commonly taught? The mistranslations disguise who is being addressed each time

Hellen is used as opposed to *ethnos*. They disguise that they are Israelites of the Dispersion. We are told a Syrophoenician woman was a *Greek* by nationality (Mark 7:26). But she was an Israelite by race if these "Greeks" were Israelites. That she was born in one place does not require that she was of that place by race. *Genos* has to do with kin, family, stock, or a particular people. Mark is telling us of two things, her birthplace and her racial origin as being *Greek*. That JESUS did not, at that time, immediately speak to her was because He had not yet been rejected by the Judaean side of Israel. This does not say that this woman was not an Israelite. This only shows again that there were the two parts of Israel. This woman called JESUS *Son of David*, and she came to ask JESUS for something. The word used for "asked" is *aiteo*, which suggests familiarity or of being on an equal footing with the person of whom the request is being made. That the Judaeans thought of the Dispersion as "dogs" is well known. She is described as *kunarion*, or a little dog, but these ate from the table of their masters. JESUS told her that her faith was great. She knew from the Word of GOD that THE nations of Israel would be blessed, and she came for her blessing. JESUS said that He did this *for this saying* that she said. There was a reason for Him to say this. Yet today we are taught that she is an example of a non-Israelite "Gentile" obtaining a healing from JESUS.

IN THE BOOK OF ROMANS, we find that the corrected translation of *Hellen* as "Greeks," rather than "Gentiles," gives a whole new direction. Both "Judaeans and the Dispersion" are parts of the one body. There is a common connection with the law, which was only given to Israel as a whole. Paul told *of the work of the law written on their hearts*. This is a fulfillment of prophecy given only to and about Israel (Jer. 31:31) under the new covenant. At that time, only one part (the Judaean) side of the whole race of Israel was acknowledging the law. The other side of Israel was called the uncircumcision because they were not acknowledging the law. But both parts are under sin. Throughout this book of Romans, there is much reference to the law. The book is written to those who were under the law (Rom. 3:19), that is, to Israel. The book is not addressed to other races.

IN 1 CORINTHIANS 12:13, above, *Hellen* is translated as "Gentile" instead of "Greeks." The section begins with a definition in the first verse about who these "Greeks" were.

1 Corinthians 10:1 How that our fathers . . . all passed through the sea . . . were all baptized unto Moses.

This could not be said of any non-Israelite race. This whole passage tells that they were Israelites. It tells of their early history.

1 Corinthians 12:13 For by one spirit are we baptized into one body, whether we be Jews or Gentiles [Hellenes: Greeks].

That means whether from Judaea or from the Dispersion. This is what has been shown earlier where the common factor connecting these two peoples was the one Spirit and the anointing. But why did the apostle Paul not use the word *ethnos*, which is often also translated as "Gentile"? Why did Paul specify *Hellen* (or Greek) when it comes to important doctrine? Could this be so that there might be no mistake about his meaning? Is it that there might be no mistake about who he was isolating? Paul was writing to his "brethren" (fellow Israelites scattered in Asia and nearby areas) as opposed to the former *nations of Israel* as they were known in the Old Testament. (We do not pay sufficient attention to the use of such titles—each one is used in accordance with the subject matter and authority behind the situation.)

IN ALL THE NEW TESTAMENT, we must register that the word *Hellen* (Greek) and its variations are used thirty-five times. This is a lot of times. There is never one proposition that the word might mean someone who is not an Israelite. The translators seem to have thought that this should have been so because they, at times, switch the translation to "Gentiles," which they thought might suggest non-Israelites. There is no explanation ever presented to support the view that "Greeks" mean all the "non-Jewish" races.

FROM HISTORY, we find just where the body of the Dispersion was at that time after the captivities in Assyria and Babylon. They were about parts of the old Greek Empire—in northern Greece and Asia Minor. It is not unreasonable, then, that they should be called "Greeks" because this was where they were found. We can also see this from where the apostle Paul traveled; this was the area where they were. It does not say that they were Greeks by race or that they were non-Israelites. The concordances suggest that they were "Greek speaking."

COMMENT: The apostle Paul came from the city of Tarsus in Cilicia; this made him one of the "Greeks." He was a Hebrew by

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birth, a Benjamite by tribe, and a Roman by citizenship. And he was a "Jew" (Judaean) because he was brought up in Judaea and a Pharisee, trained in Judaism. (Never forget these dual meanings of "Jew.") A national term does not determine racial origin in itself. Can anyone be justified in continuing to say that race and birthplace are always the same to prove a doctrine? Yet this is what we hear as a common teaching.

CHILDREN OF PROMISE

Galatians 4:28 *Now we, brethren, as Isaac was, are the children of promise.*

This passage is an allegory (v. 24) and a comparison of relationships between those who are under the law and those of them who have become partakers of the promise under the New Testament. The law is the issue all the way through. The issue is not Israelites and non-Israelites because the latter never had the law-covenant in the first place. In verse 5, we are told JESUS came "*to redeem them who were under the Law*" that "*WE might receive the adoption* [placing] *of* [as] *sons*." There is never a suggestion about any who are not "brethren" being redeemed or of receiving the adoption. They all have to be brothers or "brethren" of the same race. They are all *adelphos* or *kinsmen from the same womb*. Some will not like this definition, so let us consider some lexicon and dictionary sources.

THE WORD "BRETHREN"

Thayer	From the same womb . . . a brother . . . any blood relation or kinsman . . . having the same ancestor . . . belonging to the same people . . . a fellow-man . . . one having descended from the same father.
Vine	*Adelphos* denotes a brother or near kinsman. In the plural, a community based on identity of origin of life.
Davidson	*Adelphos* [*A* plus *delphus* . . . the womb] a brother, a near kinsman or relative; one of the same nation or nature.

Bullinger — *Adelphos* = brother, or gen, near kinsman, then in the plural, a vital community based on identity or origin.

This word is translated over 100 times as *brother*, for example, Peter and James, *his brother* (Matt. 4:18); James and John, *his brother* (Matt. 17:1). When we read the word *brethren* as used in all the Epistles, we can now see exactly what the word means. They are not spiritual brethren. They are kinsmen. They are all Israelites. In no way can they be *fellow believers* from all non-kinsman races. We will be looking at this again (in the chapter "Seeds, Natural and Spiritual"). These are the ones who are told to "*look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged, look unto Abraham your father, and Sarah that bare you*" (Isa. 51:1–2). This limits the scope to those who came from Abraham and Sarah.

ISAAC, HEARING FAITH, AND FREEBORN SONS

All that will be said here is that, again, we have, in Galatians 4:29, what has been mentioned earlier about the phrase *born of the Spirit*. This is the allegorical equivalent of the anointed people being conceived containing that Spirit. Those people could remain under the law or come under grace. They were the same people who began under the law (Gal. 3:3). They were able to subject themselves either to the works of the law or to *the hearing of faith* (Gal. 3:5) and to become righteous through hearing, believing, and doing what GOD asked as Abraham did. They were never justified just because they were born Israelites. The term "freeborn sons" that some use is used to suggest that, somehow, this can refer to other than Israelites.

Acts 13:39 — *And by Him* [that is, JESUS] *all that believe are justified from all things, from which you could not be justified by the Law of Moses.*

The apostle Paul was talking again about the fulfillment of the promises that had been made to the **fathers OF ISRAEL** as those people who had been given the law of Moses. Law and grace are an issue to Israel only. The Edomite leaders of the Judaean nation thought that physical birth gave them the right status with GOD when they protested that Abraham was their father, but JESUS made it clear to them they were not Abraham's children. (In John 8:37, we can see that

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there is a difference between Abraham's seed and Abraham's children.) JESUS said to them, "*Ye cannot hear My words*." Likewise, Ishmael—who was born after the flesh—could not (and cannot) "hear." He was cast out. The linear descendants through Isaac could still be fools and be slow of heart to believe. They could be deceived or bewitched. The truth is to be obeyed. JESUS had been "*evidently set forth crucified among you*." Paul was specific about whom he was addressing. It is these Israelites who have to choose, not other races.

James 2:21–22 *Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and works was faith made perfect.*

Note: In this section in the book of James about faith and works, the word *our* in "Abraham *OUR father*" is written unto twelve tribes (James 1:1). Be fair here. Where is it declared that this is written to anyone else? "*He begat US with the word of Truth*" (James 1:18). Where is it written that He begets any other than Israelites by the word of truth?

IN THEE SHALL ALL NATIONS BE BLESSED

Galatians 3:7–9 *Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that GOD would justify the heathen through faith, preached* [proclaimed] *before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So, then they which be of faith are blessed with faithful Abraham.*

This verse and the verses below are favored by universalists because they seem to present a universal Gospel for all races. "Nations" is sometimes translated emotively as "heathen" to try to add weight to the universal argument. To understand any passage of Scripture, it is necessary to look at it as a whole by going back to the prophecy behind it to see what it is fulfilling.

To Abraham:

Genesis 12:2–3 *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and will curse him that*

*curseth thee, and in thee shall **all the families of the earth** be blessed.*

Genesis 18:18 *Seeing that Abraham shall surely become a great and a mighty nation, and all **the nations of the earth** shall be blessed in him?*

Genesis 22:18 *An in thy seed shall all **the nations of the earth** be blessed; because thou hast obeyed my voice.*

To Isaac:

Genesis 26:3 *Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, **I will give all these countries**, and I will perform the oath that I sware unto Abraham thy father.*

To Jacob:

Genesis 28:14 *And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the **families of the earth** be blessed.*

To Israel:

Psalm 22:27 *All the ends of the world shall remember and turn unto THE LORD; and all **the kindreds of the nations** shall worship before thee.*

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Here are six important verses that are used to support the doctrine of universal racial salvation. Indeed, they do appear to give valid support on the surface. But do they actually say what the religious translators make them say? Is this the problem here?

THE "FAMILIES OF THE EARTH" BEING BLESSED IN ABRAHAM

The major source of error in these *blessing* passages is what we mean by certain words. We have different words translated as *earth* and the *ground*, *countries*, and the *land* as also occurs with the words translated *nations*, *families*, and *kindreds*. Although an extensive technical

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Hebrew language exposition is beyond the scope of this book, there are things that need to be pointed out.

Originally, Abraham was told to go from his father's house unto an *eretz* that GOD would show him. If *eretz* here is the whole earth, then Abraham must have gone to another planet. Abraham was told, "*All the 'Earth' which thou seeth, I will give thee.*" He was told to arise and walk through the earth. Did he walk across the whole globe? So we have to ask if this "earth" is the whole earth or the Promised Land. It is not all the *eretz* of all the races on the earth. Abraham was told to get himself out of his present *earth* and to go to *THE earth*. There are many references that give confirmation of the meaning. *THE earth* does not mean the whole globe but rather that portion belonging to the particular area or person under consideration.

Contrary to popular presentation, we must note that, in Genesis 12:3, the word "them" in *I will bless them* is plural, whereas the word "him" in *I will curse him* is singular. The Hebrew allows for two possible translations of *be blessed*, namely:

> *may be blessed in, or by, association with thee* and
>
> *may bless themselves* [as the Revised Standard Version footnote says].

Some awkward questions could be posed here if it were to be taken that *all nations* had the meaning of "every race on the earth":

1. If those who curse Abraham are cursed, how could those so cursed be part of *all nations*, which were to be blessed?
2. Were the Egyptians blessed or cursed through Israel's presence during their captivity and also in the Exodus?
3. When the children of Israel went into the Promised Land, they were told to exterminate all the Canaanite nations. Was not that an unusual way of blessing the Canaanites? After all, they were supposed to be part of *all nations*. Likewise, Amalek was to be exterminated.
4. In Deuteronomy 23:6, GOD commanded Israel that they should not seek the peace or the prosperity of the Ammonites and the Moabites right up to the end of the age. Ezra 9:12 suggests similar treatment of the non-Israelites in the land. This is hardly a blessing on those nations, is it?

5. When the house of Judah was in captivity in Babylon, is there any evidence of Israel being a blessing to Babylon?
6. When the house of Israel was in captivity in Assyria, did this make the Assyrians blossom?
7. In prophecy, why are all the forecasts concerning non-Israel nations always detailing them as being servants to Israel and for them to perish if they refuse this destiny? This so right up to the end of the age.
8. The promise to Abraham was to "ALL" nations without any exceptions. "All" cannot include those who are cursed and those GOD says that He hates. Hence, "all" means *all the nations of Israel*.

Throughout Scripture, Israel was "*to dwell alone and shall not be reckoned among the nations*" (Num. 23:9). Prophecy sustains this to the end.

Daniel 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve Him.*

Isaiah 60:12 *For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

Zechariah 14:16–17 *And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, THE LORD of Hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, THE LORD of Hosts, even upon them shall be no rain.*

Israel and Judah were scattered among *all nations*, but are these other nations to be blessed? Jeremiah did not agree.

Jeremiah 30:11 *Though I make a* ***full end of all nations whither I have scattered thee****, yet I will not make a full end of thee.*

Jeremiah repeated this in Jeremiah 46:28, addressing this to Jacob.

In all these Scriptures, we can see the unique place of Israel among the other nations. This continues after JESUS returns and Israel reigns

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with GOD over the other nations. Finally, there will be no more death. What a blessing! The blessing is either given by this seed or by the act of GOD.

THE PROMISE AND "THY SEED" IN THE NEW TESTAMENT

Acts 3:25 *Ye are the children of the prophets, and of the covenant which GOD made with our fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed.*

Only Israelites are being addressed here. We can find references in Scripture to the families (plural) of Israel. "Kindreds" is *patriai*, which all lexicons give as kindreds from one ancestor. The Hebrew *mishpachah* supports "family" 288 times, and it is used of the subdivisions of Israel. The tribes became national identities but were of one racial group from one ancestor. Israel is still an exclusive race existing as families or nations. It is unto these JESUS was sent.

Acts 3:26 *Unto **you** first GOD, having raised up His Son JESUS, sent Him to bless **you**, in turning every one of **you** from his iniquities.*

In context, the word *you* still refers to the Israelites.

As we said, without continual recourse to the Old Testament origins, it is impossible to rightly interpret passages in the New Testament. Only by going back can we know what *all nations* means and then find a doctrine that is 100 percent consistent. Galatians 3:8 can no longer be allowed as an "out" for those preaching universal racial salvation. When we take Scripture as originally written in the Hebrew and Greek, we find that conflicts disappear. We can understand that an exclusive Israel in the Old Testament remains an exclusive Israel in the New Testament. The promises are ever fulfilled *in us their children* and never in others. They are fulfilled in *brethren* of the same *kin*. The blessings of the patriarchs (as given by Jacob in Genesis 48 and by Moses in Deuteronomy 33) for *the last days* still apply separately to each of that same group of peoples who are being specified. These are the sons of Joseph, Ephraim, and Manasseh. In Genesis 49, Jacob gave his prophecy about what would befall each

tribe of Israel in the last days. These are limited, specific, and definite. We cannot find prophecy for the application of the blessings given by the patriarchs as being applicable to all other races. This is why *all nations* is commonly taken wrongly today as meaning every race on the earth. The statement of Romans 4:11 that "a father of all them that believe" is only in the context of Israel.

For the *last days*, Jacob gave his blessings to his children one by one (Gen. 49). The blessings were to his seed only. They were not to other seeds. The New Testament is still made only with the house of Israel and the house of Judah (Heb. 8:8). The word *children* in Galatians 3:7 (the children of Abraham) is *huios*, which denotes kinship or physical offspring. (Note: This word is also used of animals, so it cannot refer to spiritual offspring in the way commonly taken.)

How can the patriarchal blessings apply to all races? If they were all the same, what would be the point of separation? And if they are for the "last days," why not accept this as a reality rather than saying that some singular multiracial church that has nothing to do with these twelve tribes is the recipient of these blessings?

As it has been pointed out, translators show what they believe in their translations. For instance, in Galatians 3:8, the words translated *heathen* and *nations* are identical. The translation as *heathen* gives an entirely different connotation to the verse. The nations whom GOD would justify by belief were not heathen but were of Israel. The proof of this is that this is the fulfillment of prophecy made by the patriarchs. This is confirmed—"*by him are ye justified from all things from which ye could not be justified by the law of Moses*." These justified people must have first been under the law of Moses, so they could only be Israelites. Most of the book of Galatians is written relating law and grace to the one people. The whole argument might be summed up by questioning whether they were going to remain under the schoolmaster or whether they were going to believe GOD as Abraham did. What they were to believe was that JESUS had redeemed Israel and that JESUS was the Song of GOD.

Ultimately, that which is reserved for Israel—namely, redemption, salvation, resurrection to eternal life—belongs only to Israel. It is their inheritance from Abraham, according to the promise made by GOD *to the fathers* of Israel.

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CHAPTER 9

ADOPTION

The commonly accepted doctrine about *Jews and Gentiles* provides a basis for the thought that non-Israelites can be *adopted* into Israel. In the Old Testament, it is claimed that *strangers* who became circumcised and kept the Passover and the law of Moses became *as Israel*. On the surface, this looks to be a reasonable case and appears to fit together in a unified view.

However, these views are contested in this chapter. The intention is to show

a. that *adoption of sons* is out of the children of Israel, "sons" being *huios* and "children" being *teknon*,
b. that *strangers* in the Old Testament may often refer to Israelites, who were resident among other nations, living apart from the main body of Israel.

The word *strangers* and others like it are also found in the New Testament. When we base our examination on the law, the psalms, and the prophets, we find in the New Testament that the context is identical with the Old Testament. The next chapter shows there are several different words translated as *strangers* in both testaments. Both this and the next chapter complement each other to conclude that *adoption* can never mean that non-Israelites somehow become Israelites or become *as Israel*.

THE WORD "ADOPTION"

The word translated poorly as "adoption" is *huiothesia*, and it occurs only five times in the New Testament. It is not found in the Gospels, although the proper meaning or principle is there. Before we examine the five Scriptures and the context in which they are used, it is better to first look at the word *huiothesia* itself. Lexicons do not agree precisely on the meaning of the word. Typically, they give meanings such as *adoption as a son*, but this is a vague compromise.

Vine states *huiothesia* is a composite word consisting of

huios [a] son

thesis a placing or setting.

Hence, it means *the placing of a son* or *the placing of sons.*
Bullinger comments:

> *Adoption = sonship. An adopted child may partake of all the privileges of the family yet is not begotten and born in the family. But the subjects of this verse* ***are begotten of the Spirit*** [John 3:6] *and are, therefore,* ***are sons of GOD by spiritual generation****. It is therefore a real sonship-spirit that enables them to cry "Abba Father."*

JESUS made it crystal clear to Nicodemus that anyone not born of this "spiritual generation" cannot acquire it later in life:

John 3:5 *Except a man be born* [begotten] *again* [from above], *he cannot* [is not able] *to see* [perceive] the Kingdom of GOD.

JESUS used *anothen* [from above], not *deuteros* [a second time], as Nicodemus did.

This is why JESUS said that which is begotten of spirit <u>is</u> spirit and that which is begotten of flesh <u>is</u> flesh. JESUS was telling us that there are two orders of human beings—those that are of the spirit and those that are of the flesh, spirit beings and natural beings. The spirit-carrying being contains the spirit from conception. The natural or

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noncarrying being does not contain the spirit at conception and can never acquire it.

The word *huiothesia* is never used to mean *make anyone a son*. It is to *place a son*. Each son who is placed already exists as a son. The Greek does not suggest making anyone a son, and some lexicons point this out. Strong's G5206 also gives *the placing of a son*.

Following this up in Thayer, we find:

> That relationship which GOD was pleased to establish between Himself and the Israelites, in preference to all other nations . . . that blessed state looked for in the future life after the visible return of Christ from heaven.

The word appears in five verses, where we should read *placing of a son* rather than "adoption," and so let us look at the five verses where the word is used.

THE FIRST ADOPTION VERSE

Romans 8:15 ***For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption*** [the placing of a son]***, whereby we cry, Abba, Father.***

It is this indwelling spirit that enables those who are begotten from above to cry [*krazo*], "Abba Father." Dr. Bullinger comments:

> Abba, that is, Father. Is said that slaves were never allowed to use the word, Abba. Strictly therefore, it can be employed only by those who have received the gift of the Divine nature.

Paul continued:

v. 16 *The Spirit beareth witness with our spirit, that we are the children of GOD.*

We must clearly recognize to whom the book of Romans is written. This is why it was necessary in earlier chapters to establish

that Paul was writing to Israelites only. Only then can we understand what Paul went on to say in the next verse.

v. 17 *And if children, then heirs; heirs of GOD, and joint heirs with Christ.*

There is no "JESUS" in this verse. This has been covered in an earlier chapter. It is further pointed out:

> As xristos [christos] is in the genitive case, it means "of" or "belonging to" an anointed. There is no sound reason why the Authorized Version should alter this to "with Christ." Surely, He cannot be regarded as a joint heir to these promises.

Consequently, verse 17 is better translated as

> *If we are children then we are heirs; heirs of GOD, and joint heirs belonging to an anointed people.*

The "joint" heirs refer to all Israel, that is, the circumcised and the uncircumcised who constitute the two parts of the anointed people.

THE SECOND ADOPTION VERSE

Romans 8:22–23 ***For we know that the whole creation*** [*ktisis*] ***groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption*** [placing as sons]***, to wit, the redemption of the body.***

In this verse, we can see an explanation of what *adoption* is, namely, the redemption of our body. It only remains to establish if this redemption is available to all and sundry. There is no way *huiothesia* refers to the popular concept of now bringing non-Israelites into Israel.

Ktisis refers to the whole Israel nation or *the whole creation* that is groaning, waiting for the placing as sons. This is confirmed in Isaiah 43:1, where we read, "*But now saith GOD that created thee, O Jacob, and He that formed thee, O Israel.*" *Ktisis* (creation) in the *whole creation*

does not mean all races but means those of the two sections of God's race who are waiting (together) for *the placing of sons*, the phrase "and not only they" refers to the uncircumcision or Dispersion, and the phrase "but ourselves also" refers to the Israelites of the circumcision in Judaea.

THE THIRD ADOPTION VERSE

> ***Romans 9:3–4*** ***For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption*** (placing as sons), ***and the glory, and the covenants, the giving of the Law, and the service of GOD, and the promises.***

If they are Israelites, then they do not include any other than Israelites. This must be a difficult passage for those who want to insist on maintaining the traditional teaching that anyone of any seed can become an Israelite. The words *kinsmen according to the flesh* and *brethren* (from the womb) are straight statements. So is the phrase "**who ARE Israelites.**"

To whom was this covenant made? The giving of the law that pertained to Israel was given by the disposition of angels (Acts 7:53). The new covenant was made with the same Israel that had the old covenant. Under "disposition" (*diatheke*), Thayer gives:

> As the new and far more excellent bond of friendship which GOD, in Messiah's time would enter into with **the people of Israel.**

Many lexicons also limit this to Israel as does the context:

To whom was the giving of the law?	This law giving was made to Israel alone.
To whom are the promises?	These were the promises to Israel alone as the children of the fathers.
To whom is the service?	Again, this Levitical law was exclusive to Israel.

In connection with the last point, see Romans 9:3 and Thayer's comment about *service*:

Thayer	*latreia*	The service, or worship of GOD, according to the requirements of the Levitical Law.

The verse itself states *who **ARE** Israelites*. So if they are Israelites only who are *placed as sons*, where is the scope for saying such placement could possibly refer to non-Israelites? To find any statement anywhere in Scripture saying that these things pertain to non-Israelites is impossible.

So the *placing as sons* is not for every race, and GOD sets the limits.

Exodus 33:19 *And will be gracious to whom I will be gracious and will show mercy on whom I will show mercy.*

Romans 9:18 *Therefore, hath He mercy on whom He will have mercy, and whom He will He hardeneth.*

GOD is always sovereign. GOD is gracious to those that He chooses.

Hence, this third adoption verse should read, "**Who are Israelites, to whom belongs the placing of sons**." This can never refer to a church made up of all races. The subject refers always to the redemption and restoration of Israel (Jacob). There are no references to any other than the regathering of Israel. The remnant is always the remnant of Israel, *who ARE Israelites*. There is no record of any remnant of others outside of Israel.

THE FOURTH ADOPTION VERSE

Galatians 4:5 ***To redeem them that were under the Law, that we might receive the adoption*** [placing] ***of sons.***

The annoying thing with the Authorized Version handling of this verse is that it adds "of sons" in this instance but not in the others.

This is a very straightforward statement about whom the Son of GOD came to redeem. It was those who were under the law (Israel only). These also are the only ones who can receive the *adoption* (or placing) *of sons*. These are the *we* in the verse. Never is there a

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proposition in Scripture that others should be redeemed or needed to be redeemed.

Strong's G1805 *exagorazo* (redeem) To buy up, that is, ransom; fig to rescue from loss [improve opportunity] . . . redeem . . . [to buy out *ek* as of purchasing a slave to free him].

Thayer *exagorazo* (redeem) By payment of a price to recover from the power of another . . . metaphoric of Christ freeing the elect from the dominion of the Mosaic Law at the price of His vicarious death . . . to buy up for one's self, for one's own use.

It was Israel who was to be bought back by the Redeemer of Israel.

The word "receive" in this verse contains the prefix *apo*, which makes "receive" mean *to receive back again what is due*. Therefore, these are Israelites, who are being reinstated to their former position with GOD. *To receive back again, therefore, cannot include any who did not originally have this position; it cannot mean non-Israel*.

Galatians 3:24 tells us that the child is under tutors and governors until the time appointed of the Father. "*But when the fullness of time was come, GOD sent forth His son, made of a woman, made under the Law, to redeem them that were under the Law.*" There is a progression from childhood to sonship in this chapter. This sonship is fully realized at the time of the manifestation of the sons of GOD. *Children of GOD* is not a title, but *sons of GOD* is a title. Romans 8:18–23 gives the connection with "adoption":

v. 18 *The glory which shall be revealed in us.*

v. 19 *The creature waiteth for the manifestation of the sons of GOD.*

v. 20 *Hope.*

v. 21 *Shall be . . .*

v. 22 *Waiting for the adoption, to wit, the redemption of the body.*

The time of the manifestation of the sons of GOD is an important subject.

1 John 3:2 *Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like Him, for we shall see Him as He is.*

It is pointed out that one does not become a man without first having been a child. The child is under the schoolmaster. The child is the man earlier in time. **He is still the same person. He is still of the same race and bloodline.** Today we are taught that any one of any race can become a son. This is based on the presumption that every person of every race was given the law of Moses and that all races are the same because "they all came from Adam." This is manifestly not true. This is why the first chapter of this book quoted so many verses to authenticate the exclusive position of Israel nationally in regard to the giving of the law.

THE FIFTH ADOPTION VERSE

Ephesians 1:5 ***Having predestinated us unto the adoption*** [placing as sons] ***of children by JESUS CHRIST to Himself, according to the good pleasure of His will.***

Strong's G4309 *proorizo* (predestinate) To limit in advance or to determine before.

Thayer *proorizo* (predestinate) To predetermine, decide beforehand, to foreordain, to appoint beforehand.

That there might be a limit in advance on who can become sons might find sentimental objections among sentimental Christians, who think that the word *whosoever* has no limits. The phrase "*according to the good pleasure of His will*" might also find sentimental objections, but GOD is still sovereign and selective, and He is as unchanging as ever. The "good pleasure" (*eudokia*) is given as

Strong's G2107 Satisfaction, delight, purpose, etc.

Thayer Delight, pleasure, satisfaction.

We have looked at the limitations in this connection in regard to the exclusiveness of Israel in the New Testament. GOD does

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choose according to His purpose. For *thelema* (His will), we find the following:

Strong's G2307	Is a determination . . . desire . . . will . . . pleasure.
Thayer	What one wishes or has determined shall be done . . . of what GOD wishes to be done by us.

The word "us" in the verse is selective and not every one of every race. Talking of God's selection, the apostle Paul also asked this question, *How is anyone able to argue with GOD?*

HOW CAN ANY ARGUE WITH GOD?

Romans 9:20–21 *Nay but, O man, who art thou who repliest against GOD? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

Arguing with GOD is impossible. The word *we* in the book of Romans refers to those to whom it is written. The relationship of this peculiar people, in particular, to the law is an issue in the books of Romans and Galatians. For this reason, the argument Paul made does not apply to all peoples but is limited to the two sections of God's people, Israel.

Can any really argue with GOD about His selection and limiting in advance? Paul went on to tell of the *vessels afore prepared unto glory.* This is referring to Israelites only in the Book of Life. GOD determined long ago that it would not be every one of every race. No, in context, it is to *Jews and Greeks* (the Israelites in Judaea and the Dispersion). Paul again went on to associate the "Greeks" with those to whom Hosea prophesied, namely, the house of Israel.

WHAT IS THE TEACHING ABOUT ADOPTION?

In all five occurrences of the word *adoption* in the New Testament, each is associated with Israel. At this point, some might say, *So what? Israel is spiritualized in the New Testament.* If Israel was not spiritualized when the apostle Paul wrote his Epistles, when was this change made?

Again, this is one of the reasons why this point had to be covered in an earlier chapter to show that the common view is not valid. The thrust of Scripture is that the change is within the Israel people who now may receive sonship—that is, be reinstated and placed as sons of GOD. It is not a change of non-Israelites into Israelites but of those sons of Jacob who become worthy to have such a title. First John 3:2 tells us that we are now the sons of GOD and that, when JESUS returns, we shall be like Him.

WHO ARE THESE SONS?

In the New Testament, there are two Greek words translated as "son" or "sons." These words are not interchangeable. The lexicons give enlarged coverage to these two words so that the main points only can be presented here.

1. *TEKNON* [Strong's G5043]

This is translated as "child" 77 times, "daughter" one time, and "son" 21 times and means *a child*.

Vine	In contrast to *huios,* son [see below], it gives prominence to the fact of birth, whereas *huios* stresses the dignity and character of the relationship.
Acts 13:33	*Thou art My son* [huios].

All Israelites are *teknon* (children) of GOD, but not all Israelites will be called *huios* [sons] of GOD. The word *huios* is used in a way that involves the character, orderliness, and discipline of a particular group.

From Thayer's compilation, we find:

> Offspring, children, a male child, a son . . . the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children . . . in affectionate address, such as patrons, helpers, teachers, and the like employ: my child . . . in the NT, pupils or disciples are called children of their teachers, because

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the latter by their instruction nourish the minds of their pupils and would their characters . . . **children of GOD: in the OT of "the people of Israel" as especially dear to GOD, in the NT, in Paul's writings, all who are led by the Spirit of GOD and thus closely related to GOD.**

2. ***HUIOS*** [Strong's 5207]

This word occurs 380 times and is translated mainly as "son" or "child." It does denote kinship. (Note this well.)

Thayer	A son; rarely used for the young of animals; generally used of the offspring of men . . . in a wider sense, a descendant, one of the posterity of any one . . . used to describe those who are born again . . . and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of GOD.
Vine	Primarily signifies the relation of offspring to parent [John 9:18–20 and Gal. 4:30].

Although Thayer's comment reflects those of the church, the special nature of those who are *begotten from above* (not *born again*) is nevertheless present. This goes to show how vigilant we have to be when we read the lexicons and other such references—they all have their inbuilt religious beliefs that color their discussions.

Let us look at some of the verses where *huios* is found:

Romans 8:14	*For as many as are led by the Spirit of GOD, they are the sons of GOD.*
Romans 8:19	*For the earnest expectation of the creature waiteth for the manifestation of the sons of GOD.*
Galatians 4:5	*That we might receive the adoption of sons.*
Galatians 4:7	*Wherefore thou are no more a servant, but a son: and if a son, then an heir of GOD through Christ.*
2 Corinthians 6:18	*Ye shall be my sons and daughters.*

Hebrews 2:10 *In bringing many sons unto glory.*

The important thing to establish is the origin of these *sons of GOD*. What is clear is that they come from a state of servanthood under the law. From there, they come to a state where they can be placed in sonship. That they do not originate from those who are never under the law is clear. There is no possible way *adoption* can relate to the adoption of non-Israelites into Israel.

There is another point in Greek that might help in the understanding of this subject. If we consider Galatians 4:5 again—"*That we might receive the adoption of Sons*"—we will find that the word *apolambano* (receive) is a compound word. The prefix *apo* has the force of *back again*. These particular people must be receiving something back, which they had possessed at some previous time. Hosea, prophesying to Israel, nailed this:

Hosea 1:10 *And it shall come to pass, that in the place where it was said unto them* [**that is, Israel**] *ye are not My people, there it shall be said unto them, Ye are the sons of the living GOD.*

In this verse, *My people* and *sons* are different terms.

HE CAME UNTO HIS OWN

John 1:11–12 *He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of GOD.*

Once again, we need to determine the origin of the sons of GOD. They are from among *His own*. JESUS came to His own possessions, but those in control of these possessions did not receive Him as the owner. On the other hand, the common people there heard Him gladly and recognized His authority. Their belief enabled them to become the sons of GOD once again. The rulers who questioned His authority were to be cast out. "*As many* [that is, of Israel] *as are led by the Spirit, they are the Sons of GOD*" (Rom. 8:14). This is the qualification. It is from this verse that the verses containing the word "adoption" follow on.

In the next chapter, we will see whether *strangers* could join themselves to Israel and become as *Israel* in the Old Testament.

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CHAPTER 10

PILGRIMS, STRANGERS, AND ISRAEL

In the Old Testament, there are Scriptures that certainly look as if they are saying that non-Israelite strangers could become circumcised, keep the Passover and the laws of Moses, and thus become as *born in the land.* This is the matter that is being questioned.

The immediate necessity is to look at the word *stranger* and similar words like *foreigner*, *sojourner*, and *alien*. In both the Hebrew of the Old Testament and the Greek of the New Testament, there are many different words loosely translated as *strangers*, *foreigners*, *servants*, and the like, and this is the problem. Our translators (this includes the NIV) have had no system of consistent rendering of any of these words. That there are *strangers* who are Israelites and *strangers* who are not Israelites is very obvious.

IN THE OLD TESTAMENT, there are eight words that are translated as *stranger*, *strangers*, *foreigner*, *sojourners*, or *aliens*, and some clarification is necessary. Without this clarification, we have translations that make the Bible appear contradictory and inconsistent.

IN THE NEW TESTAMENT, there are ten words that are translated so that it is clear that each word in the original has a different meaning. Some of the New Testament quotations are from Old Testament origins, and therefore, they show a close alliance between the two languages.

WHAT ARE THE DIFFERENT KINDS OF STRANGERS?

The most commonly misunderstood word is *ger*, which is translated as "stranger(s)" eighty-six times out of the ninety-two times

it occurs in the Old Testament. The meaning of this word might be summarized as being an Israelite who lives apart from the main body of Israel, that is, living among, or in the land, of other races. The important fact is that this stranger is an Israelite by race.

It is not hard to find instances where the translators have translated the same Hebrew word in the same context into two different English words. This makes no immediate sense of those verses when taken as translated.

Following are the main Hebrew words translated as *stranger*, *foreigner*, *sojourner*, and the like. The comments include a summation of the meaning of the key terms and the status of the people covered by those terms in the eyes of the law. The summations are based on usage of the word in Scripture as shown throughout this chapter. The words are as follows:

H4033 ***majuwr*** "(Noun) from 1481 in the sense of lodging, a temporary abode; by extens. A permanent residence: dwelling, pilgrimage, where sojourn, be a stranger."

For example, Genesis 17:8: "*The land wherein thou art a stranger.*" It is used of the places where Abraham, Isaac, and Jacob dwelled in their travels or pilgrimage.

We will use the term ***dweller***.

H1616 ***ger*** "(Noun) a guest; by impl. a foreigner: alien, sojourner."

For example, Genesis 15:13: "*Know of a surety that thy seed shall be a stranger in a land that is not theirs.*" A person of one's own blood or race who is visiting in the district and is not known to the residents of the area. Israelites, who were not present at the covenant sanctification ceremony in Mount Sinai (such as the descendants of Judah's son, Zerah). Moses named his son Gershom because he was visiting from Egypt and Canaan (as opposed to being an exile). The *gerim* have equal rights before the law and can accumulate wealth in Israel.

We will use the term ***kinsman-visitor*** (to show the genetic connection).

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H2114 ***zuwr*** "(Verb used as a participle with the force of a noun) to turn aside (espec. For lodging); hence, to be a foreigner, strange, profane; spec. to commit adultery: (come from) another (man, place), fanner, go away, strange(- r, thing, woman)."

For example, Numbers 16:40: "*No stranger which is not of the seed of Israel*." The basic thought is of nonacquaintance and nonrelatedness, a complete alien, no racial connection. In our context, one who is not an Israelite, Shemite, or Hebrew. This person has no rights or protection under the law and will be killed on sight if found near the temple.

We will use the term ***alien***.

H5236 ***nekar*** "(Noun) from 5234. Foreign, or (concr.) a foreigner, or (abstr.) heathendom: alien, strange, stranger."

For example, Genesis 17:12: "*And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house,* ***or bought with money of any stranger, which is not of thy seed*** [not of your own immediate family]."

Refers to what is foreign to a family, tribe, nation. Hence, the son of a stranger refers to the son of a foreigner, and these are half-caste Israelite (see Isa. 56:3: "*Neither let the* ***son of a stranger,*** *that* ***hath joined himself to THE LORD,*** *speak, saying, THE LORD hath utterly* ***separated me from His people:*** *neither let the eunuch say, Behold, I am a dry tree*").

In our context, we will use the term ***foreigner***. (Compare Genesis 35:2, which reads, "*Put away the strange Gods, the foreigners, which are in the midst of you*.")

H5237 ***nokriy*** "(Adjective) from 5235. Strange, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful): alien, foreigner, outlandish, stranger."

For example, Judges 19:12: "*And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to*

Gibeah." Compare with Ruth 2:10: "*Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?*"—a foreign person with respect to Boaz and his people because Ruth had come from a different Israelite tribe.

Similarly, a strange woman as opposed to one's wife is referred to an adulteress. In our context, it describes one who is not of Israel but is a Shemite or Hebrew versus an alien (*zuwr*). Harlots, in Israelite times, were typically not Israelite women but were quite similar in appearance because they were in a broadly related genetic line. Thus, it refers to Hebrew people with whom marriage is forbidden—Canaanites, Moabites, Ammonites, and so on—and with whom Israelites were always led away to other Gods. These people had no right or privileges in Israel. In our context, we will use the term ***foreign*** (***one, person, land***).

H8453 ***towshab*** "(Noun) from 3427. A dweller, (but not outlandish); espec. (as distinguished from a native citizen and a temporary inmate or mere lodger) resident alien, foreigner, inhabitant, sojourner, stranger."

For example, Leviticus 25:6: "*And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.* Compare 1 Kings 17:1: "*And Elijah the Tishbite, who was of the inhabitants* [*towshab*] *of Gilead*." The majority of the references are to a temporary, landless wage earner, hence not naturalized. In our context, the lowest order with basically no rights other than access to the cities of refuge. The children of the *towshab* could be bought as perpetual servants, without prospect of redemption and could not hold any position of authority.

In our context, we will use the expression ***temporary resident.***

Each of these terms apply their meanings according to their context and, hence, can be used of Israelites, as well as other people. For example, Abraham described himself as a sojourner to the sons

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of Heth (Gen. 23:4). However, our interest is the use of these terms with reference to the status of non-Israelites within Israel. By way of example, let us look at one of the standard Scriptures used by universalists:

> *Exodus 12:19* *Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a* ***stranger*** [kinsman-visitor], *or born in the land.*

This verse makes perfect sense when we realize the stranger in this case is, in fact, an Israelite but not one who was present in Mount Sinai at the time of the formal covenant ceremonies. Compare this with

> *Exodus 12:43–49* *And THE LORD said to Moses and Aaron, This is the order of the Passover. There shall be no* ***stranger*** [the AV text is deficient here; the Hebrew reads, "*No son of a stranger*"— ben nekar—son of a foreigner, a half caste] *eat thereof: But* ***everyman's servant*** [bondservant] *that is bought for money, when thou hast circumcised him, then he shall eat thereof. A* ***foreigner*** [a foreign person] *or a* ***hired servant*** [H7916: a man at wages by the day or the year; not the same as the bond servant above] *shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house, neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a* ***stranger*** [kinsman-visitor] *shall sojourn with thee, and will keep the Passover to THE LORD, let all his males be circumcised, and then let him come near and keep it, and he shall be as one born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the* ***stranger*** [kinsman-visitor] *that sojourneth among you.*

In the Authorized Version of this quotation, there are four categories of people mentioned in regard to the ordinance of the Passover, and it looks as if the stranger mentioned as forbidden at the beginning of the verses is suddenly allowed to partake at the end of the verses. However, the translations do not reveal that there is a fifth category, the **kinsman-visitor**, who is the one allowed to partake if the males of his family are circumcised.

Let us look at some of the variations in the English translations of these verses:

a. The NIV calls the first *stranger* and the second *a stranger*—the first one is wrong, and the second one is only partly right; the kinsman-visitor is not the same as an alien, who is temporarily living in the country.
b. The RSV calls the first *a foreigner* and the second *a stranger*—the first one is wrong, and the second one is only partly right; the kinsman-visitor is a stranger, but it does not reveal the racial connection that is present in the Hebrew word.
c. The Living Bible actually calls the second pair of strangers "foreigners," which is so far off the mark that it is completely misleading.

The sincerity of the translators is not the issue here, but there are important implications for how we view the New Testament verses on similar subjects. In the New Testament, we still have *pilgrims* and *strangers*, *aliens*, and *foreigners*. We have been taught or have presumed certain things about these words, but the right teachings are, in fact, the same as are presented in the Old Testament. The New Testament is based on the Old Testament, and *it is written* (in the Old Testament).

If certain of the "strangers" in the Old Testament were Israelites **by race**, might not certain of these strangers still be Israelites **by race** in the New Testament?

NEW TESTAMENT STRANGERS

In the New Testament, we also find a variety of words translated as "strangers," "foreigners," "aliens," and "pilgrims." As the translators did not understand the differences between the different terms for strangers in the Old Testament, it should not surprise us to find the same confusion in the New Testament. The Greek words translated as "stranger," "pilgrim," or "sojourner" are ***allogenes, allotrios, apallotrioo, epidemeo, xenodocheo, xenos, parepidemos, paroikeo, paroikia, paroikos,*** and ***philonexia.*** With reference to Strong, Thayer, and Vine, the words that are relevant to this chapter are as follows:

G245 ***allotrios*** "(Adjective) from G243; another's, that is, not one's own: by extens. foreign, not akin, hostile—alien, (an-) other (man's, men's) strange(-r). Belonging to another (opposite of *idios*—one's own); foreign, strange; hence not of one's own group, family, nation, kingdom: an alien, an enemy. Matt. 17:25; Heb. 11:34."

This is the equivalent of the Hebrew ***nekar***. We will use the term ***foreigner***.

G526 ***apallotrioo*** "(Verb) ***apo*** (from) plus ***allotrios***. To estrange away, that is (pass. And fig.) to be non-participant: alienate, be alien. To alienate, estrange; to be shut out from one's fellowship and intimacy. To be rendered alien, to be alienated; the condition unbelievers is presented in a threefold state of alienation (a) from the Commonwealth of Israel; (b) from the love of GOD; (c) from GOD Himself. Hence, to be shut out from one's group. Eph. 2:12."

There is no equivalent for this word in the Hebrew terms above. We will use the term ***estranged***.

G1927 ***epidemeo*** "(Verb—used only twice; participle) To make oneself at home, that is (by extens.) to reside (in a foreign country):—[be] dwelling (which were) there, stranger. To be present among one's people, in one's city or one's native land; to be a sojourner; of a foreign resident, among any people, in any country. Acts 2:10."

This is the participle equivalent of the Hebrew ***ger***. We will use the term ***visiting***.

G3581 ***xenos*** "(Adjective) Foreign (lit. alien, or fig. novel); by impl. a guest or (vice- versa) entertainer: host, strange(-r). A foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host. Strange; denotes a stranger in the sense of an unknown person of the same group (such as people of the same race). Matt. 27:7; Acts 2:10; 17:21; Eph. 2:19; Heb. 11:13."

There is no equivalent for this word in the Hebrew terms above. We will use the term ***stranger***.

G3927 ***parepidemos*** "(Adjective used as noun—***para***: from; expressing a contrary condition; ***epidemeo***: to sojourn, and ***demos***: a people) from 8344 and the base of 1927. An alien alongside, that is a resident foreigner: pilgrim, stranger. One who comes from a foreign country into a city or land to reside there by the side of the natives; a stranger; sojourning in a strange place, a foreigner; in the NT metaph. In reference to heaven as the native country, one who sojourns on earth. Sojourning in a strange place away from one's own people. Used of those to whom Heaven is their own country and who are sojourners on Earth. Denotes a sojourner, an exile; used of OT saints. I Peter 1:1."

As this term is related to ***epidemeo*** above, it is the equivalent of the Hebrew ***ger***. We will use the term ***visitor***.

G3940 ***paroikia*** "(Noun) See ***paroikos***. Foreign residence: sojourning, as strangers. A dwelling near or with one; a sojourning, dwelling in a strange land; metaph. The life of a man here on earth is likened to a sojourning."

This is the equivalent of the Hebrew ***towshab***. We will use the term ***temporary resident***.

G3941 ***paroikos*** "(Adjective) Having a home near, that is (as noun) a by-dweller (alien resident): foreigner, sojourn, stranger. Dwelling near, neighbouring; in the NT, a stranger, a foreigner, one who lives in a place without the right of citizenship; metaph. without citizenship in GOD's Kingdom; one who lives on earth as a stranger, a sojourner on the earth; of Christians whose home is in heaven. One who dwells in a place. I Peter 2:11—as sojourners (***paroikous***) and aliens (***paraepidemous***)."

This is the equivalent of the Hebrew ***towshab***. We will use the term ***temporary resident***.

The New Testament, therefore, has a similar variety of words as has the Old Testament in this area, so we can no longer presume

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that all strangers and foreigners (as translated) are non-Israelites. Comparisons must be made from the Old Testament foundation in the law, the psalms, and the prophets.

There is a certain relationship conveyed by one pair of words used in the Old Testament that always compares with the same sentiment conveyed by a similar pairing of words in the New Testament. These New Testament phrases are derived from the Old Testament, so there is a link between them.

Psalm 39:12 *Here my prayer, O LORD, and give ear to my cry, hold not Thy peace at my tears, for I am a STRANGER* [*ger*: kinsman-visitor] *with thee, and a SOJOURNER* [*towshab*: temporary resident], *as all my fathers were.*

Genesis 23:4 *I am a STRANGER* [*ger*: kinsman-visitor] *and a SOJOURNER* [*towshab*: temporary resident] *with you.*

Leviticus 25:23 *For ye [are] STRANGERS* [*ger*: kinsman-visitor] *and SOJOURNERS* [*towshab*: temporary resident] *with me.*

1 Chronicles 29:15 *We are STRANGERS* [*ger*: kinsman-visitor] *before thee and SOJOURNERS* [*towshab*: temporary resident].

1 Peter 2:11 *Dearly beloved, I beseech, as STRANGERS* [*paroikos*: temporary resident] *and PILGRIMS* [*parepidemos*: visitors].

Hebrews 11:13 *These all died in faith . . . and confessed that they were PILGRIMS* [*xenos*: stranger] *and STRANGERS* [*parepidemos*: visitors] *on the earth.*

Ephesians 2:12 *Being ALIENS* [*apallotrioo*: estranged] *from the Commonwealth of Israel, and STRANGERS* [*xenos*: stranger] *from the covenants of promises.*

Ephesians 2:19 *Now therefore, ye are no more STRANGERS* [*xenos*: strangers] *and FOREIGNERS* [*paroikos*: temporary residents] *but fellow citizens with the saints and of the household of GOD.*

Here, we have a selection of Scriptures from both testaments in which there are parallel words. In the Old Testament references, the paired words are *ger* and *towshab* in each case. While both terms are

used to define race, it is essential to determine the context in which they are used to verify which race is under discussion.

In Hebrews 11:13, the pilgrims and strangers are Israelites because the book is written to the Hebrews; those whose fathers had been given the law of Moses. In the other New Testament verses, it is not clear, at first glance, that they are Israelites. But when we examine the Greek, we find similar terms—ones that identify Israelites in each context. And it is easy to verify that each reference is, indeed, to Israelites. These paired words do not teach that there are two groups of peoples but rather that they all are Israelites in two different situations. When David said that he was *a stranger and a sojourner* (Ps. 39:12), he was one person who was two things. *Strangers* and *aliens* are not necessarily two completely dissimilar groups of people in Ephesians 2:12 and Ephesians 2:19. In this case, they are one group of people who are two things. This follows exactly the same pattern as presented in the Old Testament.

When we compare what David was saying in Psalm 39:12 with what Peter was saying in 1 Peter 2:11, we find a common distinction. David referred to *all my fathers*, who were, of course, Israelites. Peter was addressing *the elect* and not others. The book of Peter is written to *strangers* (*parepidemos*: visitors) *scattered*. Note this well; there is no way around it. This cannot be spiritualized to make it refer to some non-Israelite, multiracial church. Both David and Peter were saying they had no kinship with the races among whom they (Israel) were temporarily living (that is, for the duration of their lives). We find a remarkable affinity and agreement between both testaments. In both, Israel is totally exclusive. It is now even more difficult to insist that these so-called Gentiles are non-Israelites.

Before we leave this subject of strangers, let us consider another very significant Scripture.

> *John 7:35* — *Will He go unto the dispersed among the Gentiles* [*Hellenes*: Greeks] *and teach the Gentiles* [*Hellenes*: Greeks].

As we saw in the chapter "Galatians and Israel Exclusive," the *dispersed among the Greeks* relates to the *lost sheep of the house of Israel* whom JESUS said He came for only (Matt. 10:6 and 15:24). Those *lost sheep* were the only ones the disciples were instructed to visit. Come now and let us reason together. Could the disciples go to proclaim the

Gospel of the kingdom to a race they could not find because they were *lost*? They were not so lost that they could not be found, were they? (*Lost*, in this context, has to do with being put aside for punishment.)

To read the parables of JESUS in the light that these *lost sheep* are the house of Israel is enlightening. The lost sheep are never non-Israelites. When we come to the regathering of those "strangers" who are scattered, how could it ever be a regathering of any other than that exclusive race of Israel, who were scattered in the first place?

When we look again at 1 Peter 2:9, we find that these particular strangers (of 1 Peter 1:1) were

a. "chosen" (Isa. 41:8: "*Jacob whom I have chosen*"),
b. "a royal priesthood"(Isa. 61:1, Hosea 4:6, etc.),
c. "an holy nation" (Deut. 14:2),

(Please note that "nation" is singular in this context. Some may still wish to deny that these "holy" (set-apart) people still exist as being different from all other nations. But Peter knew they still existed when he wrote to them.)

d. "a peculiar people" (Exod. 19:5, Deut. 26:18, Ps. 135:4).

Israel and Judah were taken into their respective captivities because of their continued disobedience under the law. After the captivities, these people moved away from Palestine because GOD had cast them out of that land. On top of being scattered, they also lost all knowledge of their law, which means they lost the rituals for reconciliation with GOD. They were lost as members of the eternal kingdom of GOD. However, as a nation of people, they did not cease to exist (Jer. 31:36–37 and 33:17). JESUS came for these people because by making the ultimate sacrifice, they no longer needed the Levitical law as the means of reconciliation with GOD. They could "go direct" by prayer in JESUS's name because He is now the Mediator for the individual Israelite. It was still limited to Israelites because

a. only they had broken the law-covenant,
b. only they had the indwelling spirit that needed to be saved from eternal death.

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The physical location of the dispersed tribes was well known up to the time of the destruction of the temple in AD 70. After that, with no temple in Jerusalem as a focus for ceremony for those who wished to make the journey, the whereabouts of these people was forgotten over time. Nevertheless, the existence of the sun, the moon, and the stars says the nation of people still exists today. The words of Jeremiah's prophecy are quite definite and cannot possibly apply to a "church" in the popular concept.

As a separate matter of prophecy, the nation of Israel will always have a monarchy ruling over them from the site of the official throne. This is sometimes confused with 1 Peter 2:13, which refers to the people respecting the authority of the King. This is a different matter—the teaching throughout the New Testament, even for the Judaeans, is to obey the civilian authorities of the day (render unto Caesar) and not to foment social upheaval. This directs us to stand up for what is right when formal opportunities and mechanisms are available but not to incite social unrest by going outside the formal system. When we go to the book of Hebrews and consider these, *pilgrims and strangers*, *the fathers*, and the "patriarchs" are prominent. GOD, who spoke to these fathers by the prophets, "*hath in these last days spoken unto us by His son.*" We can pretend all we like that the children are now spiritual children, but the Bible still insists that the New Testament is only made with the house of Israel and the house of Judah (Heb. 8:8). How would these houses be spiritualized? The quoted prophecies are those made to Israel. Israel is just as exclusive today.

CHAPTER 11

SEEDS, NATURAL AND SPIRITUAL

To many people, the subject of Abraham's seed is somewhat of an enigma. In the chapter "Galatians and Israel Exclusive," we have looked into this major issue to see whether the seed of Abraham is now the seed of JESUS as is commonly taught. Some reasons why this could not be so have been given. The purpose of this chapter is to further clarify things about the following:

1. What is *the seed of Abraham*—is it genetic only?
2. What is "offspring"? What is the meaning of the expression *offspring of David*?
3. What is the difference among "seed," "offspring," "children," and "fruit"?
4. Why is it necessary to divide between these things that are different?

THE DIFFERENT WORDS FOR *SEED*

In most common translations, the Hebrew and Greek words pertaining to this subject are often badly translated, and the various translations are inconsistent. So for a start, let us look at all the words in *Strong's Concordance* and *Thayer's Lexicon* for "seed," "offspring," "fruit," "generation," and the like.

OLD TESTAMENT

Strong's H2233 ***zera*** or ***zerah*** **Seed**: fig. fruit, plant, sowing time, posterity—carnally, child, fruitful, seed—time, sowing time

Strong's H6631 ***tse'etsa*** **Offspring**: issue, that is, produce, children,—that which cometh forth [out].

NEW TESTAMENT

Strong's G1074 ***genea*** From a presumed der. Of 1085. **A generation**, by impl. an age [the period of the persons]: age generation, nation, time. Fathered, birth, nativity; that which has been begotten, men of the same stock, a family. The several ranks of natural descent, the successive members of a genealogy. Metaph. a race of men very like each other in endowments, pursuits, character—esp. in a bad sense, a perverse race. The whole multitude of men living at the same time. An age (that is, the time ordinarily occupied be each successive generation), a space of 30–33 years.

Strong's 1078 ***genesis*** From the same as G1074; nativity, fig. nature, generation, nature[-ral]. **Source, Origin**—a book of one's lineage, that is, in which his ancestry or progeny are enumerated. Used of birth, nativity. Of that which follows origin, viz.—the wheel of life (Jas. 3:6), the wheel of human origin which as soon as men are born begins to run, that is, its course of life/nature.

Strong's G1081 ***gennema*** From 1080: Offspring, by anal. Produce [lit. or fig.] fruit, generation. That which has been born or begotten—the **Offspring** or progeny of men or animals; the fruits of the earth, the produce of agriculture.

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Strong's 1085	***genos***	From G1096; kin [abstr. Or con., lit. or fig., indiv. Or coll.] born, country[man], diversity, generation, kin, kindred, nation, offspring, stock. Race—offspring; family; stock, race; **nation** that is, nationality or descent from a particular people. The aggregate of many individuals of the same nature, kind, sort.
Strong's 4687	***speiro***	**To sow**, scatter, seed.
Strong's 4690	***sperma***	**Seed**; that from which a plant germinates, the seed that is, the grain or kernel which contains within itself the germ of the future plants. Metaph. a seed that is, residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing). The semen virile; the product of this semen, seed, children, offspring, progeny; family, race, posterity. Whatever possesses vital force or life-giving power; of divine energy of the Holy Spirit operating within the soul by which we are regenerated.
Strong's G4703	***sporas***	From G4687; **A sowing**; a scattering [of seed], that is, [concr.] seed [as sown].

It can be seen that there are a number of words in the original languages that need to be rightly divided.

SEED IN THE OLD TESTAMENT

The word ***zera*** is used of the genetic seed of both men and plants. In Genesis 1, these seeds always produce after their own *miyn* (kind or species). In Genesis 1:11, in the expression *whose seed is in itself*, we see a principle. There is a later principle established that mixed seeds should not be sown together. Sentimental Christians might like to think that all seeds of men are the same as far as GOD is concerned, but separation is shown very early in the Bible pages. It is GOD who separates the seeds of mankind. It is for us to believe GOD. In the early part of the Old Testament, we have a story about the one special seed of Israel that was commanded by GOD to utterly destroy certain other seeds (races). This shows that there was a difference between

the two groups. According to the common teaching, this separation is not supposed to continue into the New Testament, so we will have a look and see if it does. Within the law, the psalms, and the prophets, there is no pattern of prophecy forecasting any change by GOD to this position; therefore, any change in teaching must be quested from the full foundation of the law and the prophets.

THE TWO SEEDS IN GENESIS 3:15

Genesis 3:15 *And I will put enmity between thee and the woman, between thy seed* [***zera***] and her seed [***zera***]; *it shall bruise thy head, and thou shalt bruise his heel.*

Both seeds are the same word, ***zera***, so we must accept the genetic context. Notice that there is no enmity between the seeds at the time of speaking because the seeds to be affected did not exist at that point. We have been taught that GOD is not like that—that He does not put enmity between differing seeds—but in fact, GOD is still sovereign. If GOD wants to separate seeds, that is His business. If GOD wants to put enmity between seeds, that, too, is His business. Yet the hypothesis of the world church is that GOD made all races and seeds of men to be one and that they should be mixed together. To use the expression *that they might be one* of John 17:21 as justification is to take the expression out of the context of *those that thou hast given me* of verse 9. GOD made no such extension—so where does that leave the world church?

In the passage of Genesis above, there are stated to be two seeds. The *seed of the woman* and *the seed of the serpent* need to be identified before we can have any understanding of the issues. The *seed of the woman* refers to the Adamic line, and the remainder of the Bible deals only with the history of the Adamic line and its refinement to the seed of Jacob only.

Somewhere along the line, we have to come to a conclusion about whether the difference between *the seed of the woman* and *the seed of the serpent* is a matter of

a. belief,
b. genetic difference,
c. a combination of these.

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What happened in Eden? Satan beguiled Eve by clearly misusing and misapplying God's words. Eve was remiss by failing to quote God's words precisely—she altered God's words and hence was led into a trap. Adam, on the other hand, simply disobeyed. He saw Eve eating and, without fancy discussion, went ahead and disobeyed God's commandment. The capacity or facility to disregard GOD was now manifest in the physical makeup of Adam's line. The Bible account of what happened to these people, down to Noah, shows us how they generally followed the ways of natural man (those of Genesis 1).

In Abram and Sarai, GOD wrought a major change in the Adamic line. The spirit that had been breathed into Adam was dissipated to such a low level that something needed to change if this human line of spirit-carrying people was to continue into the future. When Isaac was conceived, GOD changed Abram's name to Abraham and Sarai's name to Sarah. This commemorated the fixing of the spirit in Abraham and Sarah so that everyone conceived of their line received the same amount of spirit as Isaac.

Esau also received the same amount of spirit as Isaac and Jacob. But whereas Isaac and Jacob chose to believe GOD, Esau rejected GOD by rejecting his birthright. He compounded the matter by marrying into the families that GOD had rejected and declared as not suitable for marriage with Israel. This was no mere prohibition but enshrined in the law—much to the astonishment of modern Christians. To act contrary to this law is the willful pursuit of those who live like the natural man of Genesis 1. It was the giving over of himself to Satan's ways that made him and his progeny the seed of Satan as surely as if Satan had been their physical father. The whole of Esau's line is devoted to the destruction of Israel—as is Satan. This is the enmity foretold by GOD in Genesis 3:15. Hence, Esau's line is the seed of the serpent through acts of disbelief, and it is a genetic line because it applies to all who are descended from that line.

ABRAHAM'S SEED IS GENETIC

Let us look closer at the promises made to Abraham. These promises are also made to Abraham's ***zera*** through Isaac. It is here suggested that the readers go to the trouble to pick up a *Strong's Concordance*, pages 896–897, and look through the multitude of references that use ***zera*** (Strong's 2233). **Every Old Testament**

reference to the seed of men, as a line, is to genetic seeds. **There are no exceptions.** Therefore, it cannot refer to any spiritual seed in this context.

> *Leviticus 15:17* *And every garment, and every skin, whereon is the* ***Seed of Copulation.***

Now how will one get some spiritual seed on his skin and garments? This seed is ***zera***. "Copulation" is just copulation. So could ***zera*** here be spiritualized to be a *spiritual seed*? Remember that ***zera*** is also used for animals. Abraham's seed is always a genetic seed. Please do not pass on reading until you have satisfied yourself that this is so. To go through *Young's* or *Strong's Concordance* references is better than extracting verses for you. Then you will be able to see that the total are covered.

If GOD chooses to make promises to those of one particular seed or race, that is His prerogative. That GOD does this is found to be so from the beginning to the end of the Bible. Dare we question the purposes of GOD any longer? "*For GOD of Hosts hath purposed, who shall disannul it*" (Isa. 14:27). When it comes to the race of Israel, GOD says, "*That the purpose of GOD according to election might stand, not of works, but of Him that calleth*" (Rom. 9:11).

SEED AND OFFSPRING

In the prophetical Scriptures in particular, the words shown above as "seed" and "offspring" are often linked together. For example, speaking of Israel, GOD says:

> *Isaiah 61:9* *And* ***their seed*** *shall be known among the Gentiles* [nations], *and* ***their offspring*** *among the people: all that see them shall acknowledge them, that they are* ***the seed*** *which the LORD has blessed.*

This seed, which GOD has blessed, is spoken of as being the planting of GOD (v. 3). In this section of Scripture, strangers (***zar***) and aliens (***nekar***) are to serve as servants, vinedressers, and plowmen to God's seed. The relationship is that of servanthood to those with the garments of salvation.

gutter

Isaiah 44:3 *For I will pour upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon **thy seed**, and my blessing upon **thine offspring**.*

In verse one of this chapter, *My people* and *My chosen* are expressed as being Israel or Jacob. Their King is described in verse six as *the king **of Israel***. This prophecy cannot be extended to all races. There are no Scriptures like this for any other than Israel. The offspring of Israel are different and separate from that of all other races or people.

Isaiah 65:23 *For they are **the seed** of the blessed of GOD, and **their offspring** with them.*

This chapter is about an "elect" (v. 22) and a singular "nation" (v. 1). Their situation is Jerusalem, which is reserved for a "seed." The time is the time of *the new heavens and a new earth* (v. 17). Anyone will look in vain for a prophetical stream that regathers all the seeds of men to either the Jerusalem that now is or the New Jerusalem.

Genesis 17:7 *And I will establish My covenant between Me and thee and **thy seed** [**zera**] after thee in their generations* [**posterity**] *for an everlasting covenant, to be a GOD unto thee, and to **thy seed** [**zera**] after thee.*

Throughout the Old Testament, the seed of Abraham is through the seed of copulation through the son of promise, Isaac. Isaac's birth was a physical event, not a mystical church-conceived spiritual experience. The birth of Isaac was supernatural, but GOD had told Abraham that Sarah would bear him the child—"*unto thee*" (v. 21). The covenant was made to him and his ***zera*.** Israel came from Abraham's loins (Heb. 7:5).

Try as we like, we cannot stretch the promise to include any other seed or even to encompass any other of Abraham's seed. We cannot honestly say that all mankind came through Abraham's loins. If any want to say God's people now are a spiritual seed from every race, where will *Abraham's loins* come into it?

SEED IN THE NEW TESTAMENT

In the New Testament, we find the same picture as is presented in the Old Testament.

Luke 1:54–55 *He hath holpen his servant Israel, in remembrance of His mercy, as he spake to **our fathers**, to Abraham, **and to his seed** forever.*

Some might like to suggest from what they teach that the subject is not Israel and seed of Abraham. They teach that all the New Testament is now about "the church." This is not true because what they mean by "the church" is what the Greek text says. The passage above says nothing about a multiracial church. The people who are the subject of the passage are Israel as the seed (***zera***) of Abraham. (Note the phrase *our fathers*).

Luke 1:68 *Blessed be GOD **of Israel**; for He hath visited and redeemed **His people**.*

There is no mention of other peoples. There never is.

Luke 1:73 *To perform the mercy promised to our fathers, and to remember His holy covenant, the oath which he sware to **our father Abraham**, that we . . . to give the knowledge of salvation unto **His people**.*

"*Our fathers*" is another way of expressing the line by descent of *His people*. Now we are back to the covenant in Genesis 17:7. This is a generation of Abraham's physical seed to whom fulfillment is made. The promise was made to Abraham's ***zera*** (in Hebrew), and it is being fulfilled in Abraham's ***sperma*** (in Greek).

"SPERMA" (AUTHORIZED VERSION: SEED)

This word is used thirty-seven times in the New Testament in a familial sense, referring to things that are homogenous in a genetic sense. The word used in Luke 1:44–45 is discussing Abraham's seed (***sperma***). So let us look at some more verses in which ***sperma*** occurs so we can have certainty about this matter.

Mark 12:22 *The seven had her and left no **seed**.*

Luke 20:28 *And raise up **seed** unto his brother.*

"Sperma" does not sound like a spiritual seed, does it? It is physical. And it is physical seed in the following verses:

Acts 3:25–26 *Ye are the children of the prophets, and of the covenant which GOD made with our fathers, saying unto Abraham, And in **thy seed** [**sperma**] shall all the kindreds* [the same kin] *of the earth be blessed. Unto you first GOD, having raised up His son JESUS, sent Him to bless you, in turning away every one of **you** from his iniquities.*

Acts 7:5 *And He gave him none inheritance in it, no not so much as to set his foot on: yet He promised that He would give it to him for a possession, and **to his seed** [**sperma**], through the Law, but through the righteousness of faith.*

Romans 4:13 *For the promise, that He should be heir to the world, was not Abraham, or **to his seed** [**sperma**], through the Law, but through the righteousness of faith.*

Romans 4:16 *Therefore, it is of faith, that it might be by grace; to the end the promise might be to all **the seed** [**sperma**]; not only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all* [separated ones (Israelites) as identified in Romans 1:7].

The pronoun *us* is the children of Abraham to whom the original covenant was made. The promise is not made at any stage to other than *all the seed*, namely, to those of whom Abraham is the father. This could not be clearer.

Romans 4:18 *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall **thy seed** be.*

The context here is the original covenant to Abraham and his seed.

Romans 9:8 *That is, They which are the children of the flesh, these are not the children of GOD: but the children of the promise are counted for **the seed**.*

Not all of Abraham's offspring are counted for the seed but only those through the son of promise, Isaac and Jacob—"*I am GOD of*

Abraham, Isaac, and Jacob." Because the seed is ***sperma***, it cannot be a spiritual seed made up from *converted* people from all other races as commonly taught.

Romans 11:1 *I say then,* ***Hath GOD cast away His people? GOD forbid****. For I am an Israelite, of* ***the seed*** *of Abraham, of the tribe of Benjamin.*

Israel and the seed of Abraham are always linked in the New Testament, not as a spiritual seed but as a physical seed.

2 Corinthians 11:22 *Are they Hebrews? So am I. Are they Israelites? So am I. Are they the* ***seed of Abraham****? So am I.*

In this passage alone, there is an association between three factors (Hebrews, Israelites, and the seed of Abraham) that is impossible to break apart. Israel can never be anything other than of the ***sperma*** of Abraham. It cannot be a spiritual seed as is commonly taught.

Hebrews 11:11 *Through faith also, Sara herself received strength to conceive seed* [***sperma***, that is, ***zera*** of Abraham].

Before we pass on from ***sperma***, it might be noted that the ***sperma*** verses in Galatians have been omitted. This is because they have been covered in the chapter "Galatians and Israel Exclusive." They tell the same story.

THE TWO SOWINGS IN THE FIELD

Only Matthew mentions and explains about the tares as being sown in *His field* along with the wheat. Mark and Luke do not mention either the field or the wheat. The good seed (***sperma***) in Matthew are defined as ***the children of the Kingdom*** (Matt. 13:38). In this field, two kinds of plants are sown, the children of the kingdom and the children of the wicked one. The sowings are both at the seed stage. Both grow together until the harvest; there is no suggestion given that one can convert into the other.

gutter

"SPOROS" (AUTHORIZED VERSION: SEED)

This word occurs only five times in the New Testament. The ***sporos*** verses relate to the Word of GOD as seed or to the sowing of seed where ***physical offspring*** alone is not the issue. Luke 8:11 says that the seed (***sporos***) is the Word of GOD.

THE WORDS "SPIRITUAL" AND "NATURAL"

The idea commonly present is that the seed of Abraham or Abraham's children are a spiritual rather than a genetic seed. This is a physical impossibility. We hear the expression used, *first the natural, then the spiritual*, to attempt to say that Israel nationally was the *natural* and the church the *spiritual* that came later. What the Bible says that words mean may be different from what we mean. So let us look at *natural* and *spiritual* as they connect to our present subject.

NATURAL

The word, of course, has a connection with "nature," which is most commonly a translation of ***phusis***. This word is also translated as ***natural***.

Strong's G5449 Growth by germination or expansion that, [by impl.] natural production [lineal descent]; by extens. a genus or sort, fig. native disposition, constitution or usage . . . [man]kind.

Thayer The nature of things, the force, laws, order of nature, as opposed to what is monstrous, abnormal, perverse. The operation of nature. The sum of innate properties and powers by which one differs from the others.

However, when we come to the verses where the "natural" body and the "spiritual" body are compared, we find the word ***psuchikos*** (Strong's G5591).

Thayer This is having the nature and characteristics of the breath. The principle of animal life; which men have in common with brutes. The sensuous nature with its subjection to appetite and passion.

gutter

Hence:

1 Corinthians 15:44 *It is sown a natural body; it is raised a spiritual body.*

1 Corinthians 15:46 *Howbeit, that was not first that was spiritual, but that which is natural; and afterwards that which is spiritual.*

The context of these verses has reference to the resurrection. This is when the change from the natural body to the spiritual body takes place.

SPIRITUAL

The word "spiritual" is ***pneumatikos*** (Strong's G4152).

Thayer Relating to the human spirit, or rational soul, and the part of man, which is akin to GOD, and serves as his instrument or organ. Belonging to a spirit, or being higher than man, but inferior to GOD. Belonging to the Divine Spirit. Produced by the sole power of GOD Himself, without natural instrumentality or parent.

It is used of this present age for many things other than of the body.

Romans 1:11 *Spiritual gift* [see also *1 Cor. 12:1 and 14:1*].

Romans 15:27 *Spiritual things.*

1 Corinthians 3:1 *As unto spiritual.*

1 Corinthians 10:3 *And did all eat the same spiritual meat.*

1 Corinthians 2:13 *Comparing spiritual things with spiritual things.*

1 Corinthians 2:14 *Spiritually discerned.*

Galatians 6:1 *Ye which are spiritual.*

Ephesians 1:3 *Spiritual blessings.*

Ephesians 5:19 *Spiritual songs.*

gutter

Ephesians 6:12 *Spiritual wickedness.*

Colossians 1:9 *Spiritual understanding.*

1 Peter 2:5 *Spiritual house . . . spiritual sacrifices.*

Revelation 11:8 *Spiritually called Sodom and Egypt.*

But the present bodies we have are never called *spiritual* in this present age. These bodies may be *anointed*, *filled*, and so on, but they do not become *spirit bodies* until they are raised from the dead in their spirit form.

1 Corinthians 15:36 *Thou fool, that which thou sowest is not quickened, except it die.*

Thus, the seed of Abraham is still a *natural* body. The common teaching today is that the *seed of Abraham* is now a spiritual seed consisting of *born-again* believers of every race. This *born-again* expression is as incorrect as when Nicodemus thought it. JESUS never said *born again*; He said *begotten from above*.

The words "spiritual," "anointed," and "holy" do not mean the same things.

ISRAEL: THE HOLY SEED

Ezra 9:2 *For they have taken of their daughters for themselves, and for their sons; and so that* ***the holy seed*** [***zera***] *have mingled themselves with the people of those lands.*

Here, we find that the seed in question is ***zera*** and that they are "holy" (set apart; Hebrew: ***qodesh***). This is another Scripture that clearly shows that all seeds are not the same. It also shows that the seeds of mankind are not to be mixed together. That our multiculturalist ("Christian" or otherwise) disagree only declares their ignorance.

Isaiah 6:13 *So* ***the holy seed*** [***zera***] *shall be the substance thereof.*

In context, this verse concerns only the remnant of Israel, but it still shows that God's people are a holy seed [***zera***], thus different from other seeds.

ISRAEL: AN HOLY PEOPLE

There are many Scriptures that present God's chosen nation as being a *holy people*. The word for "people" is quite different from "seed," but these Scriptures quickly give the same picture.

Deuteronomy 7:6 *For thou are an **holy people** unto THE LORD thy GOD: THE LORD thy GOD hath chosen thee to be **a special people** unto Himself, above all people that are upon the face of the earth.*

This verse shows the separation of *special people* (Israel as being addressed) from all others. Deuteronomy 14:2 and 26:19 are similar verses.

> "Holy" is ***qadosh*** [H6918]: used of people [and GOD, God's name, and holy places], rather than of objects.
>
> "People" is ***am*** [H5971], or a *people as a congregated unit, a tribe, to associate*. This is used to delineate *a people* as being separate from other people. It is used of Israel, and also of other races, to show racial separation.

Isaiah 62:12 *And they shall call them, **the holy people**.*

Daniel 12:7 *And when he shall have accomplished to scatter the power of **the holy people**.*

ISRAEL: A SEPARATED PEOPLE

Then we come to a people who are *separated* from other races. That this carries on into the New Testament might not find favor with many teachers, but it is hard to avoid. The doctrine of separation, as taught, might have to be reconsidered in this aspect.

Exodus 33:16 *For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that Thou goeth with us? So*

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*shall we be **separated**, I and thy people, from all the people that are upon the face of the earth.*

Leviticus 20:24 *I am THE LORD your GOD, which have **separated you** from other people.*

Nehemiah 9:2 *And the seed of Israel **separated themselves** from all strangers* [the Hebrew text states ***sons of***—**nekar**—***foreigners*** (which clearly identifies these children as half-castes)].

The word ***badal*** for "separation" is shown by Strong's H914 to denote an utter separation and a selection.

ISRAEL: A PECULIAR PEOPLE

This also continues on into the New Testament, like it or not. The word in the Old Testament is ***segullah***, which signifies *an enclosure or peculiar treasure.* In the New Testament, the noun is ***peripoiesis***, and the adjective is ***periousios***, showing that there is a people who are an acquisition or purchased possession.

Thayer That which is one's own, belongs to one's own possessions. A people selected by GOD from the other nations for His own possession.

Hence:

Exodus 19:5 *Ye shall be **a peculiar treasure** unto Me above all people.*

Deuteronomy 14:2 *For thou are an holy* [separated] *unto THE LORD thy GOD, and THE LORD hath chosen you to be **a peculiar treasure** above all nations that are upon the earth.*

Deuteronomy 26:18–19 *And THE LORD hath avouched thee this day to be **His peculiar people** . . . high above all nations . . . that thou mayest be **an holy people** unto THE LORD thy GOD.*

Psalm 135:4 *For THE LORD hath chosen Jacob for Himself and Israel for **His peculiar treasure***

Titus 2:14 *To purify unto Himself **a peculiar people**.*

1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an* [singular] *holy* [separated] *nation,* ***a peculiar people****.*

The race of Israel is spoken of as a collective treasure and a singular people. A treasure is a depository or a *thing laid up*. It is also translated as *special*, *proper*, and *jewels*. In the New Testament, *peculiar treasure* is variously translated as *obtain* salvation (1 Thess. 5:9), *obtaining of the glory* (2 Thess. 2:14), and *purchased possession* (Eph. 1:14) or, as expressed in Hebrews, as *the saving*.

Hebrews 10:39 *But we are not of them who draw back into perdition; but of them that believe unto the saving of the soul.*

In the book of Hebrews, some might not like the pronouns, but *we* and *them* both refer to Israelites only. The first *them* refers to those who reject GOD and refuse to believe and who did not *follow after holiness* (or set-apartness), thus failing the grace of GOD (Heb. 12:15–16). Most will not like to think that there is a birthright (a right from birth) racially that could be sold, but there is. Remember how Esau sold his birthright and how he could not regain it? But for now, let us return to the "seed." Esau did not *follow after holiness* by breaching racial set-apartness.

ISRAEL: THE ANOINTED SEED

This might well *get some people* going. For those who have been brought up to think that all seeds are the same, this might be just too much; this might be the last straw. Let it be so. That there is ***an anointed seed***, as well as ***a holy seed, an holy people, a separated people,*** and ***a peculiar people***, gives a lot of confirmation. It all compounds perfectly, does it not? Does it not show different aspects of God's chosen Israel race? Our sovereign GOD gives us enough detail so that we can ignore Him no longer. To not believe Him is to *kick against the pricks*. The seed of Abraham, to whom the covenants were made, still exists. **The spiritual "body" comes after the resurrection, so the seed of Abraham does not yet have a spiritual body**. We are still *waiting the redemption of the body*, whether individual or corporate.

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Romans 8:23 *Which have the first fruits of the Spirit even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

We have looked into "adoption" as a subject already. We are looking for the placing of the Sons of GOD. But what about this particular and singular anointed seed? Is there such a thing in both testaments?

Anointed in Hebrew is ***mashiach.*** [This is translated as "Messiah" in Daniel.]

To anoint in Hebrew is ***mashach.***

Anointing in Hebrew is ***mishchah.***

They have universal application to people and things. There are also other words in Hebrew so translated, such as ***suk*** and ***badal***.

Habakkuk 3:13 *Thou wentest forth for the salvation of thy people, even for the salvation of Thine* ***anointed.***

This places *Thine anointed* and *Thy people* as being one and the same. This says that they were anointed before they were saved—anointed by the presence of the indwelling spirit. Speaking of the seed of Abraham (His servant) and the children of Jacob (His chosen) and the covenant GOD made **to Israel**, we read:

Psalm 105:15 *Touch not* ***Mine anointed****, and do My prophets no harm.*

Revelation 11:15–16 *The Kingdoms* [singular in the Greek] *of this world* [***kosmos***] *are become the kingdoms* (singular in the Greek) *of our Lord, and of* ***His Christ*** [anointed (people)] *and he shall reign for ever and ever. And the four and twenty elders, which sat before GOD on their seats, fell upon their faces, and worshipped GOD.*

Here, we need, as usual, to go back and see what prophecy this is fulfilling. It is found in Daniel 7:13–18 and concerns JESUS and the holy people. In Revelation, the worship is directed to GOD, but it is not directed to the "anointed." If JESUS was "His anointed," then JESUS was being ignored.

ISRAEL: A CHOSEN PEOPLE

It has been pointed out before that most people have some thought about the existence of a chosen race of people. For Christians and others brought up in the Western world, the thought is toward Israel as being that chosen race. (Some may choose incorrectly to call Israel "the Jews".) Then, of course, if one race is chosen, then every other race not chosen. Christians are somehow able to think about an *exclusive Israel* yet include everybody at the same time.

Throughout the Old Testament, the exclusivity of Israel is a consistent theme as has been shown in this book. Israel may have been put aside, brought low, disallowed by GOD, but GOD says the promises that were made to the fathers of Israel will yet be fulfilled in *us their children*.

Isaiah 14:1 — *For THE LORD will have mercy **on Jacob**, and will yet **choose Israel**, and set them in their own land: . . . and the strangers* [kinsman-visitor] *shall be joined to them.*

Ezekiel 20:5 — *In the day when I **chose Israel**, and lifted up Mine hand unto the **seed of the house of Jacob**.*

Here, we see the connection between the "chosen" and the "seed" in question. This chapter of Ezekiel goes on to express God's final determination on Israel at the end of this age. Trying to move this determination onto any other than the seed of Jacob will not succeed. It is not in prophecy anywhere.

When we follow through to the New Testament, we find the word ***eklektos***, which is variously translated as the ***chosen*** or the ***elect***. JESUS spoke of the days being shortened for the elect's sake and of the rising of false christs and prophets who would try to deceive the elect. The word ***eklektos*** appears twenty-three times in the New Testament. It is derived from the root word ***eklego***, which refers to selection in the primary sense. This is usually translated as ***chosen*** or ***chose***.

Acts 13:17 — *THE GOD of **this people of Israel <u>chose</u> our fathers**.*

Read this verse several times. Who is GOD the God of? Who did He choose? This word for "elect" is used throughout the New Testament in places where it might not be obvious that a racial/

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national entity is involved. In context, the word may be associated with ***called***, ***inheritance***, and ***predestined***. These are all words that have exact parallels in the Old Testament, where they are used racially of the nations of Israel. There is no question or suggestion in either testament that the seed [of our fathers] might be any spiritual seed from all races.

> *Matthew 24:31* *And He shall send His angels with a great sound of a trumpet, and they shall gather together* ***His Elect*** *from the four winds, from one end of heaven to the other.*

This gathering cannot be other than the gathering from among those who are the subject of the prophecy. The elect are the ones resurrected. This has been shown in the chapter titled "Adoption" as the process for the placing of sons out of Israel.

> *2 Timothy 2:10* *Therefore, I endure all things for* ***the elect's*** *sakes, that they may also obtain the salvation which is in Christ JESUS with eternal glory.*

For whose sake? Is it any but the elect?

The New Testament expressions ***called***, ***chosen***, and ***elect*** are all used in the Old Testament, where they are addressed exclusively to the race and nations **of Israel**. Even through to Revelation, those with the Lamb are the faithful among the ***called*** and ***chosen***.

ISRAEL: A STONE PEOPLE [OR NATION]

In the book of Daniel, we find prophecy concerning nations. In this book, there is a "stone" cut out of a "mountain" that "brake" the other kingdoms in pieces. The stone that smote the image became a great mountain (a symbol of nations) and filled the whole earth. In the New Testament, there are references to the kingdom of GOD being a nation.

> *Matthew 21:43–44* *Therefore, I say unto you, The Kingdom of GOD shall be taken from* [among] ***you*** [the Judaean leaders], *and given to* ***a nation*** *bringing forth the fruits thereof. And whosoever shall fall on* ***this stone*** *shall be broken: but on whosoever* it *shall fall, it will grind him to powder.*

WHAT IS BEING SAID?

In the matter of "seed," both testaments say exactly the same thing. In no way has the ***zera*** of Abraham changed. GOD has not changed. The seed of Abraham is genetic only.

Yes, we still have the questions about the other non-Israel seeds/nations/races to answer. There is no justification for insisting that GOD must mean something different from what is presented in the Word because the non-Israel nations do not appear to be accommodated. Translators have always sought to expand the scope, and even the NIV translation does this, justifying interpretation on the grounds of scholarship. We can presume all we like about the other races. We can pretend that GOD makes no selections among races and that all races must be the same. To say this is to say that GOD was wrong to choose Israel for a purpose and to sever them from the other races. We can attempt to spiritualize the seed of Abraham all we like in an attempt to accommodate all the other races as being in that one particular seed. We can choose to do lots of things other than believing GOD. But only God's Word will endure forever. At this stage, we will say only this—that understanding is impossible if we cannot accept what GOD says about His ***called***, ***chosen***, ***elect***, ***peculiar***, and ***separate*** people, who descended from Abraham through Isaac and Jacob.

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CHAPTER 12

"BORN AGAIN" OR "BEGOTTEN FROM ABOVE"?

If ever there was a need to put aside preconceived ideas and teachings, there is great need to do so in the present use of the expression ***born again***. There is a common conception and presentation throughout the Christian world that is an absolutely false and misleading error. The basis of the expression is bound in John.

John 3:3–5 *JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be* ***born again****, he cannot see The Kingdom of GOD. Nicodemus said unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into The Kingdom of GOD. That which is born of flesh is flesh, and that which is born of the Spirit is Spirt. Marvel not that I said unto thee, Ye must be born again.*

In most translations, the words ***born again*** have been carried on in a traditional manner, suggesting that a second "birth" is necessary to enter the kingdom of GOD. Many Bibles, in their margins, will have "**from above**," showing that this is what the original word means. When we look into the words actually spoken, we find that it was Nicodemus who made the suggestion about entering a second time into his mother's womb. This was the interpretation if the translations make Him appear to say He did. **Jesus did not use the word**

"again." There is no manuscript at all that says JESUS used the word "again." The word ***deuteros*** that Nicodemus spoke appears in the New Testament forty-four times, and it always means "twice," "again," and the like.

JESUS did not use the word ***deuteros***; JESUS used the word ***anothen***.

Strong's G509	***anothen***	Includes from above, or <u>from the first</u>.
Thayer	***anothen***	Used of things that come from heaven [from THE LORD GOD], or from a higher [upper] place, or from the very first, or <u>from the origin</u>.

Knowing this one-word difference helps understanding and shows that there are problems with the popular concept. JESUS confirmed to Nicodemus that He was <u>not speaking of a second birth</u> when He told Nicodemus that He was referring to being born of water and of Spirit. JESUS did not use the future tense as did Nicodemus. JESUS was speaking of something that existed at the time of speaking. The Christian church has picked up the words Nicodemus spoke rather than the words of JESUS. JESUS chided Nicodemus for not knowing *these things* (v. 10). Likewise, today our teachers need chiding for the same reason of not knowing *these things*. JESUS went on to say that not every person is begotten *of the Spirit*, noting that that which is *of flesh* is of the flesh, being begotten that way.

AGAIN

The word ***anothen*** that JESUS used appears fourteen times in the New Testament, and it does not have a meaning similar to ***deuteros*** (second time) or ***pallin*** (again), the latter being the word most commonly translated as "again." The adverb ***anothen*** always relates to place and is used of past or former time but never the future. To discuss the word ***anothen***, let us consider examples of how the word has been translated.

Matthew 27:51 and Mark 15:38 *The veil of the temple was rent in twain* ***from the top*** *to the bottom.*

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Luke 1:3	*Having had perfect understanding all things from* ***the very first****.*
John 3:31	*He that cometh* ***from above*** *is above all.*
John 19:11	*Except it were given thee* ***from above****.*
John 19:23	*Now the coat was without seam, woven* ***from the top*** *throughout.*
Acts 26:5	*Which knew Me* ***from the beginning****.*
James 1:17	*Every good gift and every perfect gift is* ***from above****.*
James 3:17	*But the wisdom that is* ***from above****.*

None of these suggest "again" in any sense.

BORN

Begetting and birth are two vastly different events. Begetting as used of men is the action and process of conception, for example, "*Abraham begat Isaac*" (Matt. 1:16). Birth as used of woman is movement from one environment to another, for example, "*Mary of whom JESUS was born*" (Matt. 1:16). The word ***gennao*** varies with the context, and it may have an abstract meaning also where it is used of figurative father-child relationships (1 Cor. 4:15).

The word "born" in John 3:3–5 is ***gennao***, and it is found ninety-eight times in the New Testament. The sense usually has connection with procreation, the most prominent meaning being ***beget*** or ***begotten***. We must thus now determine the time when this begetting takes place. All modern teachers insist that people already born can be reborn in the future. But when used of a male, ***begotten*** is usually about the time of conception; when *born* is used of a female, it is usually about physical birth.

Thayer	It is of mankind begetting children. It is often used metaphorically of bringing others over to one's way of life.
Vine	Chiefly used of men begetting children.

If we want to understand its use in John 3:3–5, it is necessary to look at the Greek. They are not future tenses. Modern theology or teaching likes to use the words in the future tense (from tradition), but this is a total error. We have been taught so wrongly to use the words *except a man be born again* in the future tense that it is hard for many to think otherwise. But ***be born*** is indefinite with respect to time. JESUS taught exactly what is taught through the Old Testament, namely, that God's race is born from an original sowing.

BORN OF WATER AND OF SPIRIT

This is not only an interesting subject but John 3:5 ("*Except a man be born of water and of the spirit*") is also a key verse. Because of the word "and," we see there are two requirements for perceiving the kingdom of GOD—*water as well as spirit*. What is believed here determines which Gospel is believed. We have the choice to believe that any man of any race can *see the kingdom of GOD*, or we can believe the limitation that JESUS presents.

The word for water is ***hudor***, and it is used of water of all sorts. On its own, it means nothing but water. Some religious so-called experts argue that the expression refers to baptism, but this cannot be so because the thief on the cross (stake) went to paradise without being baptized. So we have to look further.

A person is *begotten of water* as part of the natural process after biological conception, but JESUS added the words *and of the Spirit*. This makes it clear that the ability to comprehend the kingdom of GOD is included at the time of conception. To determine what this is about, we must of necessity go back to the Old Testament to see who and what was begotten of the Spirit. We can anticipate that the Old Testament will agree with the New Testament.

WHO DID GOD BEGET?

Exodus 4:22 *Thus said GOD, Israel is my son, even my firstborn.*

Statements like this immediately exclude all the other races and, potentially, those before Jacob. So there is no need to go further back in the Bible apart from noting that both Abraham and Sarah

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were from the Adamic seed. They could not have been from the pre-Adamic or other later seedlines. When GOD separated Abram and Sara, He regenerated their ability to conceive a child and commemorated them even by changing their names, adding the fifth letter of the Hebrew alphabet into their names—Abraham and Sarah. This number is connected with the Spirit of GOD. The life in Sarah's womb was spirit endowed. Now consider these questions:

1. If Israel was God's firstborn son, then who are their offspring?
2. For Israel to be the son, then who is Israel's father? Is it not GOD?
3. Does not Israel originate from GOD if Israel is His son?

Nowhere in the Bible can we find any suggestion of the humanist brotherhood of all men. GOD is expressed as being the Father of Israel only. He is the Father of ***all men OF ISRAEL***, NOT all men of all races.

JESUS taught His disciples (all Israelites only) to pray saying, "*Our Father which art in Heaven*." This is better translated as *our Father, the One in Heaven*. Neither GOD nor man can be called a father until they have begotten offspring. There is no suggestion of a spiritual birth later in life. GOD stated that He is a father in Exodus 4:22; therefore, He begat offspring and is the Father of all descendants from Israel. The apostle Peter declared that we (Israelites to whom he was writing) are begotten from above, not of corruptible seed but of incorruptible seed, by the Word of GOD. It must be immediately pointed out that, in this verse, the incorruptible seed of GOD (the Father) is ***sporas*** rather than ***sperma***. The meaning of the word ***sporas*** is *the sowing back to the past*, or *sown seed*, and refers to the firstborn, Isaac, conceived in Sarah's womb after GOD had regenerated Sarah's and Abraham's ability to conceive a child. It is now an appropriate place to look at Sarah and Abraham, who are shown to be the place (or origin), being that originating rock or quarry and the pit.

ABRAHAM AND SARAH: THE ORIGIN

Isaiah 51:1–2 *Hearken unto Me, ye that follow after righteousness, ye that seek THE LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto*

> *Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.*

It is not necessary here to establish all the reasons why GOD needed to make a new start with Abraham and Sarah. We have to accept that He did call Abraham alone. From this beginning, GOD made promises to Abraham that were to follow onto Abraham's seed (***zera***). Only those born from this new beginning could comprehend the kingdom of GOD. This beginning was from GOD because He had regenerated Abraham and Sarah, enabling them to bear one child. In this way, Isaac was born because of God's action.

From Adam to Abraham, Adam's pure line contained the breath of life (see Job), so where did the people come from who did not have the breath of life? These men and women originated from Genesis 1. Through miscegenation, Satan had introduced pollution to the bloodstream of the sons of Adam, and we find that GOD sought to eliminate the products of such activity. Noah was pure in his generations (Gen. 6:9), and so he and his unmixed family were preserved. Later, the children of Israel were to destroy the mixed breed of the Canaanites. These could not receive the things of the Spirit of GOD. They could not witness in their spirit and say, "*The Spirit itself beareth witness with our spirit that we are the children of GOD*" (Rom. 8:16), as an Israelite is able to do. This principle is a continuing theme in the Bible.

Through Abraham and Sarah, GOD established the basis for Abraham's seed to become the sons of GOD (John 1:120. GOD was making a new beginning with Abraham. None other than the seed of Abraham, through the son of promise, Isaac, has this opportunity or potential. Abraham's seven other sons did not have this potential because they were born before Isaac. The descendants of Isaac were begotten of the Spirit from their conception. This is why those among Isaac's descendants who believe are regarded as being anointed by the Spirit (Gal. 3:16). Paul is able to declare, "*Now He which stablishes us with you in Christ, and has anointed us is GOD who has also sealed us and given the earnest of the Spirit in our hearts*" (2 Cor. 1:21–22). In 1 Corinthians 2:7–16, Paul—confirming this—told the brethren (kinsmen of the same womb of Sarah) that they had not received the spirit of the world but the Spirit of GOD given to us (the brethren) of GOD. He went on to further declare that the "natural" man (those not

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born of Isaac's line) cannot receive the things of the Spirit of GOD. He affirmed JESUS's statement that anyone who is not begotten of the original sowing (in the womb of Sarah) cannot see the kingdom of GOD.

1 John 2:27 *But the anointing which you have received abideth in you.*

1 John 3:9 *Whosoever is born of GOD doth not commit* [practice] *sin, for his seed remaineth in him.*

1 John 5:18 *We know that whosoever is born of GOD sinneth not.*

There is this relationship among the "anointing," the right "seed," and being begotten of GOD.

FORMED FROM THE WOMB

Isaiah 44:2 *Thus saith THE LORD* [YAHWEH] *that made thee* [Israel], *and formed thee from the womb.*

In what way would Israel be formed in the womb? Whose womb? The word ***beten*** means what we mean today by ***the womb***. Men do not have a womb; Abraham did not have a womb, but Sarah did.

In Isaiah 51:1–2, as quoted above, speaking of Sarah, we find the womb described as *the hole of the pit*. This metaphor is a term that extends to the mountain from which the stone kingdom is taken. This is God's mine. James, who was writing **to the twelve tribes**, said, "*Of His own will begat He us* [Israelites] *with the word of truth*" (James 1:18). ***Begat***, as has been shown, is chiefly about conception, not physical birth.

Isaiah 43:1 *But now thus saith THE LORD that created thee, O Jacob, and He that formed thee, O Israel.*

This verse suggests a difference between ***Jacob*** and ***Israel***. Here, we have the one being ***created*** and the other being ***formed***. So there are differences associated with the use of these words in different context.

Isaiah 44:24 *Thus saith THE LORD, thy redeemer, and He that formed thee from the womb, I am THE LORD that maketh all things.*

Here again, GOD is speaking to Israel only. Nowhere in Scripture can we find reference to GOD being the Redeemer of any other people apart from those of Israel, who are ***formed from the womb***. In the New Testament, we still find reference to the womb of Sarah.

Therefore, it is as important as ever in the New Testament, as well as in the Old Testament.

Romans 4:19 *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness of Sara's womb.*

Contained in the first verse of this chapter, we see, "***Abraham our father, as pertaining to the flesh.***" The *father of us all* (that is, Israelites) of verse 16 is Abraham after the flesh. This still is not a spiritual rebirth. Remember that Paul was writing to the house of Israel to whom he was sent.

Nicodemus, as a master or teacher in Israel, should have known these things; JESUS told him so in no uncertain terms. Teachers today, likewise, do not know these things. The womb of Sarah and the offspring from that womb have been spiritualized away. The common New Testament word "brethren," as has been shown, is ***kinsman of the womb***. What other womb would this be other than the womb of Sarah?

"HE CAME UNTO HIS OWN . . . BORN OF GOD"

John 1:11–12 *He came unto His own, and His own received Him not. But as many as received Him, to them gave He the power to become the sons of GOD.*

Quoting R. K. and R.N. Phillips in "The Only Begotten GOD":

> Verse 11 is almost completely misunderstood by the whole of Christendom today and the AV translation is the main cause of this misunderstanding . . . The word, *own*, appears twice in the verse—but in the first

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clause it is neuter gender, while in the second, it is masculine. Therefore, John is referring to two different things.

The first clause states that JESUS came to His own possessions [neuter gender]—His land, His Kingdom, His city, His temple. In the second clause, the term, **His Own**, is the Greek term, ***oi idios***, [masculine gender], which means, literally, the members of one's own household. In this case, it refers only to those who had authority over His Kingdom, City, and Temple. (The vast majority of Israel were scattered abroad in the Dispersion and, at that time, were still classed as ***not My people***.) Before we can complete the translation of verse 11, we have to look at the beginning of verse 12.

The Greek text of verse 12 begins, *but to those who did receive Him*. In this clause and the last clause of verse 11, we have another instance of the AV translating two different Greek words as one English word—in this case, *received*. The last clause of verse 11 states, in effect, that those who were ruling over His possessions neither **received nor accepted Him** [as the owner]. It points to outright rejection, not through ignorance [which is covered by the phrase, *does not recognize Him*, in verse 10], but by willful refusal to accept Him as the rightful owner. However, in the first sentence of verse 12 the word, *received*, has the meaning of, *to welcome or to accept willingly*. Hence, while the **Judaean** Nation rejected Him at a national level, there were individuals in that Nation, who did both recognize and receive Him gladly. Verses 11 and 12 read in the Greek text:

v. 11 *He comes unto His own* [possessions], *but The people* [ruling over His possessions] *refuse to accept Him* [as the rightful owner].

v. 12 *But to those who welcome Him, to The ones believing in His name, to them He gives authority to* [make themselves] *become* [because of their beliefs] *children of GOD* [again].

They were not everyone on the earth who were born of bloods (plural in the Greek) or by the will of the flesh (John 1:10–13). JESUS came to His household, who were born by the will of GOD.

Thayer ***Household*** is used as ***stock, race, descendants of one***.

Phillips and Phillips again point out:

> The phrase translated, *the sons of GOD*, in verse 12 of the AV is quite wrong. The Greek phrase is ***tekna theou***, which means children of GOD. Immature children, no doubt, but it does **not** mean sonship; for sonship points to growth and ultimate maturity. Nor does it have anything to do with the false doctrine of "adoption." On the contrary, the phrase forcefully asserts:

[a] The natural genetic relationship of a child with its true father and, hence,
[b] Those ***children of GOD*** are the biological descendants of GOD Himself.

Note that John 1:13 states:

> *Which were born, not of blood* [plural], *nor of the will of the flesh, nor of the will of man, but of GOD.*

To which, Phillips and Phillips point out:

[a] **NOT** out of bloods: which is of ordinary human descent,
[b] **NOR** out of [the] will of the flesh: which was Sarah's demand to have children by Hagar and Keturah,
[c] **NOR** out of [the] will of a man: which was Abraham's desire for an heir,
[d] **BUT out of GOD are begotten.**

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The Greek verb for ***begotten*** is plural in this verse and so cannot be limited to the birth of JESUS.

Isaac was not born or Abraham's will. Abraham was past that. Isaac was begotten of God's will when He regenerated Abraham's and Sarah's ability to have a child and to give that child an **individually incorruptible spirit**. Isaac was thus begotten ***from above*** as are Isaac's descendants from the time of their conception. In this portion of John 1, we find the origin of those who can believe in JESUS. Also, we find where they did not (and do not) come from. JESUS came only (alone) to those begotten from above by GOD. He is shown to be **the Redeemer of only His kinsmen**.

A person does not exercise his will in determining where and of what race he should be born. The will factor of the person being born does not function in normal physical conception and birth. GOD determined what seed a person is. GOD knows who are begotten of the Spirit from above. Second Timothy 2:19 says, "*GOD knows those that are His*." The word for "born" is ***gennao*** in the following Scriptures and is used in the genealogies and in all other places as being begotten or conceived. **It does not relate to some spiritual birth**.

John 1:13 — *Which were born* [begotten], *not of blood.*

John 3:3 — *Except a man be born again* [that is, begotten from above].

John 3:5 — *Except a man be born* [begotten] *of water and of Spirit.*

John 3:8 — *So is everyone who is born* [begotten] *of the Spirit.*

John 18:37 — *To this end was I born* [referring to JESUS's physical birth from Mary].

Matthew 2:1 — *When JESUS was born in Bethlehem* [referring to His physical birth from Mary].

Spiritualize these references if you like, but you will be like Nicodemus, *not knowing these things.*

REGENERATION

In Scripture, there is an expression that means "born again." This is ***paligenesia*** or ***palin*** (again), plus ***genesis*** (born). These are but two occurrences:

Matthew 19:28 *Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

Titus 3:5 *But according to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

It is not appropriate to expand this new subject here other than to again note the "tribes of Israel" limitation.

WHAT IS BEING SAID?

Simply this—that there is a great difference between "begotten" and "born." ***Begettal*** refers to conception, whereas ***born*** refers to physical birth. The Greek word ***gennao*** means conception or beget (when used of men) and physical birth (when used of women). Unless a person is begotten of the line that arises from the original sowing, the begetting of GOD, that person does not come to contain the ability to perceive the kingdom of GOD. This is what JESUS said to Nicodemus.

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CHAPTER 13

THE CHURCH

Early in the Christian life, the convert is told something about "the church." The word ***ekklesia*** may be used, and it may be correctly spoken of as ***that which is called out***. So far, so good, but then the problem begins. Called out of what? The usual explanation given is *called out of the world*. Fair enough, but what is the meaning of *the world*? The chapter entitled "Which World Did GOD 'So Love'?" was written to show that there are different "worlds" in Scripture, not just the one world supposedly consisting of every one of every race who is not converted.

Then we looked at "adoption" to show who was adopted from where, concluding that the sons of GOD were ***placed as sons*** (not adopted) out of the genetic seed of Abraham through **Isaac**.

We also looked at "strangers," considering whether a genetic stock other than Abraham's seed could join themselves to Israel and become *as Israel* by keeping the law, circumcision, and the Passover. We found that there were different words for "strangers" and showed that this proposition was basically invalid. Consideration of the matter of "seeds" showed that there is no such thing as a *spiritual seed*, as is commonly presented, and that the genetic seed of Abraham cannot be spiritualized away. We will now see that **"the church" is called out from among Israel**.

In this chapter, "the church" is placed in quotation marks because it is commonly used in a way that is unbiblical. The Greek word translated "church" means ***a called-out assembly***. It is sometimes translated as ***assembly***.

Thayer — A gathering of citizens called-out from their homes into some public place, as assembly.

SOME QUESTIONS ABOUT "THE CHURCH"

To find out what we are talking about, we have to ask some questions:

1. Can the church really be separated from Israel?
2. Is it called out from every race?
3. Can all men of all races be potential inheritors of the kingdom of GOD?
4. Is there prophecy to support the current common theory that *the church* has replaced Israel?
5. Could the "wife" be other than Israel?
6. What was the *church in the wilderness*?
7. What is the *church of the firstborn*?
8. What about the promises made to David and his eternal throne?
9. Does the phrase *of your brethren* as found in the New Testament suddenly change somehow to be *spiritual* brethren?
10. Why are there so many references to *the fathers* in the New Testament when *the fathers* have no connection with non-Israel races?
11. Why is national Israel still separate in the book of Revelation?

In looking into these questions, we will find that our normal religious education impedes our understanding and that what is being presented here is at variance with the popular teachings.

THE ORIGIN OF THE WORD "CHURCH"

The word originates from the Greek word ***kuriakos***, which means ***belonging to GOD***. From this word has developed the German ***kirche***, the Dutch ***kerke***, the Scottish ***kirk***, and the English ***church***. The word is first found in the Great Bible of 1570. In no way does the word originate from ***ekklesia***, even if tradition wants to say that it does.

In "The Book of Revelation" by R. K. and R.N. Phillips (1992):

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> The term, ***ekklesia***, is the combination of two Greek words, ***ek***—out of, or from, and ***klesis***—to call. Ekklesia simply means, ***an assembly, any assembly of people, who are called out from other peoples, and from which all aliens and slaves have been excluded*** [See Ellicott's comes on Matt. 16:18]. Hence, it is used of the whole nation of Israel, as distinct from other nations. For those who claim that trying to limit ***Ekklesia*** to Israel is a biased view, please read Dr. E.W. Bullinger [The Apocalypse of the Day of THE LORD] from which these notes are summarized.

The Old Testament equivalent is the Hebrew word ***cahal*** (or ***qahal***), which means to call or to assemble together, but there is not one place where it is rendered "church." ***Cahal*** is used seventy times and is mostly translated as "congregation," this being the congregation of Israel. An interesting feature is that this word is used for those called out of Israel to assemble before the tabernacle and temple, and it denies or excludes the "mixed multitude" (***edah***, which is also translated as ***congregation***), which comprised those from other races who had joined themselves to Israel.

In the New Testament, there was a parallel situation of there being a "mixed multitude" in the Judaean nation.

THE FOUNDATION OF "THE CHURCH"

The word ***church*** is usually thought of traditionally as being a New Testament word because it is supposed to be a multiracial entity, whereas in the Old Testament Israel was a single race. Let us look at the foundation of the church as given by JESUS.

> *Matthew 16:18* *And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.*

This is after JESUS asked two questions, ***Who do men say that I am?*** **and** ***Who do you say that I am?*** Peter replied, "*Thou art the Son of the Living GOD.*" JESUS then said to Peter, "***Thou art petros*** [masculine] ***and upon this petra*** [feminine] ***I will build my assembly***." Therefore, ***petra*** and ***petros*** cannot refer to the same thing. The latter

word must refer to something within the preceding conversation. However, the two traditional views are as follows:

a. **The Roman Catholic view**: "The church" is built on the apostle Peter.
b. **The Protestant view**: "The church" is built on the rock itself. The translators of the KJV did not give the word ***rock*** a capital "R" as might have been expected. The traditional teaching from this verse is that JESUS is the rock on which He builds His church. This sounds quite reasonable until we look into the words used in the verse. (Please note that it is not being said that JESUS is not the cornerstone of the foundation.)

The word ***petros*** is simply a small rock or stone that came from a larger rock. The second word for rock is ***petra***, the feminine of the very same word, but it refers to a huge immovable mass of rock. Now if JESUS is the rock in question on which the church is founded, then JESUS will also have to be feminine. So we had better look further into some ***petra*** verses to find out in what sense the word ***rock*** is used.

Vine — ***Petra*** denotes a mass of rock, as distinct from ***petros*** a detached stone or boulder, or a stone that might easily be thrown.

For example:

Matthew 7:24 — *Therefore, whosoever hears these sayings of mine, and does them, I will liken him into a wise man, which built his house upon a rock* [***petra***].

Romans 9:33 — *As it is written, Behold I lay in Sion a stumbling stone* [***lithos***], *and a rock* [***petra***] *of offence: and whosoever believeth on Him shall not be ashamed.*

JESUS's words are the stumbling stone Israel could trip up on. This never applies to peoples other than Israel. But the stone in Romans 9 is not ***petra*** or ***petros***; it is ***lithos***. The ***stumbling stone*** and the ***rock*** are not the same words. JESUS said that those who build their houses in response "*to these sayings of Mine*" are those who build on the

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feminine ***petra***. JESUS was then addressing His disciples (Israelites) and not the scribes and Pharisees in the mixed multitude.

The people who are the subject of the discussion in both verses are stated to be Israel. (And they are Israel only.)

Peter also used the two quite different words for *stone* or *rock* in the same manner and in the one context.

> *1 Peter 2:7–8* *Unto you therefore which believe He is precious: but unto them which be disobedient, the stone* [***lithos***] *which the builders disallowed, the same is made the head of the corner, and a stone* [***lithos***] *of stumbling, and a rock* [***petra***] *of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

Lithos is a stone or rock that has been fashioned or worked over, for example, a cornerstone, a tombstone, or a millstone. So there can be no mistake. In these verses, we see three distinct terms:

Petros	A rough, unfinished, unsophisticated stone that is a chip off a large lump of rock, like the rubble at the bottom of a cliff.
Lithos	A worked piece of stone that has been produced for a particular purpose.
Petra	A huge, unmovable mass of rock, like Ayer's Rock in Australia. It is more than foundation rock—it is awesome in its immensity.

The great immovable rock of Matthew 16:18 was the statement *Thou art the Son of the Living GOD.* For a human being, like Peter, to reach a point where this statement can be made is a momentous occasion. It is the dawn-breaking realization that JESUS is no ordinary man. It is the actions taken in response to this discovery that shows what we believe. This is why the called-out ones are the ones who believe this rock-solid statement and build on it. To be wise, we must consider well JESUS's words.

COULD "THE CHURCH" TAKE OVER THE PROMISES MADE TO ISRAEL?

In the last chapter of the book of Romans, it is sometimes claimed that the dispersed of Israel rejected the salvation of GOD, and when Paul turned to the "Gentiles" (v. 28), he was supposed to be turning to non-Israel stock. "The church" is thus said to contain non-Israelites and to have taken over all the promises that had been made to Israel. We need to consider three issues in connection with those verses:

1. Paul was speaking with Judaeans, who were then in Rome. He turned to the house of Israel because *they will hear it*. In all of Paul's Epistles, he wrote to Israelites (see the chapter "That Unfortunate Word 'Gentile'").
2. There is only one set of promises in prophecy, and these are made to Israel. There is no separate set made for any non-Israelite church. The fulfillment can only be made in the same people or, as Paul put it, *in us, their children*.
3. The doctrine of the Kinsman-Redeemer would have to be ignored. GOD is faithful not to break His own laws. JESUS is the Kinsman-Redeemer **of Israel**, not of others who are not kinsmen. The called-out ones are those of Israel who believe Him and change their lives accordingly. They had previously been *under the law*. These from among Israel are the members of the ***ekklesia***, the assembly (not church).

WHO IS "THE ASSEMBLY"?

When Stephen was addressing the Judaean leaders, he related the history of Israel to them. This was what "got them going." These leaders were a mixture of *men* and *brethren*, both appearing jointly as *elders*. Stephen reminded them of the prophecy that Moses had made about a prophet being raised unto Israel "*like unto me*" and that "*Him shall ye hear*." JESUS was to be raised unto the very same (like) racial group of people. Stephen then went on to say:

Acts 7:38 — *This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers: who received the lively oracles to give to us.*

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Here, we find mention of the church (***ekklesia***), which also existed in the Old Testament. This means that they are the same entity. Stephen isolated *the church* as having *our fathers* in a genetic way. This is not what is taught in our Bible schools and churches because it does not fit the multiracial conception of "the church." The Israelites were on their own, separate from the other races, in the wilderness. Stephen told of the lively oracles given to *us*. That these oracles were given to Israel alone has been shown from many Scriptures. Let us go on to look at other places where we find the word ***ekklesia***.

Acts 20:28 *And to all the flock, over which the Holy Ghost has made you overseers, to feed the church* [***ekklesia***] *of GOD, which He hath purchased with His own blood.*

We could look at this flock later because it adds to what is being said. Israel as ***sheep*** in prophecy ties up with sheep in the New Testament. They isolate Israel as being the same people in both testaments. In this verse, Paul was addressing *the church of GOD*. The church has been purchased, or bought back, by JESUS's blood. ***Bought back*** signifies that they were previously a possession of GOD. Without going into this as a subject, it can be stated that this can apply only to the nation of Israel. As Zacharias prophesied, "*Blessed be GOD of Israel, for He hath visited and redeemed His people . . . to remember His holy covenant, and the oath which He sware to our father Abraham*" (Luke 1:67, 73). All this identification could not possibly apply to other races. ***The assembly*** (***ekklesia***) is of Israel and of Israel only, and these are the ones who *He hath purchased with His own blood* as quoted above.

There are a number of references to the local assemblies (***ekklesia***) in various towns and even in houses, but there is no need to quote these verses. But there are things about these assemblies that are significant.

1 Corinthians 14:34 *Let your women keep silent in the churches* [***ekklesia***]: *for it is not permitted for them to speak, but they are commanded to be under obedience, as also saith the Law.*

Here, we see a connection between the law given to Israel and the people being addressed. The assemblies consist of the same people who knew the law. Therefore, they must be the Israel people.

WHAT IS THE ASSEMBLY?

His *body* is the one word that describes *the assembly* in Scripture.

Ephesians 1:22–23 *And gave Him to be the head over all things to the church* [***ekklesia***] *which is* ***His body***.

Colossians 1:18 *And He is the head of* ***the body***, *the church* [***ekklesia***].

Colossians 1:24 *For* ***His body's*** *sake, which is the church* [***ekklesia***].

Ephesians 5:23 *For the husband is the head of the wife, even as Christ is the head of the church* [***ekklesia***], *and He is the Savior of* ***the body***.

The word ***soma*** (body) has a similar connotation as the human body in many verses where it is used according to dictionaries and lexicons:

Vine's ***soma*** The word is also used for physical nature, as distinct from ***pneuma;*** the spiritual nature.

Strong's G4983 ***soma*** From 4982; The body [as a sound whole], used in a very wide application, lit. or fig.: bodily, body, slave.

In Ephesians 5:23, there are the masculine aspects—the "husband," "head," and "christ"—with the feminine aspects—the "wife," "church," and the neuter noun "body." The assembly has a head and a body. The spoken voice comes only from the head, from the husband aspect. The feminine aspect, the body, has no words of its own; it is subject to the head in all things. The head controls the body. Where this is not so, then what is found is not the true assembly.

Paul said Israel would remain in that darkness until they were "*made nigh in Christ JESUS by His Blood*" (Eph. 2:13). But they are not spoken of as being *the body* until they are *made nigh*. These that are made nigh are the assembly. They come out from Israel only and not from that which was given to Satan. Israel had been dead in their trespasses and sins through the broken law and had walked according to the course of *this world*, but some were now quickened (or made

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alive) and saved by grace. This is no different from what has been written in the chapter entitled "Adoption." The story is the same.

So far, we have the one body, which is the ***ekklesia***. This is one single body. In the New Testament, the KJV translators translated the singular word ***ekklesia*** as "churches" thirty-seven times. It would have been better if the translators had used the word "congregation" or "assembly." *Congregation* is not used by the translators as a New Testament word apart from Acts 13:43. Here, we have the start of a problem with the word ***church***. Because of the translations, we wrongly associate the word ***church*** (as a place) with ***congregation*** (as people). This gives problems when reading through the Word. Sometimes our conception of the church as a place where we go to is adequate, although in reality each person there must be ***a called-out one***. They must all be of the ***ekklesia***; they must all be of Israel. The place of the meeting is the ***sunagoge*** (used fifty-eight times).

In the Old Testament, there are three major words that have to do with the assembly. These words are as follows:

Mowed — Refers to the meeting place or the meeting itself. The translators had "a lot of fun" translating this word, giving it meanings such as ***assembly***, ***appointed***, ***seasons***, ***congregation***, and ***solemn***. There are twenty-four references. All these translations do not help make understanding easy. It means an appointed meeting or their coming together. This word is inclusive of everyone with the Israelite camp, both Israelite and non-Israelite.

Cahal — ***An assembly called together—invited out of whole congregation***. The word only relates to racial Israelites and so does not include any of the mixed multitude within the Israelite camp. These are the called-out ones who alone applied the blood of the Passover Lamb.

Edah — The whole assembly inclusive of both Israelites and the mixed multitude. Unfortunately, both ***edah*** and ***cahal*** are translated as "congregation," and this gives rise to the misconception that the mixed multitude had the same total position as the Israelite bloodline. A parallel situation of mixture applied in Judaea at the

time of JESUS, and a similar position is found among our assemblies today.

In both testaments, the words ***cahal*** and ***ekklesia*** are used exclusively of the seed of Abraham.

> *1 Timothy 3:15* *But if you tarry long, that thou mayest know how thou oughtest to behave thyself in the house of GOD, which is the church* [***ekklesia***] *of the living LORD GOD, the pillar and ground of the truth.*

The "ground" or ***hedraioma*** of the truth means "***to make stable, settle firmly, a stay or support***" (Thayer).

THE ASSEMBLY OF GOD

> *1 Corinthians 10:32* *Give no offense, neither to the Jews* [Judaeans], *nor to the Gentiles* [Hellenes: Greeks], *nor to the church* [assembly] *of GOD.*

Three groups are mentioned in this verse:

1. Unconverted "Jews" or the Judaeans of Israel.
2. Unconverted "Gentiles" of the Dispersion of Israel.
3. The converted ones from these two who are *the assembly of GOD.*

The popular reasoning from this verse is that assembly is composed of converted people from out of the "Jews and Gentiles." This is thus thought to encompass every race on the earth. But as these "Gentiles" are the house of Israel, the assembly must be composed of those who are from the house of Judah, plus the house of Israel, who are redeemed under the terms of the New Testament made to Israel. Scripture says the New Testament is made with these two houses alone (Heb. 8:80. This confirms what we saw under the chapter "Adoption." In the above verse, then, no offense is to be given to any of Israel stock from either house, whether converted or unconverted. The context as given in verses 1 and 2 of this chapter in Corinthians is Israel. Those being addressed in the first verse of chapter 10 had "fathers" who were associated with Moses; this means that they were Israelites.

THE CHURCH THAT IS THE SYNAGOGUE OF SATAN

Today although we have open, unashamed, so-called churches of Satan, these are not our concern here. The synagogue of Satan is an imitation and a counterfeit of the real thing. JESUS spoke about the synagogue of Satan in Revelation 2:9 and 3:9. This synagogue of Satan coexists with what is translated as the "church." If we venture to say that the members of Satan's synagogue are such because they are not the seed of Abraham, some might object, and they might object loudly. JESUS said that these of Satan's synagogue call themselves Judaeans *and are not*. They profess to be of God's people, but they are not. JESUS said so, and in the Gospels, He also pointed to the *children of the wicked one*. This suggests that they are of a different seed. This distinction must be kept in mind.

> *Matthew 13:38* *The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one.*

Here, we see two differing "children." JESUS said that a corrupt tree cannot bring forth good fruit. It is absolutely impossible. Peter told of two differing seeds, the corruptible and the incorruptible. This compares the natural man of Genesis 1 with the spirit-carrying man of Genesis 2. The *good seed* is the only seed that can be quickened by the Word of GOD. So are there a corruptible seed and an incorruptible seed or not? Peter was writing to the "elect" (chosen) nation, and he told about the salvation that should come to this people. The prophets of Israel searched for the grace that was to come to Israel (1 Pet. 1:10). Is GOD not allowed to make such choices? Is GOD not allowed to be merciful to those whom He wills? Is GOD not supposed to harden whom He wills? Yes, but we are taught this is not so and that every kin is the same and has the same opportunity. The tares, like the trees from corrupt seed, have the destiny of being *cast into the fire*.

Among Israel were and still are

a. the false prophets, which come to you in sheep's clothing (Matt. 7:15);
b. men of corrupt minds, reprobate concerning the truth (2 Tim. 3:8);
c. those who lay in wait to deceive (Eph. 4:14);

d. men speaking perverse things to draw away disciples (Acts 20:28–31).

These are the false teachers, who can be identified by

a. their *winds of doctrine* (Eph. 4:14),
b. their Christian doctrines from seducing spirits with *doctrines of devils* (1 Tim. 4:1),
c. their perversion of *the right way of GOD* (Acts 13:10).

These all look like the real thing in outward profession. They use God's Word in the way Satan does. They say, "*Lord, Lord, have we not prophesied in Your Name, and in thy name have cast out devils, and done many wonderful works?*" This will be enough to convince the average churchgoer that these are so-called *spirit-filled* (present tense) and *born-again* Christians (perish both expressions). They are one thing outwardly, but inwardly, they are ravening wolves. The outward *wonderful works* claimed are works and not grace. Works are not fruit; only the good seed can produce that. Fruit is produced by GOD as the good seed abides in the Vine. The seed is manifested by actions; it is by their *fruit ye shall know them*.

Wonderful works, in themselves, prove absolutely nothing. JESUS said of them, "***I never knew you***." The word ***never*** is ***oudepote***.

Vine's	***oudepote***	From ***oude***, not even, and ***pote***, at any time and is used in definite negative statements.

He never ever knew them. But who will agree with JESUS today? So let us now see how Satan's synagogue also has wonderful works.

As it has been said, these things—such as the prophesying in the name of JESUS, the casting out of devils, and the wonderful works—might deceive even the elect.

Mark 13:22	*For false Christs and false prophets shall arise, and shall show signs and wonders, to reduce, if it were possible, even the elect.*
John 4:48	*Then said JESUS unto him, Except ye see signs and wonders, ye will not believe.*
Matthew 12:39	*An evil and adulterous generation seek after a sign.*

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The latter two verses were addressed to the Pharisees. The false christs and false prophets, who are not of the elect, seek by signs and wonders to deceive the elect.

What does the average churchgoer flock to see today? What do they seek after? How will they know and discern what is deceit and seduction? Are they taught? Or do they and their pastors pray saying, "*Lord, give us miracles. Lord, show us your power. Lord, pour out your spirit. Lord, send us out.*" Listen to churchgoers at prayer meetings. What is it that many of the people want most? They want signs and wonders. Their actions and behavior can be impressive. But these can be seen as mechanisms of deception.

Revelation 13:13 And he doeth great wonders, so that he maketh fire come down from Heaven on Earth, in the sight of men.

How much closer to the truth could he appear to be? Satan is shown as doing wonders in the sight of men. Look at the order of service at many modern Pentecostal-type meetings. There is a similar technique to that found in parts of the entertainment world to raise an atmosphere. The old nature is quickened. First, we have the loud music and the clapping to the beat of drums. Choruses are sung proclaiming what we are, how we are a mighty army, and all these things. The songs are what they call affirmations, such as "*We are a people of power.*" Now what is the thought that is being instilled in the congregation's mind? What is being whipped up? What is the ambition? Is it not to raise enough fervor to prophesy, then to *cast out devils* (deliverance), and then do mighty works? Then they shout, supposedly binding demons, but there is no change. They have done this for years. It all sounds so good. It sounds alive, but again, there are no changes. They want a sign that they are alive, *but are they dead*? The net result of this activity is disillusionment and apathetic people.

These three things—the power, the signs, and the wonders—are what some people seek above all else. Satan can do it. Satan can make fire come down from heaven in the sight of men, we are told (Rev. 13:13, taking this literally). So they sing, "*I'm calling down fire*," to get the meeting all fired up. Their fire has to come from the outside. They do not already have it within. God's people, the elect, can easily be led astray in this area.

One thing more might be said. Consider the worship service on Mount Carmel (1 Kings 18). Study the worship order of the prophets of Baal. The Word of GOD did not matter to them. They cried out, they cut themselves, and they prophesied, but there was no fire for them. Elijah did what he did because God's Word had told him to. He just prayed a simple prayer, and the fire fell. And the ratio there was 1 true prophet to 450 false prophets. Could we have a similar ratio today? Although all professed to worship a GOD, the prophets of Baal did not address their GOD the same way Elijah addressed his LORD GOD. Elijah knew his GOD *as GOD of Abraham, Isaac, and Jacob*, not the Baal of all races. Is this the same in the noisy so-called Christian world today? Almost always, it is *Christ this and Christ that*; it is *Lord this and Lord that*. They are forever saying "*Lord*," but they are not ever doing the will of GOD. Their actions do not support their words. Seldom is the precious name of JESUS heard in their worship, apart from trying to use the name of JESUS to cast out demons (see Acts 8:9–24). That they do wonderful works "*in My Name*" proves nothing.

The grand old songs of the church, the songs of redemption, the songs of Calvary, and songs of the Savior's love are not popular. No, power, signs, and wonders are paramount to them. These are what they like to sing about. They have much in common with the New Age.

We read of a "false Jew" in Acts 13:10 who ceased not to *pervert the ways of GOD*. He could not help it.

> *Jude 12–13* *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water . . . to whom is reserved the blackness of darkness forever.*

Does our charity deny the Word of GOD, which says, "*To whom is reserved the blackness of darkness forever.*" Darkness is reserved for them even as surely as Israel's inheritance is reserved for Israel (1 Pet. 1:4). There is one great thing wrong with these people, even if they profess to be Christians. Yes, they separate themselves, but they *are not having the Spirit* (Jude 19).

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SIGNS AND WONDERS IN THE ASSEMBLY

There can be no denying that signs and wonders are part of what is expected to be seen in the assembly. There is no denying that people believed JESUS after seeing and experiencing miracles. The point being stressed is that this believing had aspects other than just the miracles, namely:

1. the prior proclaiming of the Gospel,
2. the proclamation of the kingdom,
3. GOD working with them.

Hence:

> *Mark 16:20* *And they went forth, and preached everywhere, GOD working with them, and confirming the word with signs following.*

The miracles that are of GOD follow the teaching of the Word and the call to repentance in Israel. JESUS and John the Baptist taught of repentance and the kingdom of the heavens and of GOD. JESUS performed miracles, but John *did no miracle*. John the Baptist's call to repentance was followed by some hearers repenting. But where is the call to repentance and the teaching of the kingdom of Heaven today?

In what is today called the early church, they taught of repentance and of the resurrection of the dead (Acts 4:1). There was persecution too, but also, there was the witness of the resurrection of JESUS, accompanied with great grace and great power.

Before JESUS's death and resurrection, the principle was exactly the same.

> *Luke 16:30–31* *Nay, father Abraham: but if one went unto them from the dead, they will repent. And He* [JESUS] *said unto him,* ***if they will hear not Moses and The Prophets, neither will they be persuaded, though one rose from the dead.***

Someone being raised from the dead might well be classed by many as the greatest miracle, but that alone will persuade nobody to repent. JESUS said so. He also pointed out that if they would not accept the persuasion of Moses and the prophets, they would not accept the persuasion of One from the dead. So today it is necessary

to "*hear Moses and The Prophets*" and putting the phrase *it is written* as the basis of right teaching. But the churches today often dismiss this, saying instead, "*That's Old Testament*."

Back in the days of Ezra, there was the teaching of the Word to Israelites. The understanding was given, and there was repentance, followed by GOD manifesting His glory. The people of Judah wept with joy because they understood the words that were spoken. (But we have to note here that the Israelites were required to divorce their foreign wives, together with their mixed-blood children.) There was no attempt to stimulate without any understanding and teaching about repentance.

There are other examples of this order in Scripture, and we must also take note of the following:

1. Miracles in themselves do not make people believe.
2. Teaching converted people to inspire them to a new level of faith will not necessarily enable them to move in the supernatural. Repentance, obedience, love, and right application are part of the package.
3. Miracles may make the "wrong" people want to assemble themselves with Israel. These foreigners become a major problem to Israel, and Peter told us that they will still be among the people of THE LORD GOD through this age. They are still a problem that is not dealt with because there is no separation made.

When the children of Israel came out from Egypt, there was a mixed multitude who came out with them. The reason is not stated, but it may have been because they had seen the miracles. It is likely that they contained the descendants of the servants of Abraham's family who went down to Egypt with the Israelites. Universalists like to say that this is a type of "Gentiles" joining themselves to Israel. It was this mixed multitude that *fell to lusting in the wilderness*. Ezra taught the Word to Israel, and the people repented by separating from Israel all the mixed multitude. We will see this in the chapter "What of Balaam's Doctrine?" It is the mixed multitude in the midst of Israel that makes it so hard to accept the exclusive nature of Israel, compounded by governments making racial separation illegal under

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human rights legislation. Nonseparation encourages acceptance of the doctrine of Balaam.

WHAT ARE WE SAYING?

The assembly is not a multiracial entity in Scripture, even if it is accepted as a fact of life in the denominational churches today. The only multination is that of *being of the nations* (plural) *of Israel.* They are most definitely not what we commonly known as "the Jews" today. God's people are the only ones that Scripture records as the second parties to both the Old Testament and the New Testament. In due course, some of their many marks of identification will be shown. "*They are ready to be revealed in the last time*" (1 Pet. 1:5). Peter said that this grace is "*to be brought unto you* [that is, those being written to] *at the revelation of JESUS Christ*." This is the time of the *blessed hope* of the assembly only. This hope cannot be the blessed hope of anyone else.

It is our choice whether "*to be mindful of the words spoken before by the holy Prophets, and of the commandments of us the Apostles of GOD and Savior* (1 Pet. 2:3). We can, of course, ignore the holy prophets of Israel and follow the false prophets that are present then and now.

> *2 Peter 2:1* *But there were false prophets also among the people, even as there shall be false teachers among you.*

These teachers are now among us as prophesied. These widen God's gate to include every race, following the *way of Balaam*.

CHAPTER 14

WHY NOT PROCLAIM THE KINGDOM OF HEAVEN?

In this chapter, we will look at the kingdom that was established in the Old Testament to see how this relates to the kingdom in the New Testament.

Matthew 10:7 ***And as you go, preach, saying "the KINGDOM OF HEAVEN" is at hand.***

This is the commission that is never a central issue or teaching that is carried out today. What we have to decide essentially is whether the kingdom referred to in the New Testament has any connection with God's kingdom, as taught, in the Old Testament. Are they the same kingdom? Is Israel still racially exclusive in this respect? The purpose in this chapter is to show that in both testaments they are the same people.

WHY "THE KINGDOM OF GOD" AND "THE KINGDOM OF HEAVEN"?

Quoting from Vine under "kingdom":

> With regard to the expressions, *The Kingdom of GOD*, and *The Kingdom of Heaven*, while they are often used interchangeably, it does not follow that, in every case, they mean exactly the same and are identical.

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> The Apostle Paul often speaks of The Kingdom of GOD, not dispensationally, but morally, for example, Romans 14:17; I Cor. 4:20 but never so with the Kingdom of Heaven. *GOD* is not the equivalent of *the heavens*. *He* is everywhere and above all dispensations, whereas *the heavens* are distinguished from the earth, until the Kingdom comes in judgment and power and glory [Rev. 11:15], when the rule in heaven and on earth will be one.
>
> While then, the sphere of The Kingdom of GOD and the Kingdom of Heaven are at times identical, yet one term cannot be used indiscriminately for the other. In the Kingdom of Heaven [32 times in Matthew], heaven is in antithesis to earth, and the phrase is limited to the Kingdom in its early aspect for the time being, and is used dispensationally **in connection with Israel** . . . The Kingdom of Heaven is always The Kingdom of GOD, but The Kingdom of GOD is not limited to the Kingdom of Heaven, until in their final form, they become identical.

This is a particularly unhelpful description. The difference between Matthew and the others is that Matthew presents JESUS as the King. By referring to the kingdom of Heaven, we are left in no doubt about the dominion of the King, whose identity and right to rule is given in Matthew's genealogy. It is called the kingdom of Heaven because that is the natural abode of its citizens—that which is Spirit is Spirit. The seven parables in Matthew concern the dominion of the kingdom and its citizens.

The other Gospels and the Epistles use the generic expression *kingdom of GOD* because they take the existence of the kingdom as a fact and are not concerned with the kingdom itself. They focus on the people who have the potential to enter the kingdom and try to deliver the messages concerning the kingdom to them.

JESUS'S TEACHING ABOUT THE KINGDOM

JESUS taught about the kingdom, using the word over one hundred times. This is a grand theme throughout the Bible from the time of the establishment of the kingdom. If we look at the statistics, we find something astounding:

Proclaiming the kingdom	306 verses
Proclaim the King	964 verses.
Rejection of the King	901 verses
Rejection of the kingdom	782 verses

What this means is that 78 percent of the verses within the Gospels concern the "kingdom." It is recorded that JESUS's first words are about the kingdom, as are His last words, when He was asked, "*Lord, will you, at this time, restore the Kingdom to Israel?*" (Acts 1:6). **Jesus began and finished on this subject.** Note that the restoration **concerns Israel only**.

Paul shows that this subject goes right to the end when he says, "*Then comes the end, when He shall have delivered up THE KINGDOM to GOD, even the Father, when He shall have put down all rule and all authority and power*" (1 Cor. 15:24). So the kingdom continues until the end of the age. The Gospel Paul declared in the first verses of this chapter, concerning JESUS's death and resurrection, in context, applies to this kingdom.

A look at a concordance will reveal that JESUS spoke the word ***salvation*** only twice. The first is found in Luke 19:9 (Zacchaeus) and the second in John 4:22 ("***salvation is of the Jews***"). In neither of these verses does the word have the meaning that is commonly put on it. When JESUS declared that salvation had come to the house of Zacchaeus, this man had agreed to keep a certain portion of the law of Moses. In the second instance, JESUS was saying that salvation comes from among the Judaeans because He was referring to Himself.

Likewise, the word ***church*** (***ekklesia***) was used by JESUS only three times, so something must be wrong with what is normally taught about both "salvation" and "church." These are the facts that denominational churches refuse to admit, teaching instead what they call the *Gospel of salvation* in a different context to the 78 percent of the Gospel verses as shown above.

THE WORD "KINGDOM"

In the Old Testament, as might be expected, the translators have been inconsistent in translating the three main words that are most commonly translated as "kingdom." We have the following:

Strong's H4467	***Mamlakah***	Dominion [used of all kingdoms of all races].
Strong's H4468	***Mamlakuwth***	The reign of any king of any race.
Strong's H4410	***Meluwkah***	The thing ruled, that is, The Kingdom itself.

The latter word is used of two kingdoms in particular, that of GOD and that of Lucifer. There are twenty-four references in the Old Testament.

The first mention of ***meluwkah*** is as follows:

> *1 Samuel 10:16* *But of the matter of **the kingdom**, whereof Samuel spake, he told him not.*

This first mention tells us exactly what the kingdom is about and that **this concerns the people of Israel only**.

It was the *Word of GOD* that Israel would have a king (1 Sam. 9:17). Saul was to be the first in this position, but no unconditional promise was made to King Saul as the king. Next, the kingdom was given to David.

> *1 Chronicles 10:14* *And [Saul] inquired not of THE LORD: therefore He* [GOD] *slew him, and turned **the kingdom** unto David son of Jesse.*

This kingdom is spoken of as **GOD'S KINGDOM**. This is the same as the New Testament expression ***the kingdom of Heaven***. The throne belonged to GOD, and Solomon sat on that ***throne of GOD*** (1 Chron. 29:23). JESUS is to inherit **this same throne** of His father, David (Luke 1:32).

> *Psalm 22:28* *For **the kingdom** is God's: and He is the governor among the nations.*

This is yet another statement about this Israel kingdom ruling with GOD *among the nations*. ***Meluwkah*** is expressed as being a crown of glory and a royal diadem in the hand of GOD (Isa. 62:3). In context, this is Israel. It is a very special kingdom that is among, but separate from, the other kingdoms on the earth. It is a kingdom that was established to be forever.

IS THE KINGDOM PHYSICAL OR SPIRITUAL?

Denominational churches teach that the kingdom is now a spiritual kingdom, made up of *born-again* believers of all races. Let us look and see why this cannot be so. We will continue by looking at the kingdom in the Old Testament. Of David and the covenant that GOD made with the house of David, we read:

> *2 Samuel 7:12–16* *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed* ***out of thy bowels****, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of* ***his kingdom*** *forever. I will be his Father, and he shall be My son . . . But My mercy shall not depart away from him, as I took it from Saul . . . And thine house, and* ***thy kingdom****, shall be established forever before thee:* ***thy throne*** *shall be established forever.*

Here, we find that the seed comes from physical copulation—***out of thy bowels*** and ***thy seed***. So it is not a spiritual kingdom; it has flesh and blood monarchs. This is an eternal kingdom that starts on the earth with a human king on a throne, to which JESUS will return to reign. The popular teaching instead is that JESUS has already inherited that throne and is now ruling from Heaven, whereas JESUS said He will return to take His kingdom on the earth.

Second Samuel 7:12–16 shows the establishment of the kingdom under the house of David and note that the promises to this kingdom are now unconditional. Later on, we can see this expressed as a covenant.

> *2 Chronicles 13:5* *Ought ye not to know that GOD* ***of Israel****, gave* ***the Kingdom overIsrael*** *to David forever,* ***even to him and his sons,*** *by a covenant of salt?*

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The words *even to his sons* are salty words that the universalist, denominational churches absolutely refuse to believe. As has been said, it is impossible to believe in a multiracial church and preach the kingdom of Heaven at the same time. They will not believe that the phrase *even to his sons* means just that. (NOTE: ***Forever*** often signifies ***to the end of the age***.) As for national Israel, teachers say that Israel is now a spiritual kingdom with JESUS as the King. This ignores that JESUS is to return to take up His kingdom. He does not yet rule with a rod of iron, and so the concept of the kingdom being spiritual is not valid.

When we come to the New Testament, the parables of Matthew 13 are immediately spiritualized by the churches. They claim that the parables deal with moral and spiritual truth and the commentaries are a collection of the most imaginative interpretations you could ever wish to find. However, the hard fact is that if we choose to ignore that the kingdom is literal, what would we do with the throne of David that is established forever? Has the seed out of David's bowels gone somewhere else, has it evaporated, or has the seed been spilled on the ground? Has the sun and the moon ceased to shine so that God's promise to David might be of none effect? Are we to say that the resurrection is past and overthrow the faith of some? Do we say that JESUS has already returned and is now seated on that same throne on the earth?

Many churches, in effect, are saying the kingdom is not literal, even if they do not realize it. Their platforms stand on isolated Scriptures only. Now remember, it is the greater part of the Christian churches that teach this wrong concept. The weightier matters of the law are what is omitted (Matt. 23:23) when they omit the origins of the kingdom in the Old Testament. To them, the laws of the kingdom do not exist; the continuing throne of David does not exist today. If they do not believe this exists, then they cannot proclaim the kingdom of Heaven and the continuing throne of David.

The following verses are typical of those used to support the spiritualized view.

1 Corinthians 15:50 *Now this I say, brethren, that flesh and blood cannot inherit The Kingdom of GOD; neither doth corruption inherit incorruption.*

This Scripture is used to try to suggest that the kingdom of Heaven cannot be material and literal. But the kingdom of GOD, even as this verse shows, is an inheritance. There is a time for gaining of rulership over that which is inherited. The verb ***inherit*** shows progression from one state to another. We do not yet reign on the earth with our glorified bodies. We have not come into our inheritance.

After JESUS was resurrected, He no longer spoke of being *flesh and blood* but rather of being *flesh and bone.* Glorified and incorruptible bodies will no longer have corrupted, or corruptible, blood. The redeemed out of Israel will not just be spirits wandering about without bodies. The redeemed will look as JESUS did after His resurrection when He said:

Luke 24:39 ***Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit has not flesh and bone, as you see Me have.***

The simple fact is that human beings do not enter the kingdom of GOD. They must first die and be raised in their immortal form. For some, that process will occur in the twinkling of an eye. For those already dead and buried, it will seem as if it were the twinkling of an eye between when they were alive and when they are now resurrected.

Luke 17:21 *For behold, The Kingdom of GOD is within you.*

This is a simple translation error—it should read ***is among you***. JESUS is the King of the kingdom. The Pharisees were asking JESUS about the end of the age and of the kingdom of GOD. They did not believe in the kingdom of Heaven any more than the universalist churches do today. He told them that He must first suffer and be rejected before the lightning flash of His Second Coming occurs. But at that time, He was the King eternal, who was then present ***among*** the population of Judaea and Galilee.

John 18:36 ***My Kingdom*** *is not of this world.*

This is another translation error. JESUS is saying that His kingdom is not of the ***kosmos*** (order) of Rome. This aspect of ***kosmos*** has been covered earlier in the chapter "Reactions to an Exclusive

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Israel." JESUS did not give this some mystical spiritual meaning. The references to the kingdom of GOD in the Gospel of John do not say that the kingdom is spiritual and thus is accessible to all races. JESUS said that UNLESS one is begotten *from above*, of water, and of Spirit (at the time of conception), that person CANNOT enter the kingdom of GOD.

In conclusion on this question of a spiritualized kingdom, the kingdom is real as is its throne. However, its citizens are resurrected beings with immortal bodies. Entry to that kingdom requires as a minimum:

a. being begotten from above and
b. believing JESUS is the Son of GOD.

WHAT DO THE PROPHETS SAY?

Isaiah 9:7–8 — *Of the increase of His government, and peace, there shall be no end, upon the throne of David, and upon* ***His Kingdom****, to order it, and to establish it with judgement and with justice, from henceforth, even forever. The zeal of THE GOD of hosts will perform this. THE LORD sent a word into Jacob, and it has lighted upon Israel.*

Isaiah 60:12 — *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

Jeremiah 51:19–20 — *The portion of Jacob is not like them; for He is the former of all things, and Israel is the rod of His inheritance: for THE LORD of Hosts is His name. Thou are My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee shall I destroy kingdoms.*

We see that every reference to this kingdom is associated with Israel (Jacob) as a race. We can see the nature of this kingdom as being dominant, with all the other nations being required to serve Israel or perish. Israel is to be God's battle ax against other nations. Is it taught that this kingdom, having a throne with a royal seed, must exist somewhere on the earth today? No, the national message of the Bible is almost totally absent and untaught in the majority of

denominational churches. We have to ask, *How could the separated nations ever be spiritualized as "nations and kingdoms"? How could the verses above be spiritualized?* When we come to the New Testament, we find the picture is identical to that in the Old Testament. Our unchanging LORD GOD still has not changed as we shall see.

To complete the necessary law/psalms/prophets triad, which is the requirement of this book, we find there is much in the Psalms about the kingdom and its throne.

Psalm 89:3–4 *I have made a covenant with My chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up* ***thy throne*** *to all generations.*

Psalm 89:20–22 *I have found David, My servant, with My holy oil have I anointed him: with whom My had shall be established, Mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him.*

Psalm 89:29, 36–37 *His seed also will I make to endure forever, and* ***his throne*** *as the days of heaven . . . and* ***his throne*** *as the sun before Me. It shall be stablished forever as the moon, and as a faithful witness in Heaven.*

Until heaven and earth passes away, until the sun and the moon cease to be visible, David's throne is established for all generations. This is one of the reasons why a monarchy representing David's throne over Israel must exist today.

THE THRONE OF THE KINGDOM

The throne of the kingdom is not the throne in Heaven. Our present purpose is to consider the throne of the kingdom of GOD on the earth first through the Old Testament and then through the New Testament:

a. There are prophecies given in the Old Testament that relate to these two covenant periods.
b. There are prophecies that refer to JESUS when He takes that throne.
c. There is reference to this kingdom being handed over to the Father.

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There is only one kingdom with one throne, Later on, we will see just where this throne might be today. It must be the throne of a kingdom existent today. The throne is described as being *the throne of GOD* and as being *His throne* in the Old Testament. It is still the same throne in the New Testament.

> *2 Chronicles 9:8* *Blessed by THE LORD thy GOD, which delighted in thee to set thee on* ***His Throne****.*

> *1 Chronicles 28:5* *To sit upon* ***The Throne of The Kingdom of THE LORD, over Israel****.*

> *1 Chronicles 29:23* *Then, Solomon sat on* ***The Throne of THE LORD****.*

So it is God's throne over Israel, with flesh and blood human beings sitting on it, from the time of its formation until JESUS claims it.

Now it is no use for us to say that the kingdom of GOD is over people other than Israel. The clear presentation of all Scripture is that the throne is ***over Israel***. We will find this also in the New Testament, where JESUS, the Son of GOD, is presented as being the descendant of David.

> *Luke 1:32–33* *And GOD shall give unto Him* ***the throne*** *of His father David: and He shall rule over the House of Jacob, forever.*

We cannot force this verse beyond ***the house of Jacob***. Through both testaments, the kingship rule is over ***the house of Jacob exclusively***. No other race is ever presented as being included with Israel anywhere. It is always Israel ruling with GOD over the other nations. The King is never any other than the King "**of Israel**"; He is the King of a chosen, called, particular, and peculiar people. Israelis, as always, are exclusive.

> *Luke 1:32–33* *He shall be great, and shall be called the Son of the Highest, and THE LORD GOD shall give unto Him* ***the throne*** *of His father David: and He shall reign over the House of Jacob forever, and of* ***His Kingdom*** *there shall be no end.*

Immediately, we can see the connection between the throne of David and the throne that is given to JESUS. They are one and the same. The reign is specifically given as being over the "**house of**

Jacob," this being "**all Israel**." This is completely exclusive of other races; it is a racial statement.

Acts 2:29–30 *Men and brethren, let us freely speak unto you of the patriarch David, that he is both dead and buried . . . that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on **his throne**.*

The phrases ***fruit of his loins*** and ***according to the flesh*** are as unavoidable as is David's throne. JESUS never denies His ***Son of David*** connection.

THE ETERNAL NATURE OF THE THRONE

This presentation might upset many who have been taught otherwise. While many of us will accept that the kingship and kingdom existed in the Old Testament, it will be heard, "*That's Old Testament*." This suggests wrongly that the kingdom no longer exists other than in some spiritual sense.

JESUS returns to David's throne, which is forever.

2 Samuel 7:13 *He shall build an house for My name, and I will stablish **the Throne of the Kingdom**, forever.*

1 Kings 9:5 *Then will I establish the throne of **thy kingdom** upon Israel forever, as I promised to David thy father, saying, There shall not fail tee a man upon **the throne of Israel**.*

Jeremiah 33:17 *For thus saith THE LORD; David shall never want a man to sit upon **the Throne of the House of Israel.***

We see here that the throne is **upon Israel**. There will always be a monarch on that throne. This promise was conditional on obedience, and Solomon's line failed to meet the conditions. The kingdom was rent, and Solomon's son no longer ruled over all twelve tribes. But Jeremiah 33:17–25 tells that the promise that GOD made to David would last as long as day follows night. So even if Solomon did fail, the offspring of David would be ruling on a throne (or thrones) over the seed of Abraham, Isaac, and Jacob. The location is not limited to the Holy Land.

Psalm 132:11 *THE LORD has sworn in truth unto David; He will not tur from it, Of the fruit of thy body will I set upon* ***thy throne****.*

The phrase ***GOD has sworn in truth*** makes every suggestion that there is no continuing throne of David a complete lie. The phrase ***fruit of thy body*** shows that the monarch(s) must be descendant(s) of King David. Yet the traditional teaching is either contrary to ***it is written*** or ignored. We cannot escape or ignore the phrase *the fruit of thy body.*

The house of Israel is that part of Israel that will always have a monarch or monarchs from David's line on the throne. The Edomite leaders of the Judaean nation acknowledged, "*We have no king, but Caesar.*" They said, "*Away with this man, we will not have Him to reign over us.*" When the house of Israel and the house of Judah reunite, JESUS will be the monarch from the house of David, who will reign over both of them. In the restoration, both houses will be properly reunited; a representative portion of them will return to the land *with one King* (Ezek. 37:21–25).

Psalm 45:6 *THY THRONE, O GOD, is forever, the sceptre of Thy Kingdom is a right sceptre.*

The scepter is the symbol of authority.

Psalm 122:4 *Whither the tribes go up, even the* ***Tribes of THE LORD****, unto the testimony of Israel, to give thanks unto the name of THE LORD.*

The ***tribes of THE LORD*** is not a multiracial church. The thrones of the house of David are plural here (v. 5).

At the time of Ezekiel's temple, there is no change in the exclusive position of Israel. GOD is *in the midst of the children of Israel.*

Ezekiel 43:7 *The place of* ***My throne****, and the place of the soles of My feet, where I will dwell* ***in the midst of the children of Israel*** *forever.*

We just cannot change ***the children of Israel*** here, can we?

Although the time of the restoration of all things is not our present subject, we see that Israel is still as exclusive as ever at that time. There is no *midst of all nations or races* where GOD will dwell forever. As always, it is limited to the "midst of Israel." The New Testament that is

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made with the house of Israel and the house of Judah is consistent with what GOD has sworn to David and the house of David (Heb. 8:8).

PROCLAIMING THE KINGDOM OF HEAVEN

In Matthew's Gospel, we find it is the kingdom of Heaven that is proclaimed. Let us consider some references:

Matthew 3:2 *And saying, Repent ye, for the* ***kingdom of heaven*** *is at hand.*

Matt. 4:17 *From that time, JESUS began to preach and to say,* ***Repent, for the Kingdom of Heaven is at hand****.*

Here, we find JESUS and John the Baptist both starting their public ministry with exactly the same message. The message is always repentance, followed by teaching about the imminence of the kingdom of Heaven. This kingdom was then in existence, but it was not manifest. Today we hear that the kingdom is "spiritualized."

Matthew 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the* ***Kingdom of Heaven****.*

Matthew 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the* ***Kingdom of Heaven****.*

These two verses refer to "righteousness." Without this particular righteousness, no one at all can ever enter the kingdom of Heaven. To say that there is only a spiritual interpretation of this passage is to deny that there is a ***righteous nation*** in Scripture.

Matthew 10:5–7 *These twelve JESUS set forth, and commanded them, saying, Go not into the way of the Gentiles* [nations]*, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel. And as you go, preach* [proclaim]*, saying The* ***Kingdom of Heaven*** *is at hand.*

There are three obvious questions here that the churches do not answer:

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1. Why this limitation on whom the disciples were to go to? Why only to Israel?
2. Why does the kingdom of Heaven always relate in some way to Israel?
3. Why did JESUS not bring other races into the picture?

JESUS had already stated that some of the scribes and Pharisees were not part of the righteous nation. Their measure of law keeping and other observances could never change their characteristics as being both ***born from beneath*** and ***of their father the Devil*** (John 8). True righteousness is not based on right living alone. JESUS told the Edomite leadership of the Jews:

> *Matthew 8:11* *And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the* ***Kingdom of Heaven****.*

Here again, we see **the kingdom of Heaven is associated with Abraham, Isaac, and Jacob**. Many of Israel will come, but the others are shut out of it. Abraham, Isaac, and Jacob are spoken of often as being ***the fathers***, that is, the fathers of Israel. This is racial. If this is not understood, then it is impossible to *proclaim the kingdom of Heaven* in a meaningful sense. Where did JESUS go proclaiming the Gospel of the kingdom? Among whom did He go about healing every sickness and disease? It was only to those to whom it was given to know the mysteries of the kingdom of Heaven. Today it is popular to deny JESUS and to say that every one of every race is given the ability to know these mysteries. JESUS also limited those to whom the keys of the kingdom were given.

The means of entering in is given only to those appointed. They only have the opportunity; they only can have an inheritance. The inheritance is not by physical birth alone. Speaking to His disciples again, JESUS said:

> *Matthew 18:3* *Verily I say unto you, Except ye be converted,* [strengthened and turned toward it] *and become as little children, ye shall not enter into the* ***Kingdom of Heaven****.*

Again, JESUS was not speaking to the scribes and Pharisees here or to anyone outside of Israel. JESUS pointed out that the Edomite

Jewish leaders were active in trying to prevent Israelites from knowing and entering their place in the kingdom of Heaven or their inheritance in the kingdom.

> *Matthew 23:13* *For you shut up the **Kingdom of Heaven** against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

"The Jews" are still the major opponents of the Gospel of the kingdom. The churches can pretend all they like that "the Jews" are not whom JESUS said they are, but that will not change what JESUS had declared. Each of this section of Jewry is still ***the child of Hell*** (v. 15). To pray for "the Jews" is not the same as praying that ***all Israel might be saved***.

THE PARABLES

> *Matthew 13:11–13* *He answered and said unto them, Because it is given unto you to know the mysteries of **the Kingdom of Heaven**, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

It is JESUS who said understanding of the kingdom is not given to everyone. We have immediately to agree, or to disagree, with the sovereign LORD GOD, who does make selections among men.

According to Vine, the word ***mystery*** means as follows:

> In the N.T., it denotes, not the mysterious (as with the English word) but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by GOD, and to those only who are illumined by His Spirit. In the ordinary sense, a mystery implies knowledge withheld; its Scriptural significance is truth revealed. Hence, the terms especially associated with the subject are *made*

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known, manifested, revealed, preached, understood, and dispensation.

Anyone else to whom it is not given will hear the word of the kingdom (v. 19) and will not understand it. The subject of Matthew 13:11 is the secrets hidden in the Word of GOD about the kingdom of the heavens. These secrets are presented as the parables in verse 13.

THE KINGDOM OF GOD IN THE BOOK OF ACTS

Right at the commencement of the book of Acts, we find immediate reference to the kingdom of GOD. Through the book of Acts, the people addressed are always Israelites. This confirms what has been said in the chapter entitled "Adoption," where it has been shown that the sons of GOD are placed *out of* national Israel. These so placed have their inheritance in the kingdom of GOD.

Acts 1:3 — *To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of things pertain to* ***The Kingdom of GOD****.*

Acts 1:6 — *They asked of Him, saying, Lord, wilt thou at this time restore again* ***the Kingdom to Israel****?*

Take careful note that JESUS did not say that the restoration of the kingdom to Israel will not take place but that there is a GOD-appointed time to restore the kingdom **to Israel**. Nor did He say the promise made to King David and to the seed *from his bowels* on that throne is taken away. Denominational churches may say this and say that the disciples misunderstood, but GOD does not say it. When the prophets said that the power of the holy people would be scattered and that Israel would lose the knowledge of their identity until *the time of restoration* of the kingdom to Israel, this does not say that the Davidic covenant ceases to exist. It cannot cease because of God's oath.

The restoration of *all things* (Acts 3:21) includes the kingdom. It is GOD of OUR FATHERS (v. 13) who brings this to pass. **The term *our fathers* isolates Israel only as the recipients.** Through repentance and belief, the iniquities of the fathers can be set aside under the New Testament to Israel. Those who *hear* JESUS as *that prophet* (v. 22) will not be destroyed from among the same people

of Israel. Those left have an inheritance among the saints. This inheritance is the kingdom of GOD.

Acts 8:12 *But when they believed Philip preaching* [proclaiming] *the things concerning* ***the Kingdom of GOD****, and the name of JESUS Christ, they were baptized, both men and women.*

So Philip taught the things concerning the kingdom of GOD also even after Pentecost. The disciples were exhorted to continue in the faith to secure their inheritance.

Acts 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we through much tribulation, enter into* ***The Kingdom of GOD.***

The apostle Paul consistently proclaimed the kingdom of GOD to Israelites only. His expounding was from the law and the prophets. If we do not go back to this foundation, then we will "get it wrong." Even from a natural point of view, it cannot be reasonable to insist that Paul would teach about the law and the prophets to those who had no knowledge of them.

Acts 19:8 *And he went into the synagogue . . . disputing and persuading the things concerning* ***the Kingdom of GOD****.*

Likewise, we must dispute and persuade the things concerning the kingdom of GOD. This was important to the apostle Paul, and so it must be important to us too.

Acts 20:25 *And now, behold, I know that you all, among whom I have gone preaching* [proclaiming] ***The Kingdom of GOD*** *shall see my face no more.*

In the previous verse, Paul said that his ministry, as received from THE LORD JESUS, was ***to testify to the grace of GOD***, relating this to the kingdom of GOD.

Acts 28:23 *To whom he expounded and testified* ***The Kingdom of GOD****, both out of the Law of Moses, and out of The Prophets, from morning till evening.*

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Once again, we see that the expounding is from Moses and the prophets. At the end of the book of Acts, Paul spoke of the hardness of heart of those in Judaea who would not hear the Gospel; and thus, he turned to proclaim to the dispersed nations of Israel outside of Judaea. These nations are described as "Gentiles" by the translators (see the chapter "That Unfortunate Word 'Gentile'"]. That these were the nations of Israel is fully in accord with the prophets. It cannot be denied that this last chapter of Acts speaks of ***the hope OF ISRAEL*** (v. 20) and that the Holy Ghost spoke to **OUR fathers** (v. 25). The particular people being addressed among those at Rome ***were Israelites***, just as much as those from among the general population of Judaea.

Paul proclaimed in Rome for two years. This was the same Gospel that he received in the beginning. He declared, "*The Gospel which was preached* [proclaimed] *of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of JESUS Christ*" (Gal. 1:11–12). If what is commonly taught today is *after man*, then it is time to reconsider what "Gospel" is being proclaimed. At the end of this age, it is to be still the same Gospel according to JESUS:

> *Matthew 24:14* *And this* ***Gospel of the Kingdom*** *shall be preached* [proclaimed] *in all the world* [***kosmos***: order] *for a witness unto all nations; and then shall the end come.*

The question must come to mind, ***Why do ministers not expound the kingdom from the law and the prophets, as well as from the New Testament, in the same way as the apostles?***

Could it be because the kingdom has ***a racial flavor*** in the Old Testament and that this does not fit in with the doctrine of Balaam or popular concepts about racism? They refuse to see the racial flavor in the New Testament because of this doctrine.

THE KINGDOM IN THE EPISTLES

There are references to the kingdom of GOD in the Epistles, but as shown, the people who are being addressed are still Israelites. The New Testament excludes ***fornicators, idolaters, adulterers, the effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and extortioners*** from inheriting the kingdom of GOD (1 Cor. 6:9–10, Gal. 5:21, Eph. 5:5). The kingdom of GOD is always spoken of as being an inheritance. The majority of Bible teachers teach that all Christians are

already in the kingdom, instead of Christians receiving or qualifying for the kingdom as heirs.

This is the kingdom that JESUS will deliver up to the Father when He shall have put down all rule and authority and power (1 Cor. 15:24). This inheritance of the *brethren* cannot be inherited by flesh and blood (1 Cor. 15:50) but only those who are changed at the trump of GOD (v. 52). Until this time, the Gospel of the kingdom is to be proclaimed as a witness, and then *shall the end come* (Matt. 24:14). JESUS here was speaking of the Gospel of the kingdom of Heaven, and this is to be proclaimed to the ***CITIES OF ISRAEL*** (Matt. 10:23) ***till the Son of Man be come***. The entrance of Israelites into the kingdom of GOD is by inheritance and walking in the light so that the blood of JESUS is able to cover sin (1 John 1:7). The *cities of Israel* exist wherever Israel was scattered and where they exist today.

There are many conditional Scriptures to this end that include the word "kingdom."

Hebrews 12:28 *Wherefore we receiving **A Kingdom**, which cannot be moved, let us have grace, whereby we may serve GOD acceptably, with reverence and Godly fear.*

James 2:5 *Hearken, my beloved brethren, Hath not GOD chosen the poor of this world rich in faith, and **Heirs of The Kingdom**, which He has promised to those who love Him?*

2 Peter 1:10–11 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you will never fall. For so an entrance shall be ministered unto you abundantly into **THE EVERLASTING KINGDOM of our Lord and Savior, JESUS CHRIST**.*

Again, what is the time given for entrance to be ministered? What is the time of the promise? In Revelation, we find the time when come ***salvation, strength, and the kingdom of our LORD GOD***. Then reward is given unto "***Thy servants, The Prophets, and The Saints***." This reward is given to no others. This is the receiving of the inheritance. Yet we have only an *earnest* of this inheritance.

Paul also talked of

being "*translated into **The Kingdom** **of His dear Son***" (Col. 1:13),
being "*fellow-workers unto **The Kingdom of GOD***" (Col. 4:11),

being "*called unto **His Kingdom** and glory*" (1 Thess. 2:12),
being "*counted worthy of **The Kingdom of GOD***" (2 Thess. 1:5),
the "*appearing of **His Kingdom***" (2 Tim. 4:1),
being "*preserved unto **His Heavenly Kingdom***" (2 Tim. 4:18).

WHAT IS BEING SAID?

The intention of this chapter is to show why the commission to proclaim ***the Gospel of the kingdom of Heaven*** is not observed today. Accordingly, we have looked at the original formation of what is described as ***the throne of GOD and its kingdom*** in the Old Testament. Then we have considered the promises made to King David about "***the seed from your bowels***," namely, that this seed will be on the throne for all generations. We have seen that there is no room for spiritualizing that throne or the seed on it. The throne of David is the throne JESUS takes as the lawful descendant of David's seed.

Through the Acts and the Epistles, we see that the kingdom is always connected with Israel only both before and after the New Testament was made **with Israel**. If these things are not believed or if they are spiritualized away totally, then the kingdom of Heaven and the restoration of the kingdom to Israel cannot be proclaimed. Any other Gospel that is being taught cannot be the Gospel of God's grace to His kingdom people. "The church," in its popular concept, has nothing to do with the Bible; it has nothing to do with the ***kingdom of Heaven over Israel***.

CHAPTER 15

THE REGATHERING OF ISRAEL IN THE OLD TESTAMENT

Today we find much writing spoken in religious circles insisting that the establishment of the modern Israeli state is the fulfillment of the end-of-age prophecy concerning the regathering of Israel.

The contention in this chapter is that this is a false insistence and that the bulk of the people being gathered to the Israeli state could not possibly be Israelites as a race of people. Since the ***seed*** of Abraham is genetic and since those going to Palestine are multiracial, the only common "Jewish" connection can be by religion, sympathy, upbringing, or some pseudo-racial association. Rather than being Israelites, these people are more likely to be descendants of Esau. Prophecy declares that Esau's descendants will be brought together for destruction centered on Jerusalem. Many of the prophecies concerning the fate of Esau (also known as Edom, Idumea, Mount Seir, Teman, etc.) have been presented in the chapter entitled "Could the Modern Jews Be Israel?"

Furthermore, the timing of the Israeli buildup is incorrect if it is to be portrayed as the regathering of Israel. When we consider other events associated with the return of the nation of Israel to "the land," we find that the sequence does not fit the Israeli state. In this chapter, we will examine the timing factors.

When writings from evangelical, Zionist, and Messianic Jewish sources are examined, a limited number of Scriptures quoted by these groups are repeated over and over again to support their views claiming that the Israeli state is a fulfillment of prophecy.

WHO ARE REGATHERED?

The very titles that we find in the margins of our popular Bibles, such as ***regathering*** and ***Jews return***, suggest correctly that this all pertains to Israel only. However, the popular acceptance is that all converted people are ***true Jews*** (meaning true Israelites because they think that "Jews" and "Israel" mean the same thin). This is a consideration that has been disproved in earlier chapters mainly on the basis that the Bible is a book about Israel and is addressed to Israel only (including the so-called Gentiles of the dispersed houses of Israel and Judah).

WHAT SAITH THE LAW, THE PSALMS, AND THE PROPHETS?

In considering this subject, we cannot ever move away from the foundation given by Scripture. This is that the New Testament fulfills the Old Testament prophecy as given in the law, the psalms, and the prophets. All throughout the Old Testament, we find references to this promise of national gathering being made **to the people of Israel only**. This selective aspect of the gathering is a fact of Scripture, even though this may be difficult to accept because of the sentimental objections that arise from our preconditioning and religious upbringing or education.

There are Scriptures used to suggest that *all the families of the earth* are to be blessed in Abraham, but it has been demonstrated that all the families do not mean all people of all races. Without going over all this again, it might be well to ask how Israel could have been a blessing to all those nations GOD told Israel to destroy. There are many similar contradictions. For example:

> *Amos 3:1–2* — *Hear this word that THE LORD has spoken against you, O children of Israel, against the whole family which I brought up out of the land* [earth] *of Egypt, saying* ***you only have I known*** *of all the families of the earth.*

Something is obviously wrong with the traditional teachings.

THE REGATHERING AS FOUND IN THE LAW

Addressed specifically to Israel as a people (and not to any other race), we read:

> *Deuteronomy 30:1–6* *And thou shalt call them to mind among all the nations; whither THE LORD THY GOD hath driven thee, . . . That then will THE LORD THY GOD turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither THE LORD THY GOD has scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will THE LORD THY GOD gather thee . . . And THE LORD THY GOD will bring thee into the land which thy fathers possessed . . . and THE LORD THY GOD will circumcise thine heart, and the heart of thy seed.*

This is the original promise made to Israel; this has not changed, and there are things that must be noted:

1. The PEOPLE in this passage are Israel—not any other.
2. GOD is repeatedly presented as GOD of Israel—not of others.
3. GOD does the gathering—they do not come back unconverted under their own steam.
4. It is FROM THENCE not OF all nations. *Whither* also speaks of place.
5. The TIME is given as "*when thou* [Israel] *shalt call to mind*" all the things presented at Mount Sinai and set their mind to return to GOD and to obey His voice. There is no evidence of this in the Israeli state.
6. The PLACE is given as "*the land which your fathers possessed*." (Note all the New Testament references to "the fathers.") It is a specific geographical place on the earth. It is the land where *the fathers* (of Israel) lived.
7. The FULFILLMENT is isolated to the children of "the fathers." It is not the mythical spiritual children of Abraham in the sense that Galatians 3:7 is commonly taught because "the fathers" include Isaac and Jacob.

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This passage in Deuteronomy 30:1–6 gives us the time of this event and goes on to tell us that Israel's enemies will be cursed and not be blessed. This **racial** separation is always present.

Provision is also made for those of Israel who deny GOD to be cursed instead of being blessed. Being born an Israelite is no guarantee of eternal life. Each must come through the Door. JESUS said, "***I am The Door of the sheep***" (John 10:7). JESUS did not say that He is the Door for races other than the sheep. JESUS gave His life for the sheep. But it is NOT recorded that He gave His life for goats or anyone else. Israel is often spoken of as being ***the sheep of His pasture***.

From here, we go on to find the very same message that the apostle Paul taught in Romans 10:5–13, which is so often quoted in religious Gospel preaching. Paul was addressing Israelites only, who are stated to be "brethren" (***kinsmen of the womb***). These were of the same kin and of the house of Israel who Paul said also knew the law (Rom. 3:19 and 7:1–4). The law was given to Israel only.

1 Chronicles 16:35–36 *And say ye, Save us, O GOD of our* [Israel's] *salvation, and* ***gather us together****, and deliver us from the heathen, that we may give thanks to Thy Holy Name . . . Blessed by GOD* ***of Israel*** *forever and ever.*

In all these verses, kindly take note of the separation or identification that is made by the pronouns. See just to whom the phrase ***gather us*** refers and understand how this cannot ever be extended to include others. Note that GOD is always stated to be ***GOD of Israel***.

In this song of David, we find the prayer for Israel's gathering together, prayed by David on behalf of Israel. This regathering has not yet happened. In the New Testament, JESUS taught Israelites to pray, "***Thy Kingdom come***." This is the hope of Israel under both covenants. It is never presented as being the hope of all races, even in the New Testament.

Nehemiah 1:8–10 *Remember, I beseech you, the word that thou commandest Thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the Heaven, yet will* ***I gather them from thence****, and will bring them unto the place that I have chosen to set My name there. Now these are*

> *Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand.*

Some might like to argue that this refers only to those of the house of Judah who returned to Jerusalem from Babylon. But the original promise was made to the whole nation, and in this verse, the gathering is from "nations" in the plural. Again, the action relates to the redemption of Israel. It is through the Redeemer OF ISRAEL, JESUS, who came ***to save His people from their sins***. The PLACE is always a specified place; it is not a condition, as many New Testament teachers suggest, but a physical place that GOD has chosen on the earth. It is "***the land which your fathers possessed***."

THE REGATHERING IN THE PSALMS

Psalm 102:21–22 *To declare the name of THE LORD in Zion, and His praise in Jerusalem; when the people are **gathered together**, and the kingdoms* [of Israel] *to serve THE LORD.*

Psalm 106:47 *Save us, O LORD our GOD, and **gather us**, from among the heathen, to give thanks unto Thy Holy Name.*

Psalm 105:42–43 *For He remember His Holy Promise, and Abraham His servant. And He **brought forth** His people with joy, and His chosen with gladness.*

This psalm is addressed to "***O ye seed of Abraham His servant, ye children of Jacob, His chosen***" (v. 6). It speaks of the everlasting covenant made to Abraham, Isaac, and Jacob (vv. 8–19) and refers to the land of Canaan.

Psalm 107:2–3 *Let the redeemed of THE LORD say so, whom He hath redeemed from the hand of the enemy; and **gathered them** out of the lands, from the east, and from the west, from the north and the south.*

In verse 7 of this psalm, it is GOD who leads Israel unto *a city of habitation*. This psalm is about the gathering of the redeemed of GOD from the east, west, north, and south. It is always to a place. It is centered on Jerusalem. This psalm ends with

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Psalm 107:43 *Whoso is wise, and will observe these things, even they shall understand the loving kindness of THE LORD.*

What are *these things*? Do not they have to do with Israel and her gathering? Will it be improper to suggest that if we do not *observe these things*, we must therefore be lacking in understanding? JESUS pointed out the same thing in John 3:12: "***If I have told you earthly things and you believe not, how shall you believe if I tell you heavenly things?***" JESUS was talking to Nicodemus, *a master in Israel* about knowing these things. It is absolutely necessary to understand the earthly things about Israel as a racial entity before we can ever understand heavenly things. The facts concerning the gathering of Israel are most important.

THE REGATHERING IN THE PROPHETS

Isaiah 11:9–13 *They shall not hurt nor destroy in all My Holy Mountain: for the earth shall be full of the knowledge of THE LORD, as the waters cover the sea. And* ***in that day****, there shall be a root of Jesse, which shall be for an ensign of the people; to it shall the Gentiles* [nations] *seek and His rest shall be glorious. And it shall come to pass,* ***in that day****, THE LORD shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and* ***gather together*** *the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

Twice in this section, there is the phrase ***in that day***. **So it does not apply to any other than the time specified**. This is the day when the wolf will dwell with the lamb, the leopard will lie down with the kid, and so on and when "***the earth will be full of the knowledge of GOD, as the waters cover the sea***" (v. 9).

Isaiah is telling us a basic fact about the house of Israel, who is at enmity with the house of Judah until the time of the regathering of all Israel (Isa. 11). These two houses (or parts of Israel) must exist today

as specific entities. The gathering is clearly spoken of as being of two parts that come from among (not of) all nations in ***the four corners of the earth***. If Israel has now been "taken over" by the church, however could this prophecy be fulfilled? We will see a lot more about this separation between Israel and Judah as we go along. What do the end-of-age teachers say about this matter? Nothing. IF we take this literally, we see the route that Israel is to take back to the Promised Land, as well as the timing. So far, men do not go dry-shod over the Egyptian sea (v. 15). A highway expressed in verse 16 as being from Assyria is not currently manifest either. The time of the phrase *in that day* is the time of the latter days when JESUS comes to smite the earth with ***the rod of his mouth*** (Isa. 11:4).

Reading on, we find that the time is when the desert shall rejoice and blossom as the rose (Isa. 35:1). The fact that the Israeli state has organized the watering of desert areas does not prove anything in itself. Do the same in the interior of Australia, and that desert will also blossom as the rose. This chapter ends with "***And the ransomed of GOD shall return, and come to Zion with songs and everlasting joy upon their heads***." Those going to Palestine today are not returning this way. They do not make any claim of being ransomed.

Isaiah 40:5 *And the glory of THE LORD shall be revealed, and all flesh shall see it together: for the mouth of THE LORD has spoken it.*

Isaiah 40:11 *He shall feed His flock* [Israel] *like a shepherd; he shall* ***gather the lambs*** *with His arms, and carry them in His bosom, and gently lead those with young.*

Could this possibly refer to the First Advent? All flesh has not yet seen the glory of GOD, but when He returns, every eye shall behold Him. In the Word of GOD, we do not see a multiracial mix going back to Palestine. The glory of GOD is revealed to all flesh of Israel, and then He gathers His lambs. Although there is no phrase *in that day* in these passages, the times are the same. The expressions *in those days* and *in that day* refer to the time approaching the close of this age.

THE REGATHERING IN JEREMIAH

There is so much in the book on this subject that it is difficult to select quotations. In chapter 3, there is the same separation of Israel and Judah with the same time feature as given by Isaiah. These two factors are so important, yet they are what the popular ministers have to omit to support their traditional teachings. The present Israeli state is a misfit in terms of the timing given.

Jeremiah 3:18 — *An in those days* [the timing], *the House of Judah shall walk with the House of Israel, and they shall* ***come together*** *out of the land of the north to the land that I have given for an inheritance* ***unto your fathers****.*

Once again, we find that the gathering is to the same specific land area and a repeat statement about the time of the gathering of Israel as being *in those days*. This is a time when Israel will no longer be walking after the imagination of their evil hearts. In this verse and in this chapter of Jeremiah, we again find the same reference to the differentiation between Israel and Judah. They are separate parts of Israel (for example, see Jer. 3:11, 18; 5:11; 11:17; 30:3, 31; 31:31; 33:14; 36:2; 50:4). Again, it has to be pointed out very clearly that something is very wrong with the popular doctrines that do not allow for this. There are many Scriptures in the book of Jeremiah alone about this matter. Let us look further into Jeremiah about the gathering of these two houses.

Jeremiah 23:3 — *And I will* ***gather*** *the remnant of My flock out of all countries whither I have driven them and will bring them again unto their folds; and they shall be fruitful and increase.*

Jeremiah 23:5 — *Behold, the days come, saith THE LORD, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth.*

Some like to say that this applies to JESUS's time, but JESUS did not reign and prosper as a king at the First Advent.

Jeremiah 23:6 *In His days, Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called* ***THE LORD OUR RIGHTEOUSNESS****.*

Note the usual Israel and Judah separation and, again, that it is in the day when JESUS reigns.

Jeremiah 23:7–8 *Therefore, behold, the days come, saith THE LORD, that they shall no more say, THE LORD liveth which brought the children of Israel out of the land of Egypt; but, THE LORD liveth, which brought up and which led the seed of Israel out of the north country, and from all countries whither I had driven them; and there they shall dwell in their own land.*

It must be noted that the gathering is only of the seed of Israel, that is, the children (descendants) of Israel. Also, the return is from the north country (singular), where Israel is to be found.

DO OUR MODERN PROPHETS AGREE WITH JEREMIAH?

Jeremiah went on to say something sad and searching yet most significant.

Jeremiah 23:9 *Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of THE LORD, and because of the words of his holiness.*

Jeremiah 23:11 *For both prophet and priest are profane, yea, in My house have I found wickedness, saith THE LORD.*

We can now examine the full passage above to see if today's prophets are equally profane in not believing what GOD says about the gathering of His people, Israel. This is the context in which Jeremiah was speaking. Should we feel as bad about it as Jeremiah did? These pastors and teachers with the universalist, all-race doctrines are the pastors who are said to be destroying the sheep of God's pasture (v. 1). These are hard words, and GOD pronounces woe on all and every one of these pastors who will not teach what Jeremiah was

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saying about the gathering of Israel and Judah. It is time for a personal checkup on what we believe about this to avoid this woe.

a. Those regathered are a very small remnant of the two houses (all Israel) only (Zeph. 2:9; Mic. 2:2; Ezek. 14:22; Jer. 6:9, 23:3, 31:7; Isa. 1:9, 4:3, 11:16, 37:4; Rom. 11:5, 9:27).
b. They are only from God's flock (Israel).
c. Israel, as a whole, are gathered from out of all countries where GOD had driven them. But Israel is not of the racial content of the races of those countries.
d. The timing is in the days of the righteous Branch. This is not the First Advent time because JESUS does not yet sit on David's present throne on the earth. He is yet to return to David's throne (over Israel).
e. Judah and Israel are separate entities until this time. Their present enmity has been stated clearly (Isa. 11:11–13). Do we believe this?
f. It is in *His days* that the two entities officially reunite. The *middle of the partition* that the apostle Paul talked of is then broken down under the New Testament that is made with Israel and Judah alone (Heb. 8:8). And then Paul said, "*All Israel shall be saved.*" In prophecy, the two parties are never other than Israel and Judah; they are never "Jews and Gentiles" in the way that is commonly presented. There is no line of Old Testament prophecy that the popular teachings could be shown to fulfill.
g. The people concerned are always the *seed* (genetic) of the house of Israel (v. 8).
h. The "land" is that which was given to their fathers (genetic). There are not two promised lands, nor is this Promised Land a place to which "saints" are raptured to before the millennium. Israel is to *dwell* in their own land, the same one that was given unto their fathers. They are gathered from out of nations on the earth and not from some place outside the earth from where they supposedly might have been raptured.

Let us look at this passage from Jeremiah again and examine our hearts:

1. Are we those on whom GOD says He will bring evil (v. 12)?
2. Are we those who cause "*My people Israel*" to err (v. 13)?
3. Do we *speak a vision out of our own heart* and not out of the mouth of GOD (v. 16)?
4. Do we say to our people, or think, "*No evil shall come upon you*" (v. 17)?
5. Have we yet *marked His Word and heard it* (v. 18)? Indeed, look at the rest of this chapter of Jeremiah about teachers and pastors who carry on stealing "*my words every one from his neighbor.*"
6. Is what we teach or believe just what we learned at Bible college or at church?
7. Will we yet continue not to accept what GOD is saying through His prophets about the gathering of Israel?
8. Will we continue to ignore the separation of Israel and Judah?
9. Will we continue to ignore the time when Israel is gathered and confess that this is NOT what is happening in the Israeli state? If we do not yet do so, we still have the rest of the prophetical books to contend with and be convinced, for all tell the same story.

Let us probe this subject further in Jeremiah.

Jeremiah 31:8–11 *Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child, together: a great company shall return thither. And they shall come with weeping, and with supplications I will lead them: . . . He that scattered Israel will* ***gather him****, and keep him, as a shepherd does His flock. For GOD has redeemed* ***Jacob.***

We find a place that they come from. (This is another subject as is the *north country.*) Women still are getting pregnant at that time, and life on the earth continues. They are not raptured away anywhere, nor do they come from a place where they *neither marry or are given in marriage.* It is the returned Lord who leads them back; this Scripture again shows the timing of this gathering. The flock is made up of two parts; remember how JESUS said He had other sheep than the Judaean

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fold? One is Judah, and the other is the house of Israel. The two add together to make up the *Jacob* we see in the verse above.

It is only Jacob-Israel (both Israel and Judah) that is spoken of in Scripture as being redeemed. It is never a multiracial church. (Note again that only Israel was given the law, and therefore, only Israel needs redeeming from that broken law.) In Jeremiah 31:2, it is Israel who finds grace in the wilderness; it does not include anyone else. Could all the factors in this chapter be spiritualized away?

> *Jeremiah 31:1* *At the same time, saith THE LORD, will I be THE GOD of all the families of Israel, and they shall be My people.*

GOD is never spoken of as GOD of all races, and Israel is "*My people*." As GOD says of *old* (v. 3), "*I have loved thee* [Israel] *with an everlasting love*." Jeremiah 31:31 is the very chapter Paul repeated in the book of Hebrews (Heb. 8:8), telling of the New Testament that is made with the house of Israel and the house of Judah. The New Testament is made with none other, even in the New Testament pages.

> *Jeremiah 32:41* *Yea, I will rejoice over them to do them good, I will plant them in this land assuredly with My whole heart and with My whole soul.*

Who, and who only, are planted in *this land*? Israel can never be spiritualized away as a *church* in the modern concept. Jeremiah 31:35–37 and 33:17 tells us that Israel will always be A PEOPLE in the same way Peter did in the New Testament. This is to be so as long as the stars are shining and the moon can be seen. So Israel is still an individual two-part racial entity today, consisting of the house of Israel and the house of Judah. Jeremiah also told us about the house of Israel always having a monarch over them (Jer. 33:17), and so this part of Israel must contain a monarch today. (Note again the separation of Israel and Judah in this chapter.)

NB: <u>There are no separate prophecies concerning any non-Israelite church</u>.

> *Jeremiah 50:4–5, 19* *In those days, and that time, saith THE LORD, the children of Israel shall come, they and the children of Judah together, going and weeping and they shall go, and seek THE LORD their GOD. They shall ask the way to*

> *Zion with their faces thitherward, . . . And I will bring Israel again to his habitation.*

It is always Israel and Judah only. Again, they are mentioned separately as seeking GOD together. There is not one drop of a stream of prophecy to the contrary. This verse is certainly not being fulfilled in the Israeli state today. Some will say that "Zion" is a figure of speech or that the prophecy concerns the return of Judah to the land under Ezra and Nehemiah. But here, it is both houses, not just Judah, that are mentioned as separate entities making up *all Israel* as being brought to his habitation.

Israel will be sanctified in the eyes of all the other races when GOD gathers His people. "*Then shall they dwell in THEIR LAND that I have given unto My servant JACOB*." (Jer. 28:24–26). The word "Jacob" can never include other races.

THE REGATHERING IN EZEKIEL

This book tells the same story. In chapters 37 and 38 in particular, we find some verses that are commonly extracted to support popular view. But these chapters also give a repeat of the timing factors, which immediately put this subject in the right perspective. Ezekiel was told, "*Behold, I send you TO THE CHILDREN OF ISRAEL*" (Ezek. 2:3 and 3:1). To extend this limitation beyond the children of Israel is to deceive. We are told by the apostle James, who wrote to THE TWELVE TRIBES, that many deceivers are entered into the world. Our modern deceivers extend these twelve tribes to include every race on the earth. They claim that other races are joined to Israel by *adoption*. If this were so, then other races and churches would have to come to belong to one of the twelve tribes. They would have to be in either one or the other of the houses of Israel or Judah (see the chapter entitled "Adoption").

> *Ezekiel 11:17* *Thus saith GOD, I will even gather you* [Israel] *from the people, and assemble you out of the countries where you have been scattered, and I will give* ***you*** *the land of Israel.*

Ezekiel told the same story as Jeremiah. He made the same complaint about the pastors and prophets who ignore the national message of the Bible and who have not *made up the hedge for the house*

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of Israel. He said that their teaching is "*prophecy out of their own hearts*" (Ezek. 13:1–16). The rest of this chapter tells how their teaching seduces Israel. Today the modern teachers *see visions of peace* for Jerusalem (v. 16), and they think that the Israeli state is the start of the fulfillment. But there will be no peace in Jerusalem until Edom is destroyed there and the Prince of Peace brings the righteous remnant back to enjoy the abundance of peace they alone are promised. This gathering is after Esau's descendants have been destroyed in "the land" by a complete and utter destruction.

GOD says that these false prophets will have God's hand against them, "*and they shall bear their iniquity*" (Ezek. 14:9–11). They will be taken out from among Israel. It is GOD who is saying these things, like it or not. We can see the severity of GOD in this and just how seriously we must take heed to this message.

Although Israel is punished much for their abominations, GOD says:

> *Ezekiel 6:60* *Nevertheless, I will remember My covenant with thee* [Israel]: . . . *and I will establish unto thee an everlasting covenant.*

But the gathering of Israel, from among the countries "*wherein you are scattered*," is with fury, purging, and judgment (Ezek. 20:34–38). All flesh shall know that "*I GOD have drawn My sword*" (Ezek. 21:5). Can we perceive the sword sharpened as Ezekiel did (Ezek. 21:8–17)? Or do we prophesy lies, saying God's people shall be raptured away out of it? God's principle is always "*the unrighteous shall be severed from among the just*" (Matt. 13:49). How dare our teachers reverse what JESUS says! They teach that the righteous are raptured away from wicked. These teachers must face their judgment. In the parable of the tares and the wheat, is it not the tares who are FIRST burned? We must have a good think about this. Ezekiel 34 is too long to quote, but it is a mine of treasure on the subject of the gathering of Israel. It ends by saying:

> *Ezekiel 34:30–33* *Thus, shall they know that I THE LORD THEIR GOD am with them, and that they,* ***even the House of Israel are My people****, saith GOD. And you My flock, the flock of My pasture, are men and I am your GOD.*

"Sheep" and "flock" are the people who personally belong to GOD. Israel is bought back for a price and "found." The words *bring* (v. 13) and *seeketh out* (v. 12) parallel the words *bought* and *found* through the New Testament parables. The phrase *new heart* is a promise made to the house of Israel. You will look in vain for the *new heart* to be put in anyone else but Israel (Ezek. 36:21–38).

What is the timing? We must look at this timing and see if this is what we have been taught. And with this, note the desolation that is yet to come on the land before Israel returns. Other prophets write about this too, but you will not find our modern teachers ever mentioning it. They are too busy prophesying smooth things about the Israeli state. These are the false prophets. These are the ones with the dangerous doctrines, every one of them.

THE PROPHECIES OF THE DRY BONES AND THE TWO STICKS

Our end-time teachers and book writers use extracts from these chapters, but again, they ignore the timing factors of the regathering, as well as exactly who this prophet is addressing.

THE DRY BONES

In the parable of the dry bones, we find:

> *Ezekiel 37:11* *Then he said unto me, Son of man, these bones are the whole House* ***OF ISRAEL****.*

They are expressly stated to be Israelites, so how could they be anyone else?

> *Ezekiel 37:14* *And I shall place you in your own land.*

Just who, and who only, are to be placed in their own land? It is Israel as a people who alone are being addressed. So we must again ask if this gives support for the present Israeli state. To support the Israeli state is to say, in effect, that the resurrection is past. The current teaching about the Israeli state is pure deception.

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THE TWO STICKS

Even the Jehovah's Witnesses have a play on this one. However, the Bible states that one stick represents Judah, and the other represents Israel. They are *companions* (v. 16) or *fellows* (v. 19). The sticks become joined together. This is a picture of the gathering together of all Israel. It includes no one else. It is not "Jews and Gentiles" in the popular context.

The prophet went on to say:

> *Ezekiel 37:21–23* *Thus saith GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king unto them all; and they shall no more be two nations, neither shall they be divided into two kingdoms anymore at all.*

Anyone who denies that Israel is made up of just these two peoples has a serious problem. If they are not prepared to believe this *earthly* thing, JESUS said they cannot ever believe *heavenly* things (John 3:12). At present, Israel could not possibly be a singular "church" as some teach. The two parties could not possibly be "Jews and Gentiles" as is commonly taught. All the *kosmos* (or order) of Israel that JESUS was talking about is changed by our teachers to be *all the races on the earth.*

> *Ezekiel 37:24* *And David My servant shall be king over them; and they all shall have one Shepherd.*

Religious denominations teach that JESUS is the King of Christians of all races, but they fail to observe that JESUS said He is gone away to a far country AND WILL RETURN to take His kingdom and be one Shepherd to Israel. Those falsely occupying the vineyard part, at present, will be destroyed *with the brightness of His coming.* The vineyard is not the whole earth; it is a specific area of the earth.

> *Ezekiel 37:25* *And they shall dwell in the land that I have given unto Jacob My servant . . . and My servant David shall be their Prince, forever.*

This "land" is a defined area on the earth, being that given to Jacob. There is both racial separation and place separation.

Ezekiel 37:28 *And the heathen shall know that I THE LORD do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.*

In these verses, we see two groups, *the heathen* and *Israel*; they are two completely separate identities.

Ezekiel 39:21 *And I will set my glory among the heathen, and all the heathen shall see My judgement that I have executed, and My hand that I have laid upon them.*

vv. 22–23 *So, the* ***house of Israel*** *shall know that I am THE LORD THEIR GOD from that day and forward . . . and the heathen shall know that the* ***house of Israel*** *went into captivity for their iniquity.*

v. 25 *Thus saith GOD; Now I will bring again the captivity of Jacob, and have mercy upon the* ***whole house of Israel,*** *and will be jealous for My holy name.*

v. 27 *And am sanctified in them in the sight of many nations.*

v. 28 *Then shall they know that I am THE LORD THEIR GOD, which caused them to be led into captivity among the heathen, but I have gathered them* [Israel] *unto their own land.*

v. 29 *Neither will I hide My face any more from them: for I have poured out My Spirit* ***unto the House of Israel.***

Note here the segregation of Israel from the other nations. The mercy on Israel is *in the sight of many nations*, so Israel and these many nations coexist but are separate. On whom do the prophets said the Spirit is poured out? Did the prophets say it is poured out on all races? From Joel 2:28 (and from the New Testament), we have been taught that *all flesh* is not limited to Israel's sons and daughters, even if Israel are the people being addressed. But *all flesh* is almost always *all flesh of Israel*.

The important thing to note in connection with the gathering of Israel is that Israel is still a separate racial entity from the other nations,

not only at this late stage of this present age but also into the next age. It is impossible that Israel has become a multiracial "church." There is no prophecy at all about any portion for anyone of any race other than the twelve tribes. God's sanctuary is stated to be *in the midst of Israel* and NOT in the midst of the heathen nations or races.

At the end of Ezekiel, we find listed the apportioning of the land, which is divided *according to the tribes of Israel.* All those who want to continue to call the tribes of Israel "the church" will continue to blur what is on the pages of the Bible in black and white. The more this subject is examined, the more impossible the popular evangelical teachings become.

THE REGATHERING IN DANIEL

The "stone" kingdom of Daniel 2 is touched on earlier in the chapter "Why Not Proclaim the Kingdom of Heaven?" And a summary of the position is given in Daniel 7.

Daniel 7:13–14 *One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him . . . and His Kingdom that which shall not be destroyed.*

Yet again, this kingdom is separate from other peoples and nations. The other peoples are servants to Israel. GOD of Hosts, GOD of the armies of Israel, has the whole earth and all the other peoples in subjection. At the end of this book of Daniel, the archangel Michael "*standeth for the children of thy* [Daniel's] *people*" (Dan. 12:1). Daniel's people were Israel. The limitation is specific. Again, there is no suggestion of a "church" in the way it is presented today.

THE REGATHERING IN HOSEA

Hosea said that the children of Israel will be known as *the sons of the living GOD.*

Hosea 1:10 *Yet the number of the **children of Israel** shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them,*

> *Ye are not My people, there it shall be said unto them, Ye are the sons of the living GOD. Then shall* ***the children of Judah and the children of Israel*** *be gathered together, and appoint themselves one head.*

Here again, we find the separation of the two houses. Peter, in the New Testament, quoted Hosea and did not say anything about anyone other than "*a* [singular] *nation*." He is writing to Israel.

Hosea 8:10 — *Yea, though they* [Israel] *have hired among the nations, now I will gather them.*

GOD says He will then be as the dew to Israel (Hos. 14:5). But note that none of these things are said to anyone of any other race. Israel is scattered "among" the other nations.

THE REGATHERING IN JOEL

In *those days* of the pouring out, the blood and fire, the pillars of smoke, and the sun being turned into darkness with the moon into blood, Mount Zion and Jerusalem shall be delivered. This is the time when GOD says He *will be jealous for His land and pity His people.* God's people, expressed as being Israel, are still that entity. The land is still the same area. The other races are still separate.

Joel 3:1–2 — *In those days . . . and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted my land.*

GOD says that His heritage is still the unchanged nation of Israel, who are "*My people.*" It is not *the church* in the common concept. "My land" is still parted today.

The remnant left of God's people are NOT raptured away from this time of trouble. They are very much present. Joel pointed out that at that time that GOD will be the hope *of His people* and the strength of *the children of Israel* (Joel 3:16–170. *The children of Israel* are not multiracial non-Israelites. No strangers will pass through Jerusalem anymore (v. 17). Note this well. This means that such must be *passing through Jerusalem* up to this time. We can see that this passing through of strangers is not God's intention, and the effect of the mixed multitude within Israel is always to Israel's detriment.

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THE REGATHERING IN AMOS

This prophet spoke about the grievous judgments on Israel. He reminded us of the terror of these days and of the sun going down at noon and of the destruction in "the land." But of those of Israel who are left, He says:

> *Amos 9:11–15* *In that day, will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom . . . And I will bring again the captivity of* ***My people of Israel****, and they shall rebuild the waste cities . . . And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith THE LORD THY GOD.*

Amos did not prophesy about any rapture.

Our modern teachers like to take an expression like *rebuild the waste cities* and then say this is what is happening in the Israeli state today. Cities are being rebuilt, but the tabernacle of David is not raised; neither has *the sun gone down at noonday.* The cities of the land have never been devasted so much that there is not a person, a blade of grass, or even a fish (Zeph. 1:2–3). This must come to pass before the notable day of GOD and before Israel returns to the land. This level of destruction has never happened yet to what is commonly called the "Holy Land." The wasted cities will then be rebuilt by Israel and not before this time. That which is being built now in Palestine must be something other than what the prophets were talking about concerning Israel.

We will see that the reference to the remnant of Edom in verse 12 is confirmed when we quote from Obadiah. These peoples falsely calling themselves "Jews" will be exterminated:

> *Obadiah 1:17* *And the House of Jacob shall possess their possessions.*

This is the time when Israel displaces Edom (see the chapter entitled "Could the Modern Jews be Israel?"). The "house of Jacob" never means all races. Neither was Obadiah a believer in a multiracial church.

THE REGATHERING IN MICAH

By now, the consistency of the message about the gathering together of Israel has to be apparent to anyone with half a mind to evaluate the evidence objectively. Not one of the prophets of Israel was a universalist. This continues through the minor prophets.

> *Micah 2:12* — *I will surely assemble, **O Jacob**, all of thee, I will surely gather the remnant **of Israel**; I will put them together.*

Micah agreed with all the other prophets that the gathering only involves Israelites.

When Israel is gathered, Micah told the position of the other nations.

> *Micah 4:2* — *And many nations shall come, and say, Come, let us go up to the mountain of THE LORD, and to the house of THE GOD of Jacob, and He will teach us of His ways, and we will walk in His paths: for the Law shall go forth of Zion, and the Word of THE LORD from Jerusalem.*

This is the time when JESUS rules, with Israel, over the nations with a *rod of iron*. "*The nations shall see and be confounded at thy might*" (Mic. 7:16). Metaphorically, the other nations are *to lick the dust* (Mic. 7:17).

For the duration of the millennium, there is no more war among the nations, all of whom are still separate from Israel. Israel is described as a "nation" as are the others. Other nations and Israel are always separate peoples in Scripture. All the prophets agreed.

> *Micah 5:7–8* — *And the remnant **of Jacob** shall be in the midst of many people as a dew from the Lord . . . And the remnant **of Jacob** shall be among the Gentiles* [nations] *in the midst of many peoples as a lion among the beasts of the forest.*

Micah went on to remind us of the doctrine of Balaam and that, to walk humbly with her GOD, Israel must avoid the idolatry that comes through racial intermarriage. Idolatry always is a reason, throughout Scripture, for judgment on Israel. Balaam prophesied blessing upon Israel when Israel dwelled as a separate people. Moabite intermarriage

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with Israel destroyed this separation, leading to idol worship. As with the other prophets, Micah concluded with the usual message:

> *Micah 7:20* — *Thou wilt perform the truth* ***to Jacob,*** *and the mercy* ***to Abraham,*** *which thou hast sworn* ***unto our fathers*** *from the days of old.*

Despite what all the prophets had to say about this subject, it is ignored, or spiritualized, by almost all of today's teachers.

THE REGATHERING IN NAHUM

This prophet's message on this subject is missed because the word for "gather" is translated as "turned away" (KJV) or "restore" (NIV).

> *Nahum 2:2* — *For THE LORD hath turned away* [gathered] *the excellency* ***of Jacob,*** *as the excellency* ***of Israel****.*

But Nahum was just as exclusive about Israel as were all the other prophets. This prophet mentioned other people only as they relate to Israel.

THE REGATHERING IN HABAKKUK

Habakkuk was the prophet who declared that the vision is for an appointed time and that it will surely come (Hab. 2:3 and 3:13: "*You went forth for the salvation of Thy people, the salvation of Thy anointed*").

To call Israel *God's anointed* is never taught today. It could not possibly be taught together with popular concepts. This was covered in the chapter entitled "Seeds, Natural and Spiritual." When we consider the time factor of chapter 3 when GOD goes forth for the salvation of His people, this is at the time of the Second Advent (Hab. 3:3–6). It is at a time of judgment (Hab. 3:9–12).

> *Habakkuk 3:18* — *Yet I will rejoice in GOD, I will joy in GOD of My salvation.*

This is the message Habakkuk gave to the chief singer about the salvation of the anointed people, Israel. It must be a very important message.

THE REGATHERING IN ZEPHANIAH

This prophet spoke about the terrible judgments on Israel and then of the remnant of Israel with GOD in the midst of them.

> *Zephaniah 3:17–20* *THE LORD THY GOD in the midst of thee is mighty; He will save, He will rejoice over thee with joy; . . . I will gather them that are sorrowful . . . At that time, I will gather you again . . . for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes.*

In this passage, the word *gather* is found twice. Although Zephaniah was a prophet to Judah, the last chapter speaks of the remnant of Israel (v. 13) and of a fulfillment beyond the return of Judah from Babylon.

Israel is still found to be separate among *all the peoples of the earth* (v. 20). We do not find reference to such captivity of any other nations but Israel. Israel is the only people exclusively to gather together from among the other nations.

THE REGATHERING IN HAGGAI

Haggai also spoke about the anointed people, the children of Israel.

> *Haggai 2:5* *According to the word that I covenanted with you when ye came out of Egypt, to My spirit remaineth among you.*

This latter phrase definitely is not taught in our churches. Israel are the people of the covenant that are mentioned above. They are children of the ones GOD brought out of Egypt. This identifies them as Israelites. These are whom God's Spirit remains upon, so the prophet said. Haggai went on to speak of the heaven and the earth shaking and then of the glory of the new temple. This speaks of the time surrounding the end of this age.

THE REGATHERING IN ZECHARIAH

This prophet told of the scattering of both Israel and Judah, but he went on to say:

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Zechariah 2:5 *For I, saith THE LORD, will be unto her a wall of fire round about* [Jerusalem]*, and will be the glory in the midst of her.*

Israel is "*the apple of Mine eye*," and the other nations are a spoil. No one can say that these are the same things. GOD will *yet choose Jerusalem again* (Zech. 2:12). This will be marvelous in the eyes of the remnant of Israel (Zech. 8:6).

Zechariah 8:7–8 *Behold I will save* ***My people*** *. . . and I will bring them, and they shall dwell in the midst of Jerusalem: and thy shall be* ***My people****.*

Never do we find any other race than Israel being termed God's people. These alone are brought (gathered) to Jerusalem.

Once again, it is the house of Israel and the house of Judah that are gathered (Zech. 8:13 and 9:1) as is also shown in the verse below. The word "Joseph" suggests the leadership of the house of Israel.

Zechariah 10:6 *And I will strengthen the* ***House of Judah*** *and will save the* ***House of Joseph****, and will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off.*

The following chapters of this book tell of the continuing separation of all Israel from other races and also the separation within Israel. Jerusalem and the Mount of Olives feature in a geographical way. Once again, the non-Israel nations come up to Jerusalem from year to year to worship the King, GOD of Hosts. This is optional because there is punishment for those nations who will not come (Zech. 14:12–21). And again, the non-Israel nations cannot reside inside Jerusalem.

The very last verse of this book says, "*And there shall be no more the Canaanite in the House of GOD of Hosts*." This means that the Canaanite must now be in the house of GOD. It is the doctrine of those with Canaanite blood that this book is opposing. JESUS said, "*Beware the leaven of the Pharisees and of the Sadducees*."

THE REGATHERING IN MALACHI

Malachi's burden of the Word of GOD was to Israel (not to others). Here, we find the expression *yet I loved Jacob, and I hated Esau*. This our universalists cannot accept with their interpretation of the phrase *go into all the world*, making it mean the inhabited earth (***oikoumene***), whereas it is ***kosmos***, which means the ***kosmos*** of Israel, in that context.

Racial admixture is expressed as *hath married the daughter of a strange God*, and we see that "*THE LORD will cut off the man that does this . . . both the master and the scholar out of the tabernacles of Jacob.*" It seems that most of our masters and scholars will be cut off because of what they are teaching. We have seen how other prophets said the same thing about the false teachers. "*Who will be able to abide the day of His Coming?*" (Mal. 3:2). The *great and dreadful day of GOD* is at hand.

There will be a message before that day that few will accept.

> *Malachi 4:4–6* — *Remember the law of Moses My servant, which I commanded him in Horeb for all Israel, with the statutes and judgements. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And He shall turn the heart of the fathers unto the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

This last book of the Old Testament tells of the gathering and who will be entered in the Book of Remembrance. Again, it is a remnant of **the sons of Jacob** (Mal. 3:6).

> *Malachi 3:17* — *And they shall be mine, saith THE LORD of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth His own son that serveth him.*

Those who are serving THE LORD as sons "*shall ye return, and discern between the righteous and the wicked, between him that serveth GOD and him that serveth not*" (Mal. 3:18). This day "*will burn like an oven; and all the proud, ye, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith THE LORD of Hosts, that it leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings*" (Mal. 4:1–2).

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TO CONCLUDE

Let us not be too proud to admit what GOD of Hosts says about the regathering of the remnant of the exclusive SONS OF JACOB. This subject of the regathering of Israel and the *Gospel of the kingdom* have much in common. The people involved have the same racial identity. It is essential that we believe the right Gospel, applying it to the same people that Scripture does. We will now go to the New Testament, where we find no change from what we find in the Old Testament.

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CHAPTER 16

THE REGATHERING OF ISRAEL IN THE NEW TESTAMENT

In the last chapter, the consistent prophetical stream was presented to show that the regathering of Israel is

1. to be fulfilled in only one people, Israel, as all the prophets specified;
2. to involve a specific place, that is, the "*land which I gave your fathers*";
3. brought about by GOD, who does the gathering;
4. for a people, Israel, who are gathered *out of* all nations, NOT *of* all nations (not one of the prophets was a racial universalist);
5. for a nation, Israel, who remains racially separate from the other races, even after the Second Advent (Jewry, commonly called "Jews," are not Israel);
6. for two houses, the house of Israel and the house of Judah, who remained two separate parts of Israel until the enmity between them was broken under the new covenant;
7. not completed in this present age; the gathering is either concurrent with JESUS's return or post– Second Advent. (This is directly contrary to most of the current popular teachings.)

At the end of this chapter, we will briefly look at the common conception that JESUS is the epitome of the seed of Abraham and if the Abrahamic covenant has thus been fulfilled. Now we will go through the New Testament and show that the presentation about the

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regathering of Israel is exactly the same as it is in the Old Testament. The sequence of events and the time factors have a great bearing on whether the present Israeli state could be the fulfillment of prophecy about the regathering of Israel.

THE REGATHERING IN MATTHEW

It is well to remind ourselves how the Gospel writers told us the purpose for which JESUS came. The Gospels make it clear that JESUS came to save and rule His people. These are whom GOD selected as *His people* before they were saved.

Matthew 1:21 *Thou shall call His name JESUS: for He shall save* ***His people*** *from their sins.*

Matthew 2:6 *That shall rule* ***My people Israel***.

The expression *His people* is specific. Throughout the Old Testament, the phrase *His people* describes Israel only. John the Baptist declared that "*this is He that was spoken of by the prophet Isaiah*," and he went on to the first New Testament mention of a *gathering* of God's people. In many verses below, look for the word *gather* and verify for yourself who is being gathered.

Matthew 3:12 *He will thoroughly purge His floor and* ***gather*** *His wheat into the garner; but He will burn up the chaff with unquenchable fire.*

That something is gathered and something is burned shows that there are differences between people in the eyes of GOD. All men are not created equal. Later, JESUS took up the theme of the wheat in the parable of the tares and the wheat. If one thing bears repeating, it is the statement that the tares are gathered and burned before the wheat is gathered. The chaff are burned after the harvest. What we are looking at in particular is the time frame, or the order of events, of these two gatherings together. JESUS gave the time as being *in the time of harvest*, and this was given as being *at the end of the age*. It is at that time when the Son of Man sends forth His angels to remove from out of His kingdom all things that offend and them who do iniquity. (Note: The resurrection occurs before JESUS sets foot on the Mount of Olives.)

As was seen to be the case through the Old Testament, the bad are removed from out of the kingdom. It is never the good who are raptured away, leaving the bad behind. The wicked are ever separated from among the just.

Matthew 13:49 *So, shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.*

It is this principle that our popular teachers deny.

Matthew 23:37 *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have* ***gathered*** *thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*

The people gathered are "*your children*." They are still the descendants of the same people to whom the prophets were sent. No other peoples are ever stated.

MATTHEW 24

When it comes to the word *gather*, Matthew 24:29 refers to happenings that we saw forecast through the Old Testament. We have the tribulation before the gathering, so the elect have not been raptured away. There is again the sun being darkened and the moon not giving her light. If these things are literal, then these things have not yet happened.

Matthew 24:29–31 *Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels, and they shall* ***gather together*** *His Elect from the four winds, from one end of Heaven to the other.*

The language is similar to that seen in the Old Testament, where the prophets said Israel will be gathered out of the other nations where they had been scattered. Once again, we see that the gathering of *His elect* nation is before JESUS descends on the Mount of Olives,

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thus confirming what all the prophets said. We can again see the consistency of the message throughout both testaments that contradicts the popular teaching that says the Israeli state represents the fulfillment of prophecy. Some of the above things that have to happen before the gathering of Israel simply just have not yet happened. So much for the Israeli state!

MATTHEW 25

Here again, we find the matter of the gathering and the separating of the good from the bad. In this case, it is the sheep and the goats.

Matthew 25:34 *Then shall the King, say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.*

It is the King who does the separating, so the King must have returned at this time to take up the kingdom, and this separation concerns only the potential occupants of the kingdom. (The separation of the tares from the wheat is before this time.)

In this verse, we have mention of the inheritance. Through the Old Testament, the inheritance is shown to be an area of land (on this earth) that was promised to Abraham, Isaac, and Jacob and their descendants.

THE REGATHERING IN THE OTHER GOSPELS

In John's Gospel, there is an interesting prophecy made by Caiaphas in his capacity as high priest. It is recorded that he spoke not of himself:

John 11:50–52 *Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not . . . and not for that nation only, but that also he should* ***gather together*** *in one the children of GOD that were scattered abroad.*

The traditionalists want to say that the phrase *gathering in one* refers to *Jews and Gentiles* (supposedly meaning Israelites and non-Israelites) being gathered together. But Caiaphas isolated *the whole nation* and their position *as the children of GOD.* In this passage, we see that JESUS

would not die for the house of Judah only but also for *the children of GOD*, inclusive of the house of Israel, who were then scattered abroad. This confirms what the prophets said about the gathering together of Israel and Judah.

THE REGATHERING IN THE BOOK OF ACTS

In the first chapter of the Acts, the question about the kingdom being restored to Israel was asked. The Greek word used means *to make it like it was before, or to heal it*. Therefore, it cannot refer to the church in the popular concept.

> *Acts 1:6–7* *When they* [the apostles] *were come together, they asked of Him, saying, Lord, will thou at this time restore again the Kingdom* ***to Israel****? And He said unto them, It is not for you to know the times or seasons, which the Father hath put in His own power.*

JESUS did not deny the restoration; He told them it was not for them to know the timing. The key point is that the subject is the restoration of the kingdom to Israel. No other peoples are included.

The witness "*unto Me*" is to be taken to *the uttermost* part of the earth where Israel had been scattered among the nations. The racial universalists say the uttermost part of the earth means the inclusion of every race on the earth. But JESUS said, "*You shall not have gone over THE CITIES OF ISRAEL* before *the Son of Man be come*" (Matt. 10:23). They were to go only to "*the lost sheep of the house of Israel*" (Matt. 10:6). It was demonstrated earlier in the chapter entitled "Stumbling Blocks to an Exclusive Israel" that the instruction *to go into all the world* and *preach the Gospel to every creature* was to go unto all the *kosmos* of Israel and proclaim it in every *kitzo* or place where Israelites dwelled.

The question was asked, "*Wilt thou, at this time, restore the Kingdom* ***to Israel****?*" In this restoration time, the apostles were told that they would sit on twelve thrones, "*judging the Twelve Tribes of Israel*" (Matt. 19:28). No mention is ever made of other peoples. There is no suggestion of a multiracial church ever taking the place of Israel as a people. This message of the restoration of the kingdom to Israel is not proclaimed anymore. If there was a multiracial "church," it would not

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be a case of restoration to something that was manifest previously but something altogether new. This we do find.

WHAT IS THE NEW TESTAMENT GATHERING TIME?

Throughout the New Testament, that gathering time is connected with the Second Advent of JESUS. It can be studied from this aspect.

Going back to Matthew 24, we find:

> *Matthew 24:31* *And He shall send His angels with a great sound of a trumpet, and they shall **gather together** His Elect from the four winds, from one end of heaven to the other.*

At this trump of GOD, the dead in "christ" (an anointed people) are raised (1 Cor. 15:52 and 1 Thess. 4:16). This refers to the elect as opposed to the final steps in the regathering of Israel, but both events occur in the era of the Second Advent. Therefore, it is a bit hard to imagine that this trumpet's reverberation has already happened, especially if any wants to continue to say that the Israeli state today represents this gathering together of Israel. Matthew said that this is "*immediately after the tribulation of those days*" (Matt. 24:29), so it cannot be pretribulation.

> *2 Thessalonica 2:1–17* *Now, we beseech you brethren, by the coming of our Lord JESUS Christ, and by our **gathering together** unto Him.*

The subject people are *brethren* (kinsmen of the womb). These are the *kin* of the ones who are gathered together. Again, no others are mentioned. The time is at the Second Advent of JESUS (*the coming of our Lord JESUS Christ*) as this verse says.

What we find today is a great falling away from this fact about the gathering together of Israel. This is the context of this chapter in which Paul spoke of *mystery of iniquity* (v. 7). The source of this iniquity is Rome and the doctrines that originate from that course.

In the context of Israel, Paul said,

> *Hebrews 9:28* *Unto them that look for Him shall He appear the second time without sin unto salvation.*

The present Israeli state was formed through Zionist political determination, together with political alliances, military might, and violence. Because this is contrary to the weight of prophecy showing repentance, trust in GOD alone, and a totally different manner and attitude at the time of the regathering, the Israeli state has no "divine right" as claimed to the inheritance of the land. Yet this is the common assumption of most denominational churches. They have been fooled by those calling themselves Jews but who are not Jews through their use of the name "Israel." It is this Israeli state who *call themselves Jews*. These are abiding in unbelief and in hatred toward the Redeemer of Israel. JESUS said that these wicked husbandmen will be destroyed when He returns to take His kingdom.

HAS THE ABRAHAMIC COVENANT BEEN FULFILLED?

There are those who teach that the Abrahamic covenant has been fulfilled, declaring:

1. that the promise to Abraham concerning territory was fulfilled when David established his dominion from the Euphrates to the Nile (1 Chron. 18:3, 2 Sam. 8:3) and confirmed with Solomon (1 Kings 8:65, 2 Chron. 7:8) and
2. that statements like "*And hast given them this land which thou didst swear to their fathers to give them*" (Jer. 32:21–23) show that the seed of Abraham was fulfilled in JESUS, *the true seed of Abraham and the covenant's objective reality.*

Both statements completely ignore what GOD said concerning the amount of land Israel would inhabit during that period (Exod. 23:20–33) and the statement to David concerning the fact that Israel was not going to remain in the Promised Land (1 Sam. 7:10). They also ignore what is said by the post-Solomon prophets, together with what is said in the New Testament about the regathering to the land that was given to the fathers of Israel. Neither David nor Solomon possessed the land *forever* as provided for in the original covenant statement. The house of Israel and the house of Judah will reunite and return to the land under JESUS as King when He returns to take up His kingdom.

The second statement generally ignores the fact that Jeremiah observes that the disobedience of the people (verse 23) was the

fulfillment of Deuteronomy 4:25–27, 28:64, and others. If the statement is true, then the present separate identities of Israel and Judah could not also be true. This argument about the *seed of Abraham* has raged for centuries, but the conclusion presented in this book is the straightforward answer to what has been made into a complex matter. Israel remains exclusive; we have discussed what the phrase *all the nations being blessed in Abraham* means. The King will return, and He will take His kingdom with its territory (the covenant land), and the expression *forever* of the Abrahamic covenant will be fulfilled in JESUS. Those elect overcomers, the sons of GOD resurrected at the Second Advent, will reign with Him on the earth.

Revelation 11:15 *The Kingdoms* [singular in the original] *of this world* [*kosmos:* order] *are become the kingdoms* [singular] *of our Lord, and of His Christ, and He shall reign forever and ever.*

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CHAPTER 17

THE HEIRS OF JACOB-ISRAEL

Throughout this book, words like *inheritance*, *elect*, and *chosen* have come up many times, and these show that there is a difference between Israel and the balance of peoples. Now we come to some differences within Israel itself. Among these sons of Jacob, there are differing end-of-age blessings for each tribe. These things are for *the last days*.

After the line from Abraham and Isaac, we come next to Jacob. These three are described as *the fathers* in the New Testament. Jacob, whose name GOD changed to Israel, had twelve sons, each of which was the head of a tribe—the tribes becoming known as the twelve tribes of Israel. Normally, the eldest son, Reuben, would have inherited the birthright, but he *defiled his father's bed*, and it is recorded that Jacob gave the birthright to the sons of Joseph. This does not mean that Reuben was totally disinherited; we find Reuben sealed in Revelation 7:5.

> *1 Chronicles 5:1–2* *Now, the sons of Reuben the firstborn of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel, and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler,* ***But the birthright was Joseph's****).*

This introduces two factors that are often overlooked, namely, that although the chief ruler came from Judah, the birthright was not given to Judah. Accordingly, Joseph's sons Ephraim and Manasseh thus had this birthright, even today. Right at this point, we must note that each

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tribe was not treated the same by GOD and that the birthright given to Joseph carried a double blessing (Gen. 48:22). Jacob blessed Ephraim and Manasseh, the sons of Joseph.

When the patriarch Jacob was giving his sons their individual blessings, we are told four things:

1. Genesis 37:3 *Israel loved Joseph more than all his children.*
2. Genesis 48:5 *And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, shall be mine, as Reuben and Simeon are mine.*
3. Genesis 48:16 *Let my name be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*
4. Genesis 48:6 *And thy issue* [Joseph's] *which thou begettest after them, shall be thine* [Joseph's]*, and shall be called after the name of their brethren in their inheritance.*

This means that Ephraim and Manasseh will be included in the sons of Jacob. This perpetuates the name of Jacob in Ephraim and Manasseh. In listings of Israel through the Bible, in differing contexts and circumstances, two sons are deliberately left off each time to make the total twelve only. One of the extra names often replaces Levi, who had no inheritance among the other twelve, and the other sometimes replaces Dan, for example, because of the golden calves.

Let my name be named upon them suggests *to proclaim, to nominate, to cry or call out*. So this is important. In Isaiah 43:7 and 48:1, this naming is a proclamation of racial identity, so that Ephraim and Manasseh are henceforth part of Israel and are sons of Jacob. In addition to their birthright blessing, the name "Israel" was passed on to Ephraim and Manasseh as part of all the other twelve tribes. This includes the names of Abraham and Isaac, according to verse 16; this shows that all were part of the same racial line through Abraham, Isaac, and Jacob. What is believed here conditions what is believed prophetically in the remainder of the Bible.

THE BLESSING ON EPHRAIM AND MANASSEH

This is found in Genesis 48:15–22 and should be read and reread until it is understood. The traditional blessing (*mitzvos*) is imparted by

placing the right hand on the person's head, but here, the patriarch crossed his hands and placed the hand of blessing on Ephraim, thus giving primacy to Ephraim over Manasseh. In various places through the Old Testament, where we are told, "*Ephraim is My firstborn*" (Jer. 31:9); he is also spoken of as being God's firstborn, the one with the blessing.

Ezekiel 37:19 The stick of Joseph, which is in the hand of Ephraim.

With the birthright being Joseph's, Ephraim has the stick or is *ates* (fastened in place) in relationship to the other sons of Jacob. This stick must not be confused with the scepter (*shebet*) "*that shall not depart from Judah*" (Gen. 49:10). Psalm 108:8 says, "*Ephraim is the strength of my head; Judah is my lawgiver.*" This establishes the relationship between Ephraim and Judah. That Judah has the scepter does not remove the birthright from Joseph.

1 Chronicles 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.

Judah was praised by his brethren because of his strength, and from Judaea came JESUS, "*that shall rule my people Israel*" (Mic. 5:2 and Matt. 2:6). But in no way did this take away the birthright from Joseph, who in turn gave primacy to his son Ephraim.

In this, as in many places in Scripture, we see the principle of birthright, where the natural firstborn may be passed over. We see Ishmael being the natural firstborn to Abraham and being out of favor to Isaac. Isaac's natural firstborn was passed over in favor of Jacob. Jacob, in turn, blessed his eleventh son, and then we see how Ephraim, the last born, received the birthright. The birthright was always given to a kinsman who is a blood descendant. That is why JESUS can only be the Kinsman-Redeemer of Israel. We are told that He came "*to save His people from their sins.*" The phrase *His people* is a specific limitation; they were His people before they were saved. To most in the denominational churches and even among the Messianic Jews, the ideas held are either of the following:

a. Judah is still prevailing.
b. Judah or "Jews" are Israel.
c. The multiracial "church" is now Israel.

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d. Through the redemption of Israel, that is, in Christ JESUS, nothing of the prophecies of Moses have meaning anymore.

This is nothing less than unbelief in what JESUS said about the necessity of believing what Moses wrote so that His words might be understood.

THE PEOPLE AND THE MULTITUDE OF NATIONS

In giving his blessing to the lads Ephraim and Manasseh, the patriarch Jacob immediately stated what each would become (Gen. 48:19):

a. Of Ephraim (the younger brother): He shall become a multitude of nations.
b. Of Manasseh: He shall become a people.

The promise to Abraham and the promise to Ephraim are not the same. Abraham was to become a *qahal* of *am*, or a *congregation of people*, whereas Ephraim was to become a *melo* of *goi*, or *a full hand of nations*. Manasseh was to become an *am*, *a people*.

In the last days, neither Ephraim nor Manasseh had disappeared in favor of any multiracial church. Moses, likewise, pronounced blessings on all the tribes, and he said that the sons of Joseph would "*push the people* [*am*]" together to the ends of the earth, saying, "*These are the ten thousands of Ephraim and the thousands of Manasseh*" (Deut. 33:17).

If we are now in the last days, there must be somewhere on the earth peoples representing Ephraim and Manasseh. They would have a common tongue, being brothers. One must be a grouping of nations, and the other must be a people. Scripture shows how each tribe has symbols, banners, and other pointers giving identification. Present identification from this aspect is not within the scope of this book.

What is vital to understanding of prophecy is the division of the twelve tribes into the two houses. They have enmity between them. Ephraim and Manasseh both come from the one house, but Judah represents the other house. This division is not generally recognized today, with the consequence that prophetical interpretation is totally confused. What we have commonly presented is a *church* that is completely foreign to prophecy. In the chapter "The Church," it has

been shown how the *assembly* is drawn out from among Israel people, who are of the physical blood descendants of Abraham through Isaac. They become manifested as "sons" through resurrection in the New Testament.

It is common to hear that the house of Israel has disappeared, leaving only "the Jews," who can be identified. It has come to the point where it is commonly said that the Jews are Israel. However, the house of Judah is only part of "all Israel," and modern Jewry is a multiracial conglomeration that adheres to a common religion.

But since the house of Judah are Israelites, there is nothing wrong in referring to them as Israelites. This can be found in Scripture. The two houses went into separate captivities, and it is common to hear false teaching on how Israel (suggesting the whole nation) returned from captivity under Ezra and Nehemiah. This is entirely wrong as it was the house of Judah that went into captivity in Babylon. The house of Israel (ten tribes) has never returned "to the land" as a nation or nations after their captivity in Assyria. The timing of this even is shown in the chapter "The Regathering of Israel in the Old Testament."

Throughout Scripture, we find parts of the whole of the twelve tribes spoken of as *all Israel, Jacob, Judah, Ephraim and the two Houses* in a way that is not generally understood. Each rightly is entitled to be called Israel as part of all Israel. This is wrongly used to try to support the popular teachings that there is now no separation between the houses or the tribes. Sometimes prophecy is directed at one part and not another, so careful reading is essential to determine just who is being addressed. It is commonly thought that all the ten tribes of the house of Israel have disappeared into a foreign milieu and that no identification of any part is possible. This is far from the truth.

The ten-tribed house of Israel is never described in Scripture as "Jews." That they became like the foreign nations in many ways is not disputed. They were called Greeks in New Testament Scripture and the *uncircumcision* by the Judaeans, but the disciples still knew exactly where to find them and to tell them the Gospel story. It is evident that they got results. Remember how JESUS sent the disciples only to the lost sheep of the house of Israel? (Matt.10:6 and 15:24). JESUS made this limitation, which the churches today refuse to allow or believe. They subsequently became lost in history and blind to their

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own identity, and collectively (that is, in the common knowledge of the general population), nobody knows where they are today.

SOME POPULAR INTERPRETATIONS AND COMMENTS

Jacob prophesied that Ephraim's descendants would become a *m'loh* (or *melo*) of *goyim* or *a fullness or a full hand of nations*. With the popular but wrong translation, this has become "the fullness of the Gentiles." This terminology, together with the other examples listed below, is used to try to prove that these expressions mean something other than what the Hebrew or Greek means.

1. EPHRAIM AND MANASSEH ARE SAID TO BE "TYPES"

Some people will go so far as to recognize the position of Ephraim and Manasseh, but then they will say that Manasseh is a "type" of the Old Testament, with Ephraim being a "type" of the New Testament. They have to say that to keep believing the traditions teachings about "Jews and Gentiles." When GOD said that He would make Abraham's descendants as numerous as the stars in the sky, they say this myriad represents the Gentiles' conversion to become the church. But as we have seen, Abraham's descendants could not be both Israel and a multiracial church.

2. "GALILEE OF THE GENTILES"

In Isaiah 9:1, we find the expression *Galilee of the nations* or *Galilee of the Gentiles* according to version. This is quoted in Matthew 4:15, where the word "Gentiles" is picked up and used to say these were non-Israelites. But JESUS's ministry was mainly in Galilee, rather than in Judaea, and all the people ministered unto were Israelites. Isaiah, who is being quoted, did not even remotely suggest non-Israelites—the context in these passages relates to Jacob/Israel. The section starting in Isaiah 9:8 confirms the exclusiveness of Israel outside of the so-called Gentile, non-Israel nations.

Isaiah 9:8 *GOD sent a word into Jacob, and it hath lighted upon Israel.*

"Jacob" and "Israel" cannot mean every race. One of the marks of Ephraim/Israel today, as the heirs of Jacob, is the place of the Word of GOD found among this people. This does not mean that all this people believe in JESUS but that the Word of GOD has a place in the affairs and laws of these people. Ultimately, the one blessing given in the original covenant is fulfilled in both the houses when

Isaiah 9:7 *Of the increase of His government and peace there shall be no end, upon the Throne of David.*

JESUS is yet to return to take that throne. This throne exists today in the people on whom the *word has lighted*. The phrase *over all Israel* means all the tribes of Israel, and there is no suggestion that this could be every race.

3. THE GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN

The *general assembly* (*paneguris*: general public assembly) and *church* (*ekklesia*: called-out assembly) *of the firstborn* (Heb. 12:23) is used to support the belief that the *firstborn* are believers from all races on the earth who believe in JESUS. JESUS is the *firstborn from among the dead*, but *ekklesia* does not have the meaning they place on it.

It is often wrongly said, "*As creator, He is father to all men, but He is the 'spiritual' Father only to believers*." However, Moses was to tell Pharaoh, "**ISRAEL IS MY SON, EVEN MY FIRSTBORN**" (Exod. 4:22). Under God's law, *all* **the firstborn** *of thy sons thou shalt redeem* (Exod. 34:20). GOD says, "*All* **the firstborn** *are mine*" (Num. 3:13). "*All* **the firstborn** *of My children I will redeem*" (Ex. 13:15). GOD does not break His own law of redemption to include everyone else as is commonly taught today.

4. THE ISRAEL OF GOD AND CIRCUMCISION OF THE HEART

This is yet another way of trying to get around the exclusive nature of Israel to incorporate all races within a New Testament Israel, which some like to call *the Israel of GOD*. It is said that the Old Testament Israel has passed away and that believers in JESUS are all now the New Testament Israel. The mechanism is based on the

circumcision of the heart doctrine. The basis is Jeremiah 31:31, where GOD says:

> *Jeremiah 31:31–33* *Behold, the days come, saith GOD, that I will make a new covenant with the House of Israel, and with the House of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; . . . I will put My Law in their inward parts, and write in their hearts.*

As usual, there are the two parts, namely, the house of Judah and the house of Israel as has been pointed out many times before. When the prophet went on to describe how the law would be put in their inward parts and be written on their hearts, this is said to be what happens when a non-Israelite joins Israel. They are supposed to have become *circumcised in heart* and somehow then become "Israel."

The problem is this: the *circumcision of the heart* is an expression that is not confined to the New Testament. It is found in the books of the law, where this expression is applied to Israel. In the New Testament, likewise, outward circumcision in the flesh is useless without the circumcision of the heart. Paul did not say the covenant of circumcision no longer exists. How could anyone be given a new covenant who first never had an old covenant? Both testaments address this promise expressly to only the house of Israel and the house of Judah as demonstrated in the above verse. These houses both still exist in the New Testament (Heb. 8:8).

So if Bible colleges like to say that the *Israel of GOD* is a multiracial term, this does not make it so in fact. In all these things, the blessing Jacob placed on his sons and the birthright blessing on Joseph have not passed away.

5. THE SO-CALLED NEW TESTAMENT PASSOVER

Another aspect sometimes presented is what some like to call the New Testament Passover, which somehow is supposed to allow for the multiracial concept. When JESUS said, "*With desire, I have desired to eat this Passover with you before I suffer*" (Luke 22:15), He was confirming that He was to fulfill the law of sacrifices with His own blood. JESUS became the Passover Lamb for Israel. In no way does this say that, somehow, this is to be extended to all races beyond Israel and Judah.

The moment we understand that every book of the New Testament is written to Israelites alone and that the New Testament fulfills what is written in the Old Testament, understanding will come. The institution of the Passover was made for Israel alone and was to be commemorated by Israel for all generations.

WHEN EPHRAIM REPENTS

In Scripture, "Ephraim" is used of the single tribe, as well as the leader of the ten-tribed house of Israel. One of the very sad stories through prophecy is the story of Ephraim. They are *cut off, become not a people*, and are described as *drunkards.* They become much punished by GOD. But through it all, through prophetical Scriptures, we can sense the yearnings of GOD for Ephraim.

Jeremiah 21:20 *Is Ephraim My dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore, My bowels are troubled for him; I will surely have mercy upon him.*

Isaiah 7:8 foretold that Ephraim would become *not a people.* They came to the place where they no longer recognized who they were; nationally, they lost knowledge of their identity as being God's people. They lost all knowledge that they carried the patriarch's as well as God's blessing. GOD says:

Hosea 11:3 *I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.*

But we are told that, one day, Ephraim will repent. He will first have sorrows like a travailing woman (Hosea 13:13), and GOD will hear Ephraim "*bemoaning himself*" (Jer. 31:18), and Ephraim will call on GOD as a nation.

Zechariah 10:7 *And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in THE LORD GOD.*

From this point, the story is that of the regathering of Israel. It is a thrilling story in prophecy, but the sad side of all this is that the

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churches refuse to teach it or even ever mention the name of Ephraim. The repentance of Ephraim and the regaining of the knowledge of their identity are connected.

WHAT ARE WE SAYING?

The Christian denominations will not accept the blessings that Jacob prophesied in Genesis 49 or what the prophet Moses said at the end of the book of Numbers. JESUS said that it was necessary to hear Moses to comprehend His words. Although Ephraim, as the leader of the ten-tribed northern house, is not even mentioned in the New Testament by that name, once we see and believe that what Moses wrote is seen and believed, the blessings of the patriarchs and the words of the prophets can be seen through the New Testament books. For example, the language of Peter was that of Hosea. Hosea wrote primarily to the ten tribes, and likewise, Peter wrote to the same people. The parables of JESUS come alive in this context, and suddenly, these parables can be seen to be dealing with the two separate houses and the kingdom.

Traditionally, the churches spiritualize the prophetic messages. Whenever nations and races are considered, this is made a matter of personal belief or disbelief. This is because the foundation in Moses's writings is destroyed.

Psalm 11:3 *If the foundations be destroyed, what can the righteous do?*

These psalms differentiate between righteous people and wicked people in terms of nations and races, as well as good and bad people within Israel. To most churchgoers, there is only some kind of spiritual message. Once again, the problematic doctrine is the *all the world* doctrine. It does not exist through the Old Testament. Moses did not write one word about this *all the world* doctrine. Moses prophesied about the sons of Jacob and what would happen to them in the last days. They have not somehow disappeared. The sons of Jacob have not somehow become all races. All races have not become the sons of Jacob. These sons of Jacob cannot therefore be modern Jewry that comes from almost every race and color on the earth. The New Testament teaching about the regathering of Israel is exactly the same as that in the Old Testament, and the heirs of Jacob/Israel remain the same.

CHAPTER 18

THE SONS OF JOSEPH

In the last chapter, it was shown how the name "Israel" was named on the two sons of Joseph, Ephraim and Manasseh, and how they were given the birthright as sons, alongside the other sons of Jacob. Although they were actually grandchildren, they are spoken of as being sons, tribes, or half tribes of Israel many times in Scripture. The birthright double blessing was given to Joseph to be passed on to his sons (Exod. 48:22, 1 Chron. 5:20), with Ephraim having the leadership position. In prophecy, the name Ephraim may also be found in association with the ten tribes of the house of Israel because of this leadership. Neither Judah nor the house of Judah has this place of honor as a right because Reuben's "*birthright was given unto the sons of Joseph*" (1 Chron. 5:1).

Once again, it is necessary to understand and note that our sovereign Lord does not treat all people the same. He even makes differences between each tribe of the children of Israel and then between the house of Israel and the house of Judah. Today the churches make *election* a matter of a person's choice entirely in their push for universalism. The apostle Paul made the differences clear when he recorded:

> *Romans 9:6–11* *For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of GOD: but the children of the promise are counted for the seed . . . (For the children being not yet born, neither having done good or evil,*

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that the purpose of GOD according to election might stand, not of works, but of Him that calleth.)

Although the context of this verse is Jacob and Esau, it is quoted to establish that GOD does select (or elect) to establish His purposes. Christians are not taught about the election in this way. As has been pointed out before, we cannot have universalism and election at the same time for all races. Why should we anymore "*reply against GOD*" (Rom. 9:20).

When we come down to the twenty-fourth and twenty-fifth verses of Romans 9, we read:

Romans 9:24–25 *Even us, hath He called, not of the Jews* [Judaeans] *only, but also of the Gentiles* [Greeks]? *As He saith also in Hosea, I will call them My people, which were not My people; and her beloved, which was not beloved.*

This, perhaps, is a "church" verse in popular doctrinal teachings. The question is, *Who are the Gentiles in this verse*? Hosea wrote about Ephraim; he mentioned the name "Ephraim" thirty-seven times. This must be recorded deeply into the mind.

(Some find a difficulty with Hosea 5:5, where there is mention of Israel, Ephraim, and Judah all within one verse. In verse 3, Ephraim's whoredom defiles the rest of the house of Israel, and this is the context of verse 5.)

Peter quoted from Hosea; to whom did Peter address his Epistles? (See the chapter entitled "Pilgrims, Strangers, and Israel.") Peter wrote to the dispersed (scattered) of Israel. In Romans 9:24–25, Paul was referring to the house of Israel and their relationship with Judah. Paul was saying that GOD has called both the house of Israel and the house of Judah. Thus, Hosea said not one word about non-Israel races being included within Israel, nor did the other prophets. The ten tribes may have the appearance of being non-Israel, but what GOD says is "*I will sift the House of Israel among all nations, like corn is sifted in a sieve, yet shall not the least grain fall upon the earth*" (Amos 9:9). Among these sifted people, somewhere are the sons of Joseph.

Romans 9 must be read with election in mind. Part of Israel, namely, the house of Judah, was following *after the law of righteousness*, but the house of Israel *followed not after the law of righteousness.* Then Paul went on to say, "*Brethren, my heart's desire, and my prayer to GOD*

FOR ISRAEL [that is, all of Israel] *is that they might be saved*." He never suggests any other races being saved. He said, "*Has GOD cast away His people, GOD forbid. GOD has not cast away His people, who He foreknew* [all Israel, whom He 'knew' in the Old Testament]." And then Paul told about Elisha making intercession to GOD FOR ISRAEL. Next, Paul went on to show that not all of Israel itself obtains salvation but only the election of grace. This is the remnant out OF ISRAEL, the ones GOD *has reserved unto Himself.*

TURNING AWAY UNGODLINESS FROM JACOB

Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*

There can be no mistaking what is the meaning of *Jacob* because he is mentioned by that name 358 times in the Bible, 24 of which are in the New Testament. Despite this, Jacob seldom rates a mention today.

In all these things, we can see why "election" is an unpopular thought and doctrine. It is easy to see why this is changed by churches to make election into a matter of anyone of any race *receiving JESUS*. It is then man's choice. But it is those among ISRAEL who accept the Deliverer out of Zion who will "*turn away unGodliness FROM JACOB*" (Rom. 11:26). The words *Jacob* and *Zion* have nothing to do with non-Israel races.

Jacob has an heir; his birthright was given to Joseph, who then blessed Joseph's sons, Ephraim and Manasseh. This subject is ignored by most denominations today that decline to believe the Bible because they will not believe what Moses wrote. Any suggestion that GOD will turn away unGodliness from Jacob only is violently opposed. The whole subject is spiritualized, resulting in our churches being filled with a *mixed multitude*. The portion of those who can "hear" is discouraged from believing any verses like this in the Bible. Does Jacob have an heir or not? Who is this heir *in the last days* that Moses prophesied about? Are we to believe this prophet Moses or not? Why did JESUS say we must believe Moses before we could believe what JESUS was saying? We have to choose, even if popular teachings do not want to allow this choice. The reason why the churches deny the

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teaching of Moses is primarily their false and conflicting teaching about the passages *GOD so loved the world* and *go into all the world.*

WHO ARE EPHRAIM AND MANASSEH TODAY?

Let us go back to Jacob's prophecy in Genesis concerning Ephraim and Manasseh:

> *Genesis 48:19–22* *He* [Manasseh] *also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee, shall Israel bless, saying, GOD make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh. And Israel said to Joseph . . . I have given to you one portion above thy brethren.*

For those brought up to think that "the Jews" are Israel or that Israel is one uniform entity with no differences between the tribes or houses or that Israel is now "the church," these Scriptures might come as a shock. GOD is still sovereign here, even if we have been led to believe and to think otherwise.

In the last days, Ephraim was to become a multitude of nations, and Manasseh was to become "a people." Some would liken these as being a commonwealth of nations, with the other being a republic. It is certain that the tribes or children OF ISRAEL were not to become some obscure religious "church" made up of all races in the last days.

When we can see that the two parties Paul discussed are the Dispersion and the Judaeans, the two testaments no longer conflict. Paul's conclusion in discussing the two groups was "*And so ALL ISRAEL shall be saved.*" Few will agree with the apostle Paul's conclusion.

Although the house of Israel had become *strangers and aliens* (Ephesians 2:12) from the commonwealth OF ISRAEL, they were never non-Israelite "strangers" (see the chapter entitled "Pilgrims, Strangers, and Israel"). They had been living outside of God's fullness, but "*now in Christ JESUS . . . are made nigh by the blood of Christ.*" Then Paul went on to describe the enmity that had been between Judah and Israel, saying that He (GOD) "*might reconcile both unto GOD in one body by the cross, having slain the enmity thereby*" (Eph. 2:16). Both Judah

and Israel could now build together for a *habitation of GOD through the Spirit*.

WHAT OF EPHRAIM AND MANASSEH TODAY?

In asking this question, it will very quickly be seen that there are not a lot of options available. It becomes like what is believed or not believed about evolution. People will not believe in creation because that belief brings responsibility and accountability, so they prefer to believe in evolution. Likewise, there is a similar situation when we consider the identity of Ephraim and Manasseh. The religious "churches" prefer to believe in universalism because they do not want to believe that GOD sovereignly chooses and uses races. Our teachers do not want to believe that GOD treats one race or tribe differently from another. This fact is decidedly graphic in the Old Testament. They are quite happy to delete all this from the Bible and from their teachings and quite willing to disbelieve the prophets just as much as those who stoned Stephen. So let us look at indicators that will lead us to identify Ephraim and Manasseh.

THE MONARCHY OVER THE HOUSE OF ISRAEL

The leading tribe over the house of Israel is Ephraim. One of the marks of identification is a monarch (or monarchs) of the house of David ruling on the throne of Israel. Although the matter has been examined in earlier chapters, let us again confirm this matter. This is a covenant made between GOD and King David:

> *2 Samuel 7:12–16* *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . but My mercy shall not depart away from him . . . and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.*

The seed is "*out of your bowels*"; it is not some spiritual seed. It is one kingdom. Each successive monarch is a descendant of King David. Never forget that this throne is called *the throne of the Kingdom of GOD, OVER ISRAEL* (1 Chron. 28:5). This is not a minor biblical theme.

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Jeremiah 33:17 *For thus saith GOD, David shall never want a man to sit upon the throne of the House of Israel.*

THE NEW PLACE APPOINTED FOR ISRAEL

This is a prophetical subject that is usually avoided because it can have no place in the *all the world* doctrine of the modern churches. Going back to 2 Samuel 7, we find a situation where King David was sitting in his palace in the city of David (Jerusalem), and the prophet Nathan brought a message to David, saying:

2 Samuel 7:10 *Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as beforetime.*

What is being said is that a new "place" was going to be appointed for God's people, Israel, which was away from the Jerusalem in Palestine, where David was then sitting. There was to be a new location for David's throne. Nevertheless, a blood descendant of King David was always to be enthroned. But with this promise, warnings were issued of punishment, correction, and even the loss of the knowledge of identity. The children of Israel were to "*abide many days without a king*" (Hos. 3:4), that is, outside the king's dominion.

Hosea 5:1 *Ye House of Israel, . . . O house of the King.*

The monarch exists today, according to God's promise. Vine (under "kingdom") says,

> The fundamental principle of the Kingdom is declared in the words of GOD spoken in the midst of a company of Pharisees, the Kingdom of GOD is in the midst of you [Luke 17:21], that is, where the King is, there is the Kingdom.

Jerusalem is the *city of the great King* (Psalm 48:2); in the kingdom of Heaven, where the King is, there is the kingdom. If a new place was appointed for "*My people Israel*," then there would be a new place for the king. This helps explain why the prophet ZECHARIAH can

say, "*And GOD shall choose Jerusalem again*" (Zech. 2:12), and "*Jerusalem shall be inhabited again in her own place*" (Zech. 12:6). The word "again" relates to the time of the regathering OF ISRAEL when Jerusalem resumes its former role. Until this time, the throne of David must be somewhere else other than in Palestine.

When this verse, 2 Samuel 7:10, speaks of the appointment of a "place," the word *maqowm* is used over three hundred times to denote a specific location. It is a place, not a condition, as some like to say. Israel is to be *planted* there in that location. When we come to the second time that "place" is used in this verse, the word used is *tachath*, which means something quite different. This latter "place" is used about the same number of times, but it denotes being "under" some protection. The rest of the verse bears this out. What this means is that the relocated Israel is under some divine protection. Israel's throne may be threatened, and Israel may be punished, but the throne will always remain secure. Its location may be the safest place on the earth.

The phrase *as beforetime* is pointed out, and this is confirmed in other places in Scripture. In Isaiah 29:1–6, there is the first prophecy of the chapter that pronounces woe to Ariel (Jerusalem), where David dwelled. The word *dwelt* is translated as being past tense, and if so, then David (or one of David's successors) must now dwell someplace else other than in the Old Jerusalem.

WHERE IS THIS NEW LOCATION?

This is presented as in islands to the north and west of Palestine.

Isaiah 24:15 — *Wherefore glorify ye THE LORD in the fires, even the name of GOD of Israel in the isles of the sea.*

Ezekiel 39:6–7 — *And I will send a fire upon Magog, and upon them that dwell carelessly in the isles: and they shall know that I am THE LORD. So, will I make my holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more: and the heathen shall know that I am THE LORD the Holy One* ***in Israel****.*

Again, Israel is the one people in the midst of whom GOD dwells. The expression *My people Israel* shows that, in the latter days, Israel is

still separate from the other races. Although all Israel is scattered in all points of the globe, they are gathered back from the north and west.

Hosea 11:10 — *They shall walk after THE LORD: He shall roar like a lion; when He shall roar, then the children shall tremble* ***from the west.***

Isaiah 49:12 — *Behold, these shall come from far: and, lo, these* ***from the north and west.***

Jeremiah 3:18 — *In those days, the House of Judah shall walk with the House of Israel, and they shall come together out of the* ***land of the north*** *to the land that I have given for an inheritance unto your fathers.*

Jeremiah 23:8 — *But, THE LORD liveth, which brought up and which led the seed of the house of Israel* ***out of the north country****, and from all countries whither I had driven them: and they shall dwell in their own land.*

Jeremiah 31:8 — *Behold, I will bring them from* ***the north country****.*

Although part of Israel is also shown as being gathered from the north, south, east, and west, there is this particular emphasis to the north and the west. "The isles" must be somewhere north and west of Palestine. There is no other option than the British Isles. The timing of the gathering from these islands is when "*I will break the bow, and the sword, and battle out of the earth*" (Hos. 2:18).

Much could be written about the marks of identification given in Scripture, but that is a separate study, and so the comments here must be brief. The purpose of this book is to present what the Bible says without being strong on identity. There must be two brother peoples speaking a commonly based language someplace on the earth. Between them, there must be but one monarch from a continuing monarchy that can be traced back to the royal house of King David. The separation of dominion and sanctuary that GOD established over Israel must feature in law. The monarchy must have connection with a commonwealth of peoples.

WHERE MIGHT EPHRAIM BE NOW?

We have mentioned the isles north and west of Palestine and now consider the matter of the continuing throne. There is only one throne on the earth that approaches all the requirements, and this is the throne of England. There are charts available whereby some seek to establish that Queen Elizabeth is the 144th descendant of King David. It is certain that the English coronation service is based on that found in Scripture for the kings of Israel. Even today, the sovereign, by virtue of his/her position, undertakes in the coronation oath "*to the utmost of his power to maintain the Laws of GOD, and the true profession of the Gospel.*" This relationship to the Gospel in Britain can be traced back to the first century.

> Tertullian: AD 155–232 The extremities of Spain, the various parts of Gaul, the regions of Britain . . . have received the religion of Christ. (Tertullian Def. Fidel, p. 179)
>
> Eusebius: AD 260–340 The Apostles passed beyond the ocean to the Iles called the Britannic Iles. (De Demonstratione Evangelli Lib.)
>
> Gildas (Albanicus) the Wise: AD 425–512 Christ the true Sun, afforded His light, the knowledge of His precepts to our Island, in the last year, as we know, of Tiberias Caesar. (De Excidio Bratanniae, sect. 8, p. 25)
>
> Theodoret the Blessed, bishop of Cyrus: AD 435 Paul, liberated from his captivity in Rome, preached the Gospel to the Britons, and others in the West . . . and also the Cymry [Welsh] (De Brit. Ecc. Primord, chap. v., 111).

There is no shortage of such confirmation. While this throne was in transit from Ireland to Scotland to England, there is a great abundance of recorded statements from those monarchs on that throne, who spoke of their kingdom as being that of Israel. In British heraldry, the harp of David is never far away, nor is the lion of the tribe of Judah, from which that monarchy springs.

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WHERE MIGHT MANASSEH BE NOW?

In seeking the identity of Manasseh in these last days, there are various beliefs:

1. The USA: This is the option favored by the British Israelites, whose belief is primarily based on the "thirteenth tribe."
2. A people within Britain and now not separated from Ephraim. This does not allow for the scriptural separation of Ephraim and Manasseh as identities.
3. Scotland: Manasseh was to become a people distinctive from Ephraim but not separate. In the division of Israel, half the tribe of Manasseh remained with Ephraim, and the other half remained east of Jordan with Reuben and Gad. The inheritance of Manasseh was to be on the northern border of Ephraim. Biblically, Ephraim and Manasseh usually fought side by side, with both acknowledging the same King. In the blessing of Moses upon Joseph (Deut. 33:13–17), Ephraim and Manasseh are likened to two horns "*pushing the people together to the ends of the earth*." This shows their togetherness. The ratio of ten thousand of Ephraim to one thousand of Manasseh, as given, approximates the proportion each provided as armed forces in the last world war by England and Scotland.

CONCLUSION

One thing we can never afford to deny are the prophecies, starting with Moses, concerning the children of Israel *in the last days*. JESUS made it clear that we must understand these things in the book of beginnings to understand what will be in the latter days. You must weigh the evidence from Scripture yourself and draw your own conclusions about who Israel is today and whether the Israel of the Old Testament is the same Israel in the New Testament. This book will assist you to research into things that are about to be revealed. Ephraim will repent as prophecy records, but first, they have to know their identity and place in destiny. Then they will be God's battle ax to bring peace on the earth. The deception that says, "*The Jews are Israel*,"

has been described in this book as the master deception of Satan for the whole world.

From this vantage point, we can reconsider various doctrines, although only two of them are discussed in this book. We can now find out what the apostle Peter means by *one sure word of prophecy* in a so-called Christian world that has many different "sure" words of prophecy. JESUS will yet sit on the throne of David over Israel on the earth when He returns to take His kingdom.

"AND SO SHALL ALL ISRAEL BE SAVED."

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CHAPTER 19

THE NON-ISRAEL RACES

People brought up with a religious belief may have conflict between *it is written* and what they have been taught. Many were brought up singing in Sunday school, "*Red and yellow, black and white; all are precious in His sight*." This has given us the thought that our LORD GOD treats every one of every race exactly the same. The Bible does not support *the brotherhood of man* in the sense that all men are blood brothers. In this book, it has been pointed out that there are certain ways where GOD does not treat everyone the same; even among the tribes of Israel themselves, there are differences, so we will reconsider some of these treatments.

THE BASIS OF GOD'S JUDGMENT OF NON-ISRAEL NATIONS

When we read in John 1:17, "*For the law was given by Moses, but grace and truth came by JESUS Christ*," we have a problem because the law is spoken in connection with Abraham long before Moses was born. It is also clear that GOD judged other non-Israel nations, so what was the basis of judgment? Some nations were judged before what some call *the giving of the law* (for example, Sodom), and some were judged afterward (for example, Damascus, Gaza, Tyre, Ammon, Moab, and Edom). We find Jonah being sent to proclaim repentance to Nineveh. We find law and judgment in respect to Adam and Eve and the sacrifices made by Cain and Abel. To almost all Christians, there is a conflict about what *the law* means. In connection with Abraham, we are told:

Genesis 26:5 *Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My Laws.*

In the beginning of this book, many of the Scriptures were listed to show that the total law—namely, the commandments, statutes, and judgments—were given exclusively to Israel as part of a covenant. There were promises made and responsibilities given to Israel that were not made to other races. Before the addition of the law to Israel (Gal. 3:19), there were the promises made to the seed of Abraham through Isaac, the inheritance being made on the basis of promise and not the keeping of "the law."

Psalm 147:19–20 *He showeth His word unto Jacob, His statutes and His judgements unto Israel. He hath not dealt so with any nation: and for His judgements, they* [that is, the other nations] *have not known them.*

This verse is both limiting and specific and relates exclusively to Israel as a race.

a. The "word" is *dabar*, or the spoken word.
b. "Statutes" is *choq*, which relates to commands in the sense of a specific direction, charge, instruction, boundary, or limitation.
c. "Judgments" is *mishpat*, which relates to a judicial verdict pronounced by GOD. It is strongly connected to justice.

The Ten Commandments that were given to Israel as part of a covenant are *dabar*, or spoken by GOD to the subject addressed.

Deuteronomy 4:13 *And He declared unto you* [that is, Israel] *His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them on two tables of stones.*

In verse 14, Moses was commanded to teach statutes and judgments "*that ye might do them in the land whither ye go over to possess it*." We are told that keeping these is why other nations would think and know that Israel was a great and a wise race. Here, racial separation is demonstrated.

It is a common perception that none of the law existed before it was given through Moses on Mount Horeb, but we have seen that

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GOD knew Abram would obey the law. Reference to the requirement to obey the spoken words of GOD starts right back in Genesis. The Scripture records that GOD did judge other races and that obedience was required of them. When their *iniquity was full*, GOD destroyed them. *Avon* (iniquity/punishment) is first found in regard to Cain in Genesis 4:13, and it has 236 occurrences in the Old Testament, most of which refer to Israel.

One of the cities GOD destroyed for wickedness was Sodom. We read in Genesis 13:13 that "*the men of Sodom were wicked and sinners before GOD exceedingly.*" To be wicked, a law must have existed for them to obey. The law of GOD was flouted in a way that was open, deliberate, and public. Isaiah 3:9 puts it this way: "*They declare their sin . . . they hide it not.*" Jeremiah 23:14 confirms this attitude in reference to those in Israel who were openly prophesying in Baal. This is the national attitude we find in Israel today, leading to a judgment that will be greater than that against Sodom (Lam. 4:6 and Matt. 10:15).

Ezekiel 16:49 describes the sin of Sodom as being "*pride, fullness of bread, and abundance of idleness . . . neither did she strengthen the hand of the poor and needy, and were haughty and committed abomination before Me.*" This is another picture of our society where open abominations include "*Thou shalt not lie with mankind, as with womankind: it is abomination*." Today this act is publicly accepted, legal, and open as it was in Sodom.

Second Peter 2:6 and Jude 1:7 picture this and say that similar open abominations are being worthy of eternal fire. On top of this, Anglo-Saxon Israel is openly flouting the word GOD spoke to them, namely, the Ten Commandments.

So Sodom was required to be in subjection to God's laws, and it becomes clear that the law existed before the time of Moses. Concerning judgments against sundry non-Israel nations, when we look at the language of Amos, his expression *for three transgressions . . . and for four, I will not revoke the punishment* is identical in wording and is the same for Israel as for non-Israel.

The difference between Israel and the other races is the everlasting covenant GOD made with His elect. For Israel, GOD says:

> *Ezekiel 16:60–63* *Nevertheless, I will remember My covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then, thou shalt remember thy ways, and be ashamed . . . and I will establish My covenant with*

> *thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all thou hast done, saith GOD.*

There are no such words addressed to any but Israel.

RACIAL DIFFERENCES

Because of scientific discovery in genetics, no one can pretend that there are no racial differences between races. In fact, the *Sydney Morning Herald* for July 12, 1997, reports that the latest issue of the journal *Cell* carries a major breakthrough showing that analysis of DNA from the Neanderthal skeletal remains establishes that there is no genetic connection between Neanderthal man and modern man. Where to now for the evolutionists and the blood brotherhood crowd?

Quoting from *Time Magazine* of February 7, 1994, page 49, on genetics and the Human Genome Diversity Project:

> What we are doing is to make it possible for Saddam Hussein to collect blood samples from ethnic groups in Iraq who oppose him, so later, they can be targeted with biological weapons.
>
> Subtle variations between races in white blood-cell types mediate specific immune responses to disease.

RACISM

One of the things peculiar to Western society (as opposed to any others) is the teaching that racism is totally wrong. Yet those who seek to enforce antidiscrimination laws (which include race, racial and national or ethnic origins, and religion) will immediately jump to the support of modern Jewry as a special religious racial group, even if modern Jewry is made up of people from many different races. In New Zealand, people are actively discouraged from even questioning events of history that might undermine the enforcers' determination of history in regard to "the Jews." Their determination is very important to them and, as such, is in itself racist. What is it

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that they are trying so hard to either protect or to promote? Might it be their false presentation that the Jews are Israel? Might not this be a mechanism by which the *prince of this world* seeks to eliminate the right message of the Bible? In an earlier chapter, this was described as *the master deception of Satan*. Will it not be Satan who is saying that the Potter does not make one vessel unto honor and another to dishonor as Scripture says? Antiracism is saying that every person of every race is the same in the eyes of man, and in Satan's religious doctrines, this is the same as saying in the eyes of GOD.

The issue is multiculturalism, and this does not feature favorably through the Bible pages. Mixture of cultures is a source of conflict both in religion and custom. Israel was separated from the other races for a purpose. For Israel, the biblical message is still "*Come ye out from amongst them, and be ye separate, saith GOD*" in the New Testament. The people being addressed in Corinthians had the "fathers" and were *baptized unto Moses* (1 Cor. 4:1). They were Israelites.

Jeremiah 10:2–3 *Thus saith GOD, Learn not the way of the heathen.*

The *way* is *derek*, which Strong gives us *course of life, or mode of action*. We should not be teaching indigenous culture in our schools.

IS GOD RACIST?

Not one person can read the Old Testament without agreeing that GOD is shown to be totally racist. GOD discriminated on the grounds of race, and He clearly treated races differently and even made differences between the tribes of Israel themselves.

The children of Israel had a mission to eliminate the Canaanite races right down to women, children, and even their animals. There are those whom GOD says He will eliminate when JESUS returns *at the brightness of His Coming*. The matter has to be faced; GOD was totally racist in the Old Testament, and we understand that He is unchanging for all time.

JESUS told us about those who are occupying the "vineyard" and who will be destroyed when He comes to take up His kingdom. We read of the armies of Heaven:

Revelation 19:15, 19 *And out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with*

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a rod of iron; . . . I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

We are reading of national armies and basically racist matters right here toward the end of the New Testament pages.

Joel 3:2 *I will gather all nations, and will bring them down to the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and have parted My land.*

At this late stage in history, Israel is a separate race among the other nations. GOD is still racist here and at this time. The context supplies the time, and so at the end, Israel is still the individual race it always has been.

RACIAL ORIGINS

Right from Genesis, we have this fact of the differing seeds of mankind (see the chapter entitled "Seeds, Natural and Spiritual"), and it is a subject in both testaments. There is no simple scriptural mechanism for determining which seed is which today. However, JESUS said, "*By their fruit ye shall know them.*" It is the fruit that bears the seed. JESUS taught that a bad tree cannot ever bring forth good fruit. It is impossible for those of the bad seed to hear and to respond to the Word of GOD as JESUS taught us. The apostle John spoke of those *whose seed remaineth in him . . . because he is born of GOD* (1 John 3:9). As Scripture uses trees as symbols of races, trees might be thought of as being family trees or genetic streams.

The response to the Word of GOD is an indicator of seed—the good seed has the choice to obey or not to obey. It is only in maturity that the type of fruit becomes obvious. An example is seen in the parable of the tares and the wheat.

Throughout the Old Testament, we find references to certain peoples like Canaanites, whom Israel was to destroy. We find differences between the people *created* in Genesis 1 and those who were *formed* in Genesis 2. There are differing prophecies as destinies for differing peoples. As has been pointed our earlier in this book, even each tribe of Israel has different prophecies for the latter days.

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It is fashionable to say that *the Creator Christ came to Savior to all Mankind; because all races are descended from the first created man* and that *races began at the time of the tower of Babel.* But after Babel, we find a different picture, for example:

Genesis 19:37	*The same is the father of the Moabites.*
Genesis 19:38	*The same is the father of the children of Ammon.*
Genesis 36:9	*And these are the generations of Esau, the father of the Edomites.*

From this point on, through Scripture, each group with such a "father" is treated as being a different race with different destinies. Each, then, are treated as being from differing "stock."

IS THERE A THIRD GROUP?

We have to ask, *What about those non-Israel people who are neither Canaanite, Moabite, nor Edomite? What does Scripture say about these?* It is safe to say that the Bible says nothing. But one thing is certain, and that is that they were not given the commandments, statutes, and judgments that were given to Israel. Because they did not have the law of Moses to break, why should they need redeeming from the curse of that broken law?

Through Scripture, redemption is spoken of only in regard to Israel. *All have sinned and come short of the glory of GOD* refers only to the *all* within those to whom the law was given (Rom. 3:19).

SHOULD THE WORD OF GOD BE TAUGHT TO THESE OTHERS?

Although JESUS was talking with Israelites when He said that the rain falls on the good and the bad, it is obvious that the laws of science apply equally to all races, regardless of racial origins or racial mixtures. These laws of science are "laws of GOD," and therefore, anyone of any race has the physical and mental benefit of obeying them. We are told clearly in Romans 3:19, "*Now we know that whatsoever things the law saith is said to them that are under the Law*," that is, they are said only to Israel

as those who were given the law. This was established in the opening chapter of this book.

But there is more to this than meets the eye. The words of GOD can be misapplied and misdirected when they are known. Will teaching the Word of GOD assist in providing a right direction? But to what degree could the Word be heard? We are told that that the Edomites cannot "hear" and that the Canaanite races are to be exterminated or separated completely. If we are told nothing specific about the non-Israelite races as a total group, how then can anyone presume anything? One thing we are told is that the good seed can "hear" His Word. We do hear stories of missionary activity where there are great *deliverances* among non-Israel races after telling them about the miracles JESUS did. On appeal to emotions alone, we are told about people being healed and delivered from oppression but who have no change in conscience and who have no shame for their past misdeeds. It seems that something is not written on their hearts. They seem to continue on as long as the missionary or the helper is with them, but if they are no longer assisted, then they either revert to paganism or go into a Catholic type of belief, which is compromised with paganism or superstition.

The missionary activity of the churches is based on their need to "witness" their religion. But there is no such requirement in the Bible. For example, GOD said that Israel will always be a nation before Him. The people of the nation are not required to do anything to "witness" what GOD said—the very fact that they continue to live and die is witness enough. The revelation of Israel at the end of this age will be witness to the veracity of God's Word. To spend time, money, and effort in religious "witnessing" missionary activity to other races suits man's religious views but is contrary to the Bible's view because it is contrary to the theme of the exclusiveness of Israel.

We know there are some people whom the Bible says will never be resurrected:

Jeremiah 51:57 *And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and* ***they shall sleep a perpetual sleep, and not wake,*** *saith the King, whose name is GOD of Hosts.*

Hebrews 4:3 *For we which have believed do enter into rest, as He said,* ***As I have sworn in My wrath, if they shall enter into My***

> ***rest**: although the works were finished from the foundation of the world.*

The first reference covers all who are under the heading of Babylon, which in connection with Revelation we see is all who are opposed to Israel. The second reference covers all those Israelites whom GOD sent into the wilderness to perish forever because of their refusal to believe Him.

We also know from biblical statement that no one can enter the kingdom of GOD unless they are of Israel. Therefore, it means that people of other races have no eternal life in the kingdom, and if that is so, there is no eternal life of any kind available to them. It is not a case of them being "condemned"; it is simply a matter of them having no eternal life. Unworthy Israelites will die, be resurrected, be condemned, and have their spirit taken from them. (This is the message of the parable of the ten talents.) Their lifeless bodies will be destroyed in the lake of fire. This should be a matter of concern to every Israelite. But if someone of another race is to die and never to be resurrected, what does it matter to them once they are dead? There is no awareness in the grave, only corruption of the body. If you go to sleep and do not wake up until lunchtime tomorrow, you will know what time the sun rose. If you die in your sleep, you will not know that you are dead.

Life after death is a mystical vision for most races and involves speculation about a fabulous harem for Arabs, on the one hand, through to reincarnation for the Hindus, on the other. The Bible tells us nothing about the resurrected life other than that we cannot even begin to imagine it. If we care about it, as Israelites, we will strive to attain it and will receive it. If we care not, we will see it momentarily and know absolute remorse, panic, and terror as we face oblivion in the lake of fire. But once that occurs, we will know nothing and will be the same as any non-Israelite who dies. There is no such thing as Hell and eternal punishment—only life and oblivion (see the paper by Phillips and Phillips entitled "What Leaves the Body at Death?").

These things are not spelled out in black and white in the Bible, but they are the corollaries of what is spelled out for Israel and Israel only.

HOW DO WE ASSESS OUR BELIEFS?

This might be summed up by saying that we must be objectively critical and that we must appreciate just what the Bible says on any subject. Likewise, we must appreciate what the Bible does not say, and we must not presume or accept anything, especially if this is based on religious tradition. Scripture says we can be *led away, fall away, or slip away* from the truth of the Word of GOD. Most people are the clones of their teachers in their beliefs, and this can only be bad. We must do our own research on what is said and be like those in Berea (Acts 17:11) who *searched the Scriptures daily whether those things were so.* If we were to say those at Berea were *noble* because they checked what the apostle said to them against the Old Testament Scriptures, most would agree. It is safe to say that very few people are objective. It is also safe to say that few religious churchgoers thoroughly check what is taught to them and that most of them do not do this daily.

From history, we must agree that people are capable of believing anything, and it is more common for people to believe just what they want to believe. Sometimes they believe and act out of fear or emotionalism; there are many motives for belief. There is culture, indoctrination, peer pressure, and such things; but as far as the Bible is concerned, possibly, the worst thing is tradition because of its preconditioning. The scribes and Pharisees made the Word of GOD of none effect because of their tradition (traditional interpretations, Matt. 15:6). We have traditional teachings today, as well as such people as charismatic leaders; they go about trying to persuade people just as Jim Jones and Adolf Hitler did.

So we can see just why we are told to judge all things. By what standard do we make these judgments? We are to examine the Word to see *if these things be so* and to believe them accordingly. We are to *dig deep, to seek, and to search*. This suggests the necessity of doing research, comparing Scripture with Scripture, and checking translations if necessary. Every growing Israelite will be taught about GOD during these activities. He will be refining his beliefs continually, and sometimes he will freely admit that, at times, he has been wrong mainly because of what he has been led to believe. As Solomon said, "*And I gave heart to seek and search out by wisdom concerning all things that are done under the heavens*" (Eccles. 1:13). This shows the attitude that is needed.

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The problem with many teachers is that they become too proud to ever backtrack. Backtracking is very rare indeed, and through pride, they are brought to a place where they can never be taught themselves. So they keep on plugging the same old line and say, "*We cannot see it any other way.*" The truth of GOD has always been, but none of us know it all. Today some teachers could be likened to surgeons who are still bloodletting in the same way it was done in earlier years and who will not hear of any increase in knowledge, even when there is evidence contrary to their medical training.

ORTHODOX CHRISTIANITY

We need to look at something that might sound heretical to many at first. Could Orthodox Christianity be cultish?

a. Could Orthodox Christianity be something that refuses to accept all the Word of GOD (primarily from the preconditioning of tradition, not necessarily from insincerity)? Is the *go into all the world* doctrine, as generally taught, really based on the law, the psalms, and the prophets or on valid interpretation of the New Testament?
b. Has Orthodox Christianity a wrong slant because it will not believe the prophetic words of Jacob and Moses for Israel in the "last days"?
c. Is the popular symbol of Christianity, namely, the "cross," actually the symbol of the Antichrist?

According to lexicons, the word translated as "cross" is *stauros* (an upright pale or stake). There is no "cross" in the Greek. The shape of the two-beamed cross was the symbol of the God Tammuz of Chaldea. The Chi, or X, as allegedly seen by Constantine, had nothing to do with *xulon* used for the *stauros* and is another invention and heresy of Rome, the mother of universalism. (Think about it—if JESUS were not crucified on a cross, then what did Constantine see? Whatever it was, or was said to be, if indeed he saw anything, it could not have been a divine vision.)

If the *all the world* doctrine (which is one fundamental doctrine that is believed almost universally) is wrong, then that belief is cultish. This is so even if Martin Luther confirmed what he was brought up to

believe and introduced it into Protestantism, and most have followed it since. This one belief is the source of a conflict that undermines faith, but it is said to be *what every Christian must believe, or else, he is not a Christian*.

The wrong doctrine is summed up in the generalized belief that *JESUS died to save the world,* and it arises from the passages *go into all the world and preach the gospel to every creature* and *GOD so loved the world* (see the chapter entitled "Which World Did GOD So Love?"). These are said to be the best known and the best loved verses in Christendom, but if the words *all* and *world* are taken wrongly, then Rome has originated the greatest fraud of all time.

In some areas, we have departed from Rome's doctrines; but in others, the Protestants still tag along. Just stop for a moment to think back and see how Saint Francis used these Scriptures to preach to the birds and the animals. He considered the birds to be part of *every creature.* In this book, we have learned what *every creature* really means, having refined our understanding to confine our teaching to people only. In this book, we have gone a stage further and have refined our understanding to confine the teaching to all the *kosmos* (order) of Israel in the *ktizo* (cities) or habitations of the Israelites. We also found that *kosmos* referred to the orderly arrangement of the object under discussion, not the inhabited earth (for which *oikumene* would be used).

It has been necessary for us to go into all the problem verses carefully to show the meanings of the words, and we will not repeat anything here apart from two verses that summarize the biblical position. The popular conception is that any person becomes one of God's people when that person becomes "saved." This is not the way Scripture puts it. It is "His people" (Israel) whom JESUS came to save, who were originally His people but who were in a state of condemnation.

Matthew 1:21 — *And you shall call His name JESUS, for He shall save* ***His people*** *from their sins.*

Luke 1:68 — *Blessed be GOD of Israel for He hath visited and redeemed* ***His people****.*

These verses sum up something that is not believed by Orthodox Christianity.

Another thing that is not believed is the difference between "all" and "many."

Matthew 20:28 *Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*

The phrase *for many* is changed to mean *for all*, "all" being taken as every race outside of *Israel*. There is no basis in the grammar of the Greek text for such a belief that makes *many* mean *all and sundry.* Neither is there any basis found through the foundation of the law, the psalms, and the prophets. In the well-known Isaiah 53:11–12, we find, "*By His knowledge shall My righteous servant justify* ***many . . .*** *and He bear the sin of* ***many.***" These verses are not accepted any more than verse 8, where we read, "*For the transgression of MY PEOPLE was He stricken.*" Why not accept this limitation of "*My people*"?

There are just so many things that are taught in churches that simply are not true. Much of what most people believe is based on half-truths and sentimentality that have been passed down over the years. Yet the origin of much doctrinal problem can be traced back to Rome. Babylon is described in Scripture as *the mother of harlots* who seeks to deceive the whole earth. Belief must be right belief. Satan tempted JESUS to bow down and worship Him through misapplying or misquoting the Word of GOD. Rome believes she has the right to rule not only "the church" in like manner but also over all temporal authority. It is Israel, as the seed of Abraham through Isaac and Jacob, that is to rule with GOD, not the church of Rome—or any other church for that matter.

With the current thought of what the phrase *all the world* means ingrained in the mind, people can read Scripture without seeing what is written to the contrary. Think back on some of the things that have been pointed out throughout this book. All the pretense in the world that they are not there as themes through Scripture will not eliminate them from the Holy Writ. While no one person or group has the whole scope of Scripture at their command, all Christians will benefit by obedience to meditate in the Word of GOD day and night. Few do, and because of this, they are so easily led astray.

Because the Bible does not say exactly what happens to the races outside of Israel, we have no right to speculate about them. Neither can we say that every race is the same as Israel because differences

are continually presented throughout Scripture. Even the tribes have differences between themselves right up to and including *in the last days*. It can be safely said that these things are almost never taught anywhere by Orthodox Christianity. Instead of truth, universalism is the common teaching.

One thing we can say with certainty is what the Bible says about the race of Israel. This is what the Bible is about. GOD made covenants with Israel. He gave laws to Israel; He loves Israel and is the Kinsman who has redeemed both houses of Israel.

> *Luke 1:16, 33* — *And many of **the children of Israel** shall he turn to the LORD their GOD . . . and He shall reign over **the house of Jacob** forever.*

These many from the house of Jacob that JESUS reigns over in His *forever* kingdom are totally restrictive and are impossible to generalize. However, could *the house of Jacob* refer to all races of the world? The statements of Scripture that have been shown about the kingdom of GOD being reserved for those who qualify from among those *begotten from above* at conception are definite and precise.

GOD WILL BE GRACIOUS TO WHOM HE WILL BE GRACIOUS

> *Romans 9:18* — *Therefore hath He mercy upon whom He will have mercy, and whom He will He hardeneth.*

We are then told about the Potter, who makes one vessel unto honor and another unto dishonor, and about vessels *fitted for destruction*. It is the Potter who fashions the vessels from the raw materials before they have done either good or evil.

To those who say, "*All is now of grace to every one of every race*," listen to the much-loved writings of the well-known author Selwyn Hughes, in *Every Day with JESUS*, in the daily reading for February 17, 1994:

> The word "grace" is unquestionably the most significant single word in the Bible, I agree. But it must be understood right away that grace is a characteristic of GOD, which is exercised only towards

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> those who are seen as having a special relationship with Him. Nowhere in the Bible is the grace of THE LORD GOD ever mentioned in connection with mankind generally, though some theologians frequently use the term "common grace" [a term not mentioned in the Bible]—the idea that GOD gives a special form of grace to the whole of mankind, which restrains them from being as bad as they could be.
>
> The other day, I came across a writer who said, The creation of the universe was an exercise of grace. I understand that he might have been using the word "grace" as a synonym for love, [a mistake often made by Christian writers], but strictly speaking the exhibition of grace is reserved for the elect.

Selwyn Hughes then quotes Arthur W. Pink as saying:

> Grace is the sole source from which flows the goodwill, love, and salvation of GOD unto His chose people.

TO CONCLUDE

This book has tried merely to present what is recorded throughout the Bible. Any problems or conflicts that have been precipitated by this book should be settled by researching the matter in Scripture, building on the Cornerstone, together with the foundation of the prophets and the apostles. Israel, as a racial seed, is a major theme throughout Scripture.

What has originated from Rome and Jewry, with the false teaching that *the Jews are Israel*, together with the doctrine of Balaam, must be rejected. JESUS, in the messages to the so-called churches in the book of Revelation, said that He holds these and some other doctrines "against" the assemblies and demands repentance. It is JESUS who is issuing the warning.

Throughout this book, the exclusive nature of Israel has been presented from Scripture with some examination of the contrary views. The divergence really begins in Genesis 1 and 2. If any says

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he believes the Bible to be true and to be the Word of GOD, then he must start there. To accommodate the popular view, the second chapter is said to be a rerun of the first chapter. The differences are very great indeed, and so this cannot be true. Men and women are created by *Elohim* (a plural word) in Genesis 1 before Adam was formed from what existed by *God Elohim* (singular) in Genesis 2. So Adam had contemporaries, but these contemporaries did not *receive the breath of life* and did not become *a living soul* like Adam.

Without going into the many differences in these two chapters, we can say that two streams of men existed from this time. When GOD breathed the breath of life into Adam's nostrils, GOD formed a dynasty; and from out of this race, the Hebrew people came. Scripture shows these peculiar people to be different from all other races and to be *His people*—the people whom the Gospels and prophets said JESUS came to save.

JESUS said that the time would come when His followers would be put out of the synagogues (assemblies) and may be killed for believing what He was saying. We are told we must hold fast to the end, waiting for "*that blessed hope, and the glorious appearing of the great GOD and our Savior JESUS Christ; who gave Himself FOR US, that He might redeem US from all iniquity, and purify unto Himself A PECULIAR PEOPLE, zealous of good works. These things speak, and exhort, and rebuke with all authority*" (Titus 2:13–14). The "peculiar people" are the connection and something that is to be definitely spoken about with all authority.

CHAPTER 20

WHAT OF BALAAM'S DOCTRINE?

Revelation 2:14 *But I have a few things against thee, because thou hast there them which hold the doctrine of Balaam.*

Why is there a doctrine in the New Testament that is not ever taught as a subject? Why is it so carefully avoided? Why is it dismissed by the false *all are now one in Christ JESUS* argument?

It is stated by JESUS as the *doctrine of Balaam*. This is found among references to the Nicolaitans and to Jezebel. We have mentioned Elijah and the 450 prophets of Baal, but there were also 400 prophets who sat at Jezebel's table. That makes it 850 to 1 true prophet. In His messages to the assemblies, JESUS made scathing remarks about the Nicolaitans and Jezebel; but in this chapter, we are concerned only with the doctrine of Balaam.

JESUS immediately referred this matter back to the Old Testament, and He went on to tell us simply just what Balaam taught:

Revelation 2:14 *Who taught Balak to cast a stumbling block before the Children of Israel, to eat things sacrificed unto idols, and to commit fornication.*

Well, we might say, "*We do not have any problem with that. We do not do, believe, or teach any of those things*." Do we not? Let us have a look and see if we hold the doctrine of Balaam in fact, either directly or indirectly. We will use the correct word "assemblies" in place of "churches."

The doctrine of Balaam deals with *fornication* or whoring after false gods. Israel is described as being a whore when worshipping strange gods. The event that predisposes *fornication* and leads to the worship of false gods is sexual relationships with people of different races.

JESUS described the actions in the verse above as a stumbling block (a stumbling stone) to the children of Israel and Israel only. JESUS was writing to the assemblies (that is, those who are "called out" of Israel under the New Testament), and He said that some among these hold a doctrine that is false. These are *children*, that is, they are descendants of Jacob.

Eating things offered to idols may not be an issue today in the literal sense, but fornication, which is the worship of false Gods, and the mixed marriage aspect are major issues. Immediately after racial intermarriage is mentioned, there is instant opposition. Those who hold the error of the doctrine of Balaam always oppose anything against it. But what is being quoted above is New Testament doctrine. It is JESUS who is speaking, so please tread carefully. The cherished multiracial concepts and the multicultural ideas might have to go down the drain; we might just have to pull the plug on them. The book of Revelation is not the only New Testament reference to the doctrine of Balaam. Jude called it an *error*, and Peter described it as a teaching of false prophets, being *damnable heresies*. Now if this is a heresy that leads to damnation, we had better take heed. If you do not want certain damnation, then hold no longer to this doctrine!

That perhaps 90-odd percent of the so-called Christian church follow this pernicious doctrine of Balaam will not alter the fact that JESUS said, "*I have this against you*." Are we to believe JESUS, or are we to believe our false teachers? Jude claims that these teachers "*speak evil of things which they know not . . . after the error of Balaam*." They do not know they are teaching error. This is no minor doctrine because Balaam appears by name sixty times throughout the Bible. To be damned for holding the doctrine of Balaam is no minor matter.

WHAT IS BALAAM'S DOCTRINE?

The story of the hiring of the prophet Balaam by King Balak to curse the children of Israel is found in the book of Numbers chapter 22. However, it is not until Numbers 31:16 that we discover the doctrine:

Numbers 31:16 *Behold, these* [the captured Moabite women] *caused the children of Israel, through the counsel of Balaam, to commit trespass against GOD in the matter of Peor.*

In the first instance, Balaam was hired to curse Israel, and GOD prevented him from doing so. In the end, Balaam counselled Moab to use their women to seduce Israel so that Israel would come to worship the GODs of Moab; and thus, GOD would punish Israel for the latter act of *fornication*.

The consequence of Balaam's advice was seen in a very short time:

Numbers 25:1 *And, Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their GODs: and the people did eat and bowed down to their GODs.*

That it was the work of the women is confirmed in verse 18. God's judgment on the offenders was swift—everyone who had joined to Baal Peor was executed. Subsequently, when Joshua was rehearsing the history of Israel (Josh. 24), he raised the matter of Balaam. Joshua was speaking on behalf of GOD, who said:

Joshua 24:10 *But I would not hearken unto Balaam.*

This is followed by a warning to serve GOD and to put aside the Gods of the Amorites. The whoredom with foreign Gods followed on from sexual association with the women of foreign races.

In Ezra 10:10–11 and Nehemiah 9:2, we see the required divorce of the seed of Israel from the seed of others. This *except for fornication* doctrine was carried out, and even the mixed-blood children were included in the separation and divorce of foreign wives. "*Shall we hearken unto you to do this great evil, to transgress against our GOD in marrying strange wives?*" (Neh. 13:27). The word "strange" in "strange wives" is *nokriy*, meaning "foreign," as in not Israelite. It was the strange foreign wives that led to the sin of idolatry. Those wives were foreign to Israel.

Nehemiah 13:2–3 *But hired Balaam against them, that he should curse them: howbeit, our LORD GOD turned the curse into a blessing. Now it came to pass, when they heard the words of the law, that they separated from Israel all the mixed multitude.*

There is a lesson in this.

The prophet Micah also reminded Israel about this matter of Balaam. Through Micah, GOD asked tenderly, "*Oh My people, what have I done unto you, and wherein have I wearied you? Testify against Me.*" GOD warned Israel, "*They have dealt treacherously against GOD for they have begotten* ***strange children****: now shall a month devour them*" (Hosea 5:7). Then He went on to tell how He brought Israel out from Egypt and then asked Israel to remember about Balaam.

> *Micah 6:5* — *Oh My people, remember now what Balak, king of Moab consulted, and what Balaam the son of Beor answered . . . that ye might know the righteousness of GOD.*

He said that the consequence of interracial sexual activity is a controversy that GOD has with His people. GOD will yet plead with Israel (v. 2). This controversy is over pursuit of the wrong object, contrary to the beliefs in Israel's spirit.

> *Micah 6:16* — *For the statutes of Omri are kept, and all the works of the house of Ahab* [who took Jezebel to wife, 1 Kings 16:30), ***and ye walk in their counsels****.*

The *righteousness of GOD* has a connection with this matter of racial intermarriage, although this is never taught. This matter of righteousness is mentioned in most places where Balaam's doctrine or whoredom by Israel is found. Peter said it is forsaking the "*right* [immediate/straight/narrow] *way and are gone astray following the way of Balaam the son of Bosor, who loved the wages of unrighteousness*" (2 Pet. 2:15).

The prophecies of Micah concerned the children of Israel, and he showed the elect remnant that is to be regathered from Israel only at the end of this age. It is still the children of Israel only and not any multiracial church. The other nations go up *to the mountain of GOD* after it is established and the other nations learn God's ways, and thus, there will be peace on the earth. Micah made this clear.

Balaam knew that no man could curse the nation of Israel because *there is no enchantment against Israel*. But he also knew that GOD would judge Israel for fornication with the Gods of other races. Balaam answered Balak's consultation and advised that Israel could be seduced to worship other Gods through sex with Moabite women.

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Micah said this is to be remembered. It is to be remembered for all time. If the seduction by foreign women is prohibited for Israelites, then it is entirely consistent that racial intermarriage is equally unacceptable—for the latter is only a ceremonial version of the former. Racial equality, racial integration, and antidiscrimination laws are the modern-day equivalent of Balaam's doctrine.

The mixed multitude in our midst can intermarry as much as they like, for there are no constraints placed on them. The sad part of this is that their lifestyles are held up as examples to the rest of the community. This is when the damage is done. These examples cause ignorant Israelites to be seduced into accepting and even promoting such "tolerant" behavior. Every vote for such tolerance is a vote for Balaam's doctrine. When we see it condoned or even put into practice by senior politicians, we know that the counsels of Ahab are still active today. And therefore, we know the doctrine of Balaam is still taught today. Under various racial vilification laws of one form or another, it is illegal to espouse anything to the contrary in most of the Anglo-Saxon world. Notice that it is not illegal anywhere else—not in Asia, not in India, not in the Middle East, not in Russia, not in Europe—only in the United Kingdom, Canada, New Zealand, and Australia. Challenge any of Ahab's councilors with this information, and you will be told that once the basic human rights issues are resolved in these other countries, loftier issues such as racial tolerance will be next on the agenda. It is a plausible answer, is it not?

JESUS said, "*I have this against you—repent, or else I will come against you quickly.*" As it always is throughout the Bible, Israelites who marry out of Israel are cut off, or those foreigners whom they marry are destroyed or removed. When reading this, please do not suppose that "Israel" refers to "Jews" because "the Jews" are most certainly not Israel. Israel refers to the Anglo-Saxon people.

NEW TESTAMENT FORNICATION

We do find teaching about fornication today, it is true, but there are various interpretations. The matter of concern is with whom the fornication is committed. It has been shown that JESUS referred the matter back to Balaam and the Old Testament. The apostles Peter and Jude did the same. The apostle Paul was bold in connecting fornication in the New Testament with fornication in the Old Testament.

1 Corinthians 10:8 *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

This about the worship of Baal Peor. This refers us once again to Balaam's advice, although Paul did not use Balaam's name. The judgment against Israel for false worship with THE GODs of other races is given as an example confirming God's judgment against this.

1 Corinthians 10:11 *Now all these things happened unto them for ensamples: and they are written for our admonition.*

Are we to accept admonishment and this example or not? Paul showed that this is a common temptation for all the Israelites, to whom he was writing. At this point, it is necessary to remind readers of the foundation that was laid in the chapter entitled "That Unfortunate Word 'Gentile.'" The import of 1 Corinthians 10:1 cannot be escaped. The people being addressed could only be Israelites. Look at it; they were Israelites. What happened to Israel was that they were led into idolatry through foreign women. This is New Testament doctrine. The realization of the import of this aspect of fornication will add to the appreciation of a number of other Scriptures. Let us consider some of these.

In response to a question about whether it was appropriate for a man to divorce his wife, JESUS answered:

Matt. 19:9 *And I say unto you, whosoever shall put away his wife,* ***except it be for fornication****, and shall marry another, committeth adultery, and whosoever marrieth her which is put away doth commit adultery.*

The phrase *except for fornication* should be taught in its right connection with divorce and remarriage. JESUS made it clear that all men could not receive this saying, save they to whom it is given (v. 11). It is not given to every one of every race; JESUS said so. Much has been written about what *porneia* (fornication) applies to, and it is now usually generalized to include all illicit sexual intercourse. This generalization is not valid since *adultery*, for instance, is a different word completely.

It has also become inclusive of all pornography as this is known today. This is appropriate because pornography is lust of the mind,

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and it is, in the words of JESUS, equivalent to the physical act. Hence, pornography is simply the application of modern technology to implement Balaam's doctrine. Perhaps if we called it *Moabiteography*, fewer Israelites would be seduced by it—but Ahab's councilors would never accept such a move. It would be discrimination against Moabites and hence illegal.

Vine	***porneia***	Illicit sexual intercourse . . . metaphorically, of the association of pagan idolatry with doctrines of, and professed adherence to, the Christian faith.
Thayer	***porneia***	Illicit sexual intercourse . . . metaph. the worship of idols, of the defilement of idolatry, as incurred by eating the sacrifices offered to idols.

Paul showed that the pagan practice of mixed racial marriage is not to be indulged in by Israelites (1 Cor. 6:12–18).

We will quote Jude, who mentioned Cain.

Jude 11 *Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward.*

Jude linked the New Testament with Genesis. Jude linked false teachers with Cain and with Balaam. They had the same error. There was an anticipated reward through the error of Balaam. This reward was monetary gain. This is nothing new.

However, throughout all the Bible, we have a consistent theme; we find GOD always keeping a portion of His order pure, separate, and undefiled. No fornicator will inherit the kingdom of GOD (1 Cor. 6:9).

This, again, presents the racial separation of Israel from other nations. In the New Testament, the call is still "*to come out from among them and be ye separate*" (2 Cor. 6:17). In this verse, "touch" (*haptomai*) is a word used of carnal intercourse with a woman, like it or not. (Confirm this in 1 Cor. 7:1–3.) The word "them" in this verse refers to "unclean" people who are not to be "touched." "Unclean" (*akathartou*, which is used as a noun) shows that there is a difference between "clean" and "unclean" people, with the clean not to "touch" the unclean. The "yoke" in 2 Corinthians 6:14 is with *heterozugeo*, which means *a different sort* (Vine) or *one who is not an equal* (Thayer). GOD also made clean and unclean animals and fish; each was born that way.

There is frequent reference to show that God's judgment is on those of Israel who transgress by having this common carnal intercourse with other races and going after *strange flesh*. This shows up also throughout the New Testament. JESUS said in Revelation that He holds it against the churches that hold the doctrine of Balaam (Rev. 2:14). From the sixty mentions of Balaam, it is possible to determine the nature of this doctrine. Because almost all denominations hold the doctrine of Balaam without knowing it, we can understand just why it is never taught. Probably few know what this doctrine is, but all should if JESUS holds it against them. Second Peter 2:15 states that people with this doctrine have gone astray. Jude verse 11 calls holding it an error.

New Testament "fornication" has not changed from what Old Testament fornication was, even if we like to try to say that *porneuo* has no racial connection today. In 1 Corinthians 10:8, we are told that all that is mentioned in this passage are for examples to us. When we read what one example is, we find, "*Neither let us commit fornication as some of them committed and fell in one day three and twenty thousand*." Look back to the Old Testament, and you will find that what caused three and twenty thousand to die was Israelites having sex with non-Israelites (Num. 25:1). Moses even demanded that all Israelites who did this should be slain because of the idolatry that would follow. King Solomon got caught this way, and it led to idolatry. We read of plagues in Israel because of this (Num. 25:6–8). These things are written for our admonition as we are told in 1 Corinthians 10:11. But because of the popular, but wrong, doctrine to the contrary, this necessity for admonition is not accepted today. Jezebel (the foreign wife of Ahab) is permitted in the churches today, even if JESUS said He holds it against the churches (Rev. 2:20). What this means is that the New Testament doctrine about racial intermarriage is the same as that in the Old Testament. So when did the doctrine change to the belief that GOD no longer requires Israel to dwell alone, to intermarry with other races, and not be separate from the other races?

When Paul said,

> *2 Corinthians 6:17 Wherefore come out from among* ***them****, and be ye separate . . . and touch not the unclean thing.*

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he is talking about people coming out from among people, not things. The word *them* refers to people. Can any deny this? ("Thing" in the KJV and other translations is not in the Greek text.)

When we look further at fornication, we find that the Jewish leaders raised the matter of fornication, saying:

John 8:41 *We be not born of fornication; we have one father, even GOD.*

JESUS laid it on the line to them, replying that they were not Abraham's children through Isaac, although they were Abraham's seed. These Edomites knew that Israelites were the children of GOD and hence tried to claim descent from Abraham as entitlement to be included with Israel as children of GOD. They also knew that the pursuit of other GODs was classed as fornication, and it was by their actions that they showed from which side of the line they came. JESUS said to them, "*I know that you are Abraham's seed, but you seek to kill me . . . because My word has no place in you*." They could not *hear* it. Then JESUS went on to speak about observing deeds done as a means of determining who are begotten of GOD and who are not. "*If GOD were your Father, you would love Me*." Their actions showed they did not love JESUS. "*The lusts of your father you will do*." This suggests the 100 percent orientation of the minds of the Pharisees against JESUS, even if they did say, "*We have one Father, even GOD*." Although they were Abraham's seed, their seed had *gone astray* when Esau polluted the line by marriage outside of his race. Esau despised his birthright. This was what led to his idolatry. Esau tried to find repentance with tears but could not find it. This is true of Esau's mixed-race descendants for all generations (Mal. 1:3–5). The whole subject of divorce on grounds of *except for fornication* should be taught if the churches were prepared to give a balanced account of the Bible's teachings.

The early church was given the same warning as we are today:

Acts 15:29 *That ye abstain . . . from fornication.*

1 Corinthians 6:13 *The body is not for fornication.*

1 Corinthians 6:18 *Flee fornication.*

Ephesians 5:3 *But fornication . . . let it not be once named among you.*

Colossians 3:5 *Mortify therefore . . . fornication.*

1 Thessalonians 4:3 *For this is the will of GOD, even your sanctification, that ye should abstain from fornication.*

The essence and consequence of fornication is corruption of the truth, a leaven that has to be purged. In the book of Revelation, there is much reference to fornication in connection with Babylon and the harlot of Rome. Rome is described as *the great Whore*. This is the whore above all whores (Rev. 19:2), "*which corrupts the earth with her fornication*."

Ask these questions about the Roman Catholic Church:

> Who is the great advocate of racial intermarriage? Who always has been?
>
> Who does not believe that GOD set boundaries for the races (Deut. 32:8 and Acts 17:26)?
>
> Who advocates one world church of all races?
>
> Whom can we blame for the problems relating to multiculturalism, particularly in the Western world?
>
> Whose religion blends in with any culture?
>
> Who originated much of what is taught today in Protestant churches on the subject of the universal church from all races?

Corruption in doctrine has led to the many denominations that ignore what *fornication* really is. "*Nevertheless, when the Son of Man comes, shall he find THE faith* [belief] *on the earth?*" (Luke 17:8). The doctrine of Balaam is accepted almost universally, and it is one of the objectives of the United Nations. World government is working to promote the fusion of all races by interracial marriage. Other fronts are promoting "breaking down the barriers." The object is the corruption of the Anglo-Saxon/Israel bloodline through interracial marriage.

Evangelist Billy Graham is reported in the *Charlotte Observer* as saying, "*I don't see anything wrong with interracial marriage—there is nothing in the Bible to forbid it. It all comes down to a practical matter in today's culture, and integration is the only solution. We've got to be totally*

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integrated—in our homes, in and out of our worship service, even in marriage." Perhaps he reads a different Bible.

Jezebel is alive and well.

> *Revelation 2:20* *Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication.*

What is the effect of Jezebel's teaching? It is to teach and seduce His servants to commit fornication and to eat things sacrificed to idols. Here, we see idolatry again. Who does Jezebel seduce? It is "*My servants*," JESUS said. It is God's servant race that is seduced. The seduction is to commit fornication with other races as Balaam advised Balak. Note well that Jezebel herself was not an Israelite by race. She wreaked havoc within the nation. But Jezebel is teaching within the assemblies. Can we afford to continue to suffer her teachings any longer?

GOING ASTRAY

We might have our own ideas about what *going astray* means. There may well be many applications, but the apostle Peter identifies one way of going astray in particular. We can be certain about this way. Please take note that this is a New Testament statement:

> *2 Peter 2:15* *Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.*

Here, we find another mention of unrighteousness, which is connected with Balaam's teaching. We cannot avoid the connection, in context, with sex and *eyes full of adultery* (v. 14) and *cursed children* (v. 14). These teachers' *promise of liberty* (v. 19) is to be avoided at all costs. To indulge is to have an "*end that is worse than the beginning*," said Peter.

The apostle Jude brought up the theme also, saying:

> *Jude 11* *Woe unto them! For they have gone the way of Cain, and run greedily after the error of Balaam, for reward, and perished in the gainsaying of Core.*

Here, we see an attempt to profiteer outside of God's purposes. In Jude, we find again the warning that is one of woe over Balaam's doctrine through which they hoped for reward to satisfy their greed.

WHOREDOM

Throughout the Old Testament, there is much reference to whoredom. When GOD complains about this whoredom, it is because of Jerusalem's whoredom with other races (Ezek. 16). The results of misusing God's gifts were lewdness and abominations through breaking their covenant with GOD (v. 59). There are two main words, *zanah* and *taznuwth*, that are translated as "whoredom." Both have a lot in common, but the latter word is exclusive to Ezekiel, who associated whoredom with non-Israel races 21 times. *Zanah* comes from a prime root meaning *highly fed, and therefore wanton*. It is used 105 times. There is mention of *strange women* (non-Israel stock), that is, *nokriy* and *nekar*, as explained in the chapter entitled "Pilgrims, Strangers, and Israel."

Solomon knew the dangers, and he fell into the trap nevertheless. It was foreign wives who caused his downfall and descent into idolatry.

Proverbs 23:27 *For a whore is a deep ditch; the strange woman is a narrow pit.*

Ditch and *the pit* are not the same thing. Only the ditch can be gotten out of. *Narrow* connects *with the adversary* in Hebrew. There is a difference between a whore, who is an Israelite, and a strange woman, who is a foreigner.

Proverbs 23:33 *Thine eyes shall behold **strange women**, and thine heart shall utter perverse things.*

Proverbs 5:20 *And why wilt thou, my son, be ravished with a **strange woman**, and embrace the bosom of a stranger?*

These three verses tell about "strange" women of a foreign race. Speaking about whoredom, Hosea said:

Hosea 4:14 *Therefore, the people that doth not understand, shall fall.*

It must happen. Let there be understanding.

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All throughout Scripture, we can find such warnings presented in different ways. They all add up to the same answer from both testaments. Racial intermarriage leads to idolatry. It always has been so; God's judgment is on it. While there may appear to be examples in Scripture where Israelite men married non-Israelite women, it can be shown that this is not so. Let us take Ruth as an example. Her mother-in-law's kinsman Boaz, together with all the elders of the city, had no hesitation in helping Ruth in accordance with Israelite law. Furthermore, Ruth married Boaz, and this is the line that gave rise to Jesse and David, and it is the line from which JESUS claims His human ancestry. This is sufficient to establish that Ruth was an Israelite, who along with many, many others were living in the plains of Moab. The Israelites had taken it from Moab as part of Israel's advance into the Promised Land.

IS BALAAM'S DOCTRINE THE NORMAL TEACHING?

It is painfully obvious that Balaam's doctrine is the standard teaching in our churches, Bible schools, and seminaries. It has been advocated on Christian radio, television, and the press. The false prophet Balaam is heard advocating racial mixture, multiculturalism, and a one-world multiracial church. We have Promise Keepers and other well-funded organizations advocating breaking down the barriers between races in the sense that there are no differences between the races.

As in Balaam's time, so in our time; Moabites and Ammonites are still attacking Israel with their false doctrine. The Canaanite is still in the house of GOD too, but when JESUS returns, there will no longer be found the Canaanite in the house of GOD (Zech. 14:21). The word from those days still applies:

> *2 Chronicles 20:20 Believe in THE LORD YOUR GOD, so shall ye be established; believe His prophets, so shall ye prosper.*

But who will believe today?

HARD SAYINGS?

The whole subject of race is a problem to most Christians. Most get over the problem using one of the following methods:

a. Teaching the doctrine and actively promoting it
b. Just going along with it
c. Spiritualizing it away, saying that all believers of all races are the nation of Israel
d. Believing/teaching that Israel no longer exists
e. Saying there is both a natural and a spiritual Israel—a nation and a church respectively.

Many will admit to not feeling at ease over any mixed-race marriage, but they are afraid to express the disquiet, even if they do see that racially mixed marriages do not work out well. Today in this biblical time of man's day, *racism* is classed as a sin of major proportions. To be labeled a *racist* is supposed to be bad; everything racist is supposed to be wrong. The racist person himself is considered to be evil. The very fact that this is the teaching of the Antichrist world government suggests that this teaching must be anti–LORD GOD. This attitude is being brought into the churches. It is a platform of the World Council of Churches and those who preach a social, humanistic, universalized Gospel.

In the Old Testament, GOD is presented as being absolutely racist and racially selective. GOD told Israel to destroy whole nations, exterminating men, women, children, and their animals. That Israel, as a nation, did not do so is the reason that many of these problems still exist today. The question has been asked: *has the unchanging GOD changed?* He cannot change, can He? GOD is shown as being totally racist in the Old Testament. What He has said will surely come to pass, even if some churchgoers think He has changed and that His Word will not come to pass. We can no longer hold the doctrine of Balaam and be blessed by GOD. JESUS holds this against the churches.

CAN BALAAM'S DOCTRINE APPLY TODAY?

The vogue today, as ever, is to question GOD. The subject under examination is what Romans 9 is about. We also might like to say that there is unrighteousness with GOD (vv. 14–18) when He says that *He will have mercy on whom He will have mercy, and . . . and that whom He will He hardeneth*. Why then should we resist God's will? Why should the churches reply against GOD?

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Romans 9:20–21 *Nay but, O man, who art thou that repliest against GOD. Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

Paul went on to show that there actually are vessels *fitted for destruction* and that there are also vessels of mercy that He had "*afore prepared unto glory*." This chapter of Romans confirms the Old Testament sense of being of race, not of individuals. The whole context still isolates Israel from other races. We have to settle whether there are racial differences today. If not, then Balaam's doctrine could not apply today. The rising tide of racial strife through the world shows that there are these differences. The attempts by world leaders to mix the races are not working and cannot work. We are seeing antidiscrimination legislation attempting to enforce multicultural concepts. With this, we are seeing growing anti-Christian sentiment.

So what about the other races? Can we still declare that all races are treated the same way by GOD?

In Romans 9, we find mention of Pharaoh, a non-Israelite, who was raised by GOD for a purpose—that through God's power, His name might be known throughout the earth. GOD then has different purposes for the different races. Who are we to argue still with GOD? Paul's sayings are hard sayings. When JESUS spoke some hard saying (John 6:60), many of His disciples walked no more with Him. Will you also go away?

PRACTICAL CONSIDERATIONS

We can believe that GOD will hold the doctrine of Balaam against us, or we can continue to follow Balaam's doctrine. The current multicultural doctrine has no basis in the law, the psalms, and the prophets. It is based on:

1. the popular interpretation of Galatians 3:26–29, which ignores that this book is written to Israelites, who had been under the law (This was covered in the chapter entitled "Galatians and Israel Exclusive.");
2. the popular meaning of the word "Gentile" (see the chapter entitled "That Unfortunate Word 'Gentile'");

3. the popular application of the passages *GOD so loved the world* and *go ye into all the world.*

So what is to be done from a practical point of view? What are we to do if we agree with JESUS and continue in the apostles' doctrine (Acts 2:42)? Mixed-race marriages are increasingly common in our churches. Many have the racial mixtures in their immediate families. This is not easy to deal with in light of applying the doctrine of Balaam. The answers come from knowing who we are.

The message of the New Testament is to believe JESUS and obey GOD. These are actions to be taken by individuals, and hence, it is as individuals that we must respond. Everyone in Israel is given the opportunity, at some time or other, to hear and respond to things of the spirit. If like Esau the decision is to turn away, so be it for that individual. If like Abraham the decision is to believe and to prove it through the deeds of one's life, so be it for that individual. One thing is certain: for everyone who chooses to believe, stumbling blocks and difficulties will appear in the course of life. Understanding our roles as individuals, understanding our society and the forces that afflict it, and successfully holding fast to the truth are the challenge for those whom Revelation identifies as overcomers. To them go the rewards. Those who reject GOD will be forgotten from the mind (Rev. 21:4–7).

The disbelievers try to hide behind every type of argument. The majority spiritualize the subject away by saying the promises are not to the genetic seed of Abraham but to the spiritual seed of Abraham. The great error in this is that there is prophetic foundation for this view. It does not have foundation in the law, the psalms, and the prophets; therefore, it is not valid. The popular thought is to spiritualize the whole matter and to make it a matter of conversion and nonconversion.

TO CONCLUDE

Tolerance is sometimes called a Christian virtue, but truth is totally intolerant of untruth. This chapter has endeavored to make the doctrine of Balaam clear, a doctrine that Christians should not tolerate. When Balaam spoke prophetically, it is recorded that he spoke the words that GOD put into his mouth; this was not the same thing as the counsel he offered Balak. In his prophecy, he entrenched

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the blessing that was established on Israel, who had no enchantment against them. This blessing was for *the last days*, that is, after the First Advent. In blessing Israel, Balaam said:

> *Numbers 23:9* *Lo, the people shall dwell alone, and shall not be reckoned amongst the nations.*

Alone means *only* in the sense of being a class of its own. Israel is still very much unlike all the other nations. Israel is *peculiar* and remains exclusive from the other races in the Word of GOD. It is God's decree that Israel will always be this way. But how many Israelites will believe JESUS and obey GOD so that they attain the eternal life to see it?

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APPENDIX I

"SEVEN-EIGHTHS OF THE BIBLE MISUNDERSTOOD"

BY EDWARD HINE (1876)

Any Bible students would find it most useful, because greatly facilitating their reading and understanding of Scripture, if they would underline in red ink all parts of the Bible having a direct reference to Israel only, and to underline, in blue ink, those parts referring to Judah alone, and also, in green ink, those parts that refer directly to the Gentile World, apart from Israel or Judah.

By doing this, they would arrive at the readiest method of ascertaining the positive fact that seven-eighths of the entire Bible have reference only to the literal, social, and historical affairs of Israel and Judah, that only about one-eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked red, as referring to Israel, largely predominate.

It follows that, not to understand the distinction of Israel from Judah, is positively to misunderstand seven-eighths of the Bible, and yet, it is an undeniable fact, that 99 percent of our people do not recognize any difference as existing between Israel and Judah, and that, when you speak to them about Israel, they immediately think you are referring to the Jews, and read their Bible with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as the Dissenting Colleges of the land; how, then, can we be surprised at the amount of stupid blundering and erroneous statements issuing from our pulpits, or wonder at the fact, that our pulpit ministrations do not gain the respect of the masses, so

that, while the thousands regard the Church as a venerable institution, the millions are really outside its influence?

Brethren! Is it not a lamentable assertion to make in 1876, that seven-eighths of the Bible are misunderstood? Yet, it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all.

Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Jesus Christ declare *Israel to be lost*. Isaiah 7:8; Hosea 1:10; 6:2; and Matthew 15:24. Jeremiah and Ezekiel declare *Judah to be known*. Jeremiah 24:9; Ezekiel 22:4. Hosea declares *Israel to be as the sand for Multitude*. Hosea 1:10. Jeremiah declares *Judah to be Few in number*. Jeremiah 15:7. Isaiah, David, and Micah declare *Israel to be the Strongest War Power upon Earth*. Isaiah 41:11; Psalm 105:24; Micah 7:16. Whereas, Jeremiah declares *Judah to be without Might*. Jeremiah 19:7. God Almighty, Samuel, David, Isaiah, and Jeremiah declare *Israel to be a Monarchy*. II Samuel 7:12–13; Psalm 89:4; Isaiah 37:31: 49:23; Jeremiah 33:26. Jeremiah states *Judah to be without Government*. Jeremiah 17:4. Isaiah and Obadiah state *Israel to be an Island Nation with large Colonies*. Isaiah 49:1, 8; Obadiah 17. Jeremiah and Ezekiel state *Judah to be strangers in all countries, without geographical inheritance*. Jeremiah 24:9; Ezekiel 22:16. Isaiah, Hosea, Micah, Habakkuk, and Paul declare *Israel to be a Christian People*. Isaiah 44:23; Hosea 2:19; Micah 5:7; Habakkuk 3:13; Romans 6:14. Whereas, Ezekiel, Nahum, Zechariah, Jesus Christ, and Peter declare *Judah to be under the Mosaic Law*. Ezekiel 43:18–27; Nahum 1:15; Zechariah 9:11; Mark 7:9; Luke 13:35; I Peter 2:8. Many scores of such illustrations might be given. These statements are in reality perfectly harmonious.

It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory; then, it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of The Book. Tom Paine fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writing that

he was led into infidelity because he saw that the Jews could never verify the promises given to Israel; here, therefore, gave the Bible up as a myth.

Honestly, I cannot blame the man; for he did but exercise an acute judgment; and I frankly avow, that if my eyes had not been opened, and my mind instructed, to see that Israel and Judah are not the same people, I could have come to no other conclusion. I can never be too thankful to the Almighty, that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is the key by which almost the entire Bible becomes intelligible, and I cannot state too strongly, that the man who has not yet seen that the Israel of the Scriptures are totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet of Biblical study, and that, to this day, the meaning of fully seven-eighths of the Bible is completely shut out to his understanding.

I close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself:

> Therefore, thus saith the LORD God, Behold, my servants [Israel] shall eat, but ye [Judah] shall be hungry, behold my servants [Israel] shall drink, but ye [Judah] shall be thirsty; behold, my servants [Israel] shall rejoice, but ye [Judah] shall be ashamed; behold, my servants [Israel] shall sing for joy of heart, but ye [Judah] shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye [Judah] shall leave your name for a curse unto my chosen [Israel]; for the LORD God shall slay thee [Judah], and call His servants [Israel] by another name. (Isaiah 65:13–15)

I again recommend my readers the plan of underlining their Bibles in red, blue, and green inks. If they would try the red and blue in the quotation just given, they would see its service. There are hundreds of verses like the above, that in part refer to Israel, and in part to Judah, and by this method of employing different colors to distinguish the parts, the intellect is immediately instructed saving an immense strain upon the mind in study. I live in the hope of seeing the day when our Oxford and Cambridge Presses, with the British and Foreign

Bible Society, will facilitate study by using different classes of type to discriminate readily these distinctions, and at the same time sponging out the absurd and abominably false Head Lines that both disgrace and disfigure nearly all their Editions.

EDWARD HINE
1876

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APPENDIX II

"AN OPEN LETTER TO ANY MINISTER WHO TEACHES 'THE JEWS ARE ISRAEL'" BY SHELDON EMRY

DEAR MINISTER OR BIBLE TEACHER:

I understand you believe that the people we know today as "Jews" are God's "Chosen People," the Israel people of the Bible. You, and others, call them "The Chosen Race," "God's Chosen People," "Israel," "The Children of Israel," and other very complimentary names in relation to God. I also understand you believe the Jewish occupation of Palestine to be the prophetic "return of Israel" to "their" land.

Since it is Israelites "*to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises*" (ROMANS 9:4) it behooves us as Christian Americans to know as much about God's Chosen Israel and His Book as we can.

The information on these pages has been compiled in Christian love and a desire to stimulate your study of "the People of the Book."

ISRAELI

1. Regarding the migration of the Jews to Palestine: by 1976, 28 years after the United Nations' approval of the Jewish occupation of that land, there were only 2.9 million Jews there compared to over 8 million in the United States.
2. Jews can leave "Communist" nations almost at will, yet few choose to do so, and more remain in Russia than are in the

Jewish state in Palestine. By 1975, Jews were leaving Palestine faster than they were moving there. The following is a direct quote from ***Parade Magazine*** November 23, 1975: "Three years ago, more than 50,000 immigrants settled in Israel. Last year, only 22,000 settled there. This year, the estimate is only 15,000 . . . Last year, 21,000 Israelis left their country. This year a similar number will depart." Other sources indicate many come to the U.S. and some return to Russia.

3. Of all the followers of Judaism in the world, less than 17% are now in Palestine.
4. God prophesied to dispersed Israel: "*I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land*." (EZEKIEL 36:24) Are these Jews being gathered from heathen lands?—or from Christian?
5. God goes on: "*Then will I sprinkle clean water upon you, and ye shall be clean . . . A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, And I will give you a heart of flesh*." Should this mean the Israelites were to become Christians in their new land?
6. The balance of EZEKIEL 36 promises great material blessings which would bring awe from among the heathen. The Jewish Committee for Israeli, to the contrary, admits that if it were not for American money and from the Israeli Bonds sold in America, ISRAELI WOULD BE BROKE AND WOULD COLLAPSE! (Read EZEKIEL 36).
7. Most Christian ministers preach from EZEKIEL 38 and 39 to prophesy an invasion of Jewish Palestine by Russia (Gog and Magog). But 38:11 describes the land of Israel to be invaded as "*the land of unwalled villages . . . them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates*." Israeli villages are walled and its borders wired with mine fields, machine gun nests, and tanks to keep out the "heathen" who are in awe, not of the Jew's blessings, but of their armaments AND AMERICA'S PROMISE TO PROTECT THEM!

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JEWS "ALL OF ISRAEL?"

8. Some of you preach the Jews who came back from Babylon (4th Century B.C.) are "all of Israel," but Dr. Schofield states on page 529 of THE SCOFIELD REFERENCE BIBLE, "Probably individuals from all of the tribes returned to Jerusalem under Zerubbabel, Ezra and Nehemiah; but, speaking broadly, the dispersion of the ten tribes, Ephraim-Israel, still continues: NOR CAN THEY NOW BE POSITIVELY IDENTIFIED." In other words, of the Israelites dispersed in the ASSYRIAN CAPTIVITY (II KINGS 17:6–23), most never returned to Palestine AND THEIR DESCENDANTS ARE NOT NOW KNOWN AS "JEWS"!
9. Cruden, compiler of *Cruden's Concordance*, has stated: "And it is generally believed that there was no return from this captivity (referring to the Assyrian Captivity of the Ephraim-Israel, or Northern Kingdom), and that the 10 Tribes never came back after their dispersion." So, we see that both Scofield and Cruden agree there must now be descendants of Israelites NOT KNOWN AS "JEWS."
10. Flavius Josephus, in his *Antiquities of the Jews*, says in Book XI, Chapter V, "Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers." He wrote about the time of Christ.
11. The *1905 Jewish Encyclopedia*, Vol. 21, page 249 reads: "If the Ten Tribes have disappeared, they must exist UNDER A DIFFERENT NAME." Again, they must be a people NOT called "Jews."
12. From the *Jewish Quarterly Review* of July 1903, page 106: "The career of the Jews can be traced without difficulty . . . until the present day. OF THAT OF THE ISRAELITES [emphasis added], however, nothing authentic is known after their departure from their fatherland to Halah and Hebor] . . and the cities of the Medes (II Kings 17:6). With the beginning of their captivity, they seemed to have passed from all human knowledge." Yet you ministers stand in front of your congregations and tell them, "The Jews are all of Israel."

13. Many other Jewish sources verify that those we call "Jews" are NOT all of Israel. Isaac Leiser, in *The Jewish Religion*, Vol. 1, page 256, writes, "By this return of the captives (from Babylon) the Israelitish nation was not restored, SINCE THE TEN TRIBES . . . WERE YET IN BANISHMENT."
14. *The Jewish Chronicle*, May 2, 1879: "There has always been, however, an unwillingness to admit that a fate which has befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. THE TEN TRIBES ARE CERTAINLY IN EXISTENCE, ALL THAT HAS TO BE DONE IS TO DISCOVER WHICH PEOPLE REPRESENT THEM" (Emphasis Added).
15. The *Jewish Quarterly Review* of October 1888 carried an article by Dr. Ed Neubauer titled "Where are the Ten Tribes?" It is too long to be quoted in its entirety, but he does arrive at the conclusion the Ten Tribes are still "missing." Do you still insist the present-day "Jew" represents "all of Israel"?

ANCIENT ISRAELITES NOT "JEWS"

16. Most of you ministers call Abraham a "Jew," but no people in the Holy Scripture were called "Jews" until II Kings 16:6, over 1,000 years after Abraham, Isaac, and Jacob!
17. You preachers often speak of the Exodus as being the deliverance of the "Jews" from Egypt: but the Holy Bible calls them "Israelites," the "House of Jacob," "Hebrews," "Israel," and God calls them "the children of Israel" 122 times in the Book of Exodus. Neither Moses nor God EVER called them "Jews," yet you do. Why?
18. You often quote the promises in GENESIS to Abraham, Isaac, and Jacob as referring to the Jews. In Genesis 17:15, God promised Abraham he would be a "*father of many nations*." The Jews are not "many" nations.
19. In GENESIS 22:12, God said to Abraham, "*In Isaac shall thy seed be called*." Are the Jews called "sons of Isaac," or "Isaacsons," or "Saacsons," or "Saxons"?

ISRAEL IN FULFILLED PROPHECY

20. Abraham's seed were to be as "*The sands of the sea"* as promised in GENESIS 22:17, in GENESIS 24:60, Rebekah, Isaac's wife, was promised to be "*mother of thousands of millions*." At the time of the Exodus, Moses prophesied to Israel that God was to make of them "*a thousand times so many as ye are*" (DEUTERONOMY 1:11). There were over 3,000,000 Israelites then, and over 15,000,000 at the time of David, yet you insist that 15,000,000 Jews today, 3,000 years after David, are "all of Israel!" How do you give honor to God when your teachings make Him a liar?
21. The *"New Covenant,"* as recorded in JEREMIAH 31, was made with "*the House of Israel*." Hebrews 8 verifies it with, "*the House of Israel and with the House of Judah*." Yet your teaching is to the effect that this Covenant, which was to make Israel a Christian people, just didn't work with "God's People the Jews," but that a "Gentile" Race, the White Race, somehow just happened to accept the "*New Covenant*." Just who is this "Race" which seems to have "usurped" Israel's place?
22. Israel was divided after the death of Solomon. Millions of Israelites of the Northern Kingdom called "*the House of Israel*" went into the Assyrian captivity after 740 B.C. and were lost to Bible History. But secular histories recorded millions of the White Race appeared suddenly in that same area about 700 B.C.! They became the Christian people of Europe and then America. Hosea had prophesied to the House of Israel before they went into captivity, "*Yet the number of the children of Israel shall be as the sand of the sea . . . and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God*." In Europe, America, South Africa, and Australia, where we are told we are NOT God's People (Israel), we are told by the millions that we "*are the sons of the living God*!"
23. You insist that Jesus came to the Jews, but in JOHN 10:25, Jesus said to the Jews, "*But ye believed Me not BECAUSE YE ARE NOT MY SHEEP as I said unto you. My sheep hear my voice, and I know them, and they follow Me*." Which people are

the "sheep" who knew Him and have followed Him the last 1,900 years?

24. At the time that the Kingdom of Judah was destroyed in 586 B.C. by the King of Babylon, the prophet Jeremiah prophesied to the House of Israel, "*You are my battle ax and weapons of war. With you, I will break in pieces the nations, and with you, I will destroy kingdoms*." Since that time, have the Jews broken up heathen nations and destroyed pagan rule?
25. Airplanes were prophesied for Israel. "*Who are these that fly as a cloud, and as the doves to their windows*?" (ISAIAH 60:8). What people make and fly 99% of the world's airplanes?
26. "*The abundance of the sea shall be converted unto thee*" (ISAIAH 60:5). What people build and operate the great merchant and fishing fleets of the earth?
27. In DEUTERONOMY 15:6, God promised that, "*Thou shalt lend unto many nations, but thou shalt not borrow: and thou shalt reign over many nations, but they shall not reign over thee*." What people lend and give money to the heathen nations? What people have always been rulers of the heathen, but have never had any other Race rule over them?
28. A detailed blessing was given to Joseph through Moses in DEUTERONOMY 33:13–16: "*And of Joseph he said, Blessed of the LORD be his land* (his own land separate from the rest of Israel?), *for the precious things of heaven* (spiritual) *for the dew, and for the deep that coucheth beneath* (rain and wealth of the seas), *And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon* (abundant harvest of agricultural products) *And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fullness thereof* (mineral wealth, oil and coal, gas, etc.) *and for the good will of Him that dwelt in the bush* (the favor of God, who appeared to Moses in the bush) *let the blessings come upon the head of Joseph.*" This prophecy promised Joseph's descendants great material wealth, blessings, and protection. One Race of people on this earth have always had abundant harvests. All others have always been short of food. One Race mines the ores, drills the oil wells, digs the coal, and converts the "precious things of the earth" into the

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goods and services of "Modern civilization." Other Races live as they did millenniums ago!

29. Israel was the only people ever promised by God that He would answer their prayers and watch over them. What people have prayed to the God of Abraham, Isaac, and Jacob down through the last score of centuries, have had their prayers answered, and have been prospered by Him while the other Races sit in heathen darkness? If the White, Nordic Race is REALLY just like the colored Races, why did the God of Abraham, choose ONLY the white Race in which to establish HIS WORSHIP? Why are only WHITE nations known as CHRISTIAN nations?
30. In PSALM 147 God said, "*He sheweth His Word unto Jacob, His statutes and His judgements unto Israel, HE HATH NOT DEALT SO WITH ANY NATION AS FOR HIS JUDGEMENTS THEY HAVE NOT KNOWN THEM.*" The White Race prints and worships from millions of "*His Statutes and His Judgements*" and only Israel was to have them. Does this make God a liar; or is the White Nordic Race Israel?
31. In MATTHEW 15:24, Jesus said, "*I am not sent but unto the lost sheep of the house of Israel.*" Was His entire mission a farce? Your teaching seems to make it so.
32. In ISAIAH 62:2, God said to Israel, "*Thou shalt be called by a new name which the mouth of the Lord shall name.*" HOSEA 2:17 reads, "*They shall no more be remembered by their name.*" In ISAIAH 65, God said to the enemies of His servant Israel, "*And ye shall leave your name for a curse unto My Chosen: for the Lord GOD shall slay thee AND CALL HIS SERVANTS BY ANOTHER NAME.*" These "enemies" are yet called by their ancient name of "Jew," but Israel lost her name and identity, became the "Caucasian" Race (from the mountains of our captivity), and now the "Christian" nations, named after the Name of our God and our Redeemer, the Lord Jesus Christ, FULFILLING HIS PROPHECIES TO ISRAEL.
33. Through JEREMIAH, the LORD God told Israel, "*I will take you one of a city, and two of a family and bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding*" (3:14– 15). God brought over 40 million Caucasians to America (Zion) in one 50-year period,

the greatest mass migration in all of human history, AND THEY HAD BORN AGAIN CHRISTIAN MINISTERS! Yet, you preach the migration of a handful of atheistic and agnostic "Jews" to old Palestine, with their Rabbis, who curse the Name of Jesus Christ, is "the fulfillment of the prophecies of the regathering of God's People Israel to their land!" What nonsense you preach from God's pulpits!

ESAU-EDOM AND THE "JEWS"

34. In the GENESIS 25 story of Esau selling the birthright to Jacob, we read that he sold it for "*red pottage . . . therefore was his name called Edom*." Edom means "Red."
35. GENESIS 28:9 tells us that ESAU went "*unto Ishmael and took unto the wives he had Mahalath the daughter of Ishmael*." GENESIS 36:2 says he also "*took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibaman the daughter of Anah the daughter of Zibeon the Hivite*." So, these descendants of Esau would be called ISHMAELITES, CANAANITES, HITTITES, AND HIVITES! The very people God later ordered Israel NOT to marry!
36. God makes sure we know of the separation of Esau and Jacob (Israel), for GENESIS 36:6 tells us, "*Esau took his wives, and his sons, and his daughters . . . and went into the country from the face of his brother Jacob*." Therefore, Esau's offspring would NOT take husbands and wives from the Hebrews, BUT FROM THE ISHMAELITES AND CANAANITES AMONG WHOM THEY DWELT! In a few generations, they would be almost full-blooded Ishmaelites and CANAANITES.
37. *The rest of GENESIS 36 tells us four times that Esau "is Edom" and the "father of Edomites." Adding this up, we would expect Esau's progeny to be known as Ishmaelites, Canaanites, Hittites, Hivites, or collectively as "EDOMITES." Remember as you read on, that Edom means "Red."*
38. Several hundred years later when God delivered the Israelites from Egypt, NUMBERS 20 tells us THE FIRST PEOPLE TO FIGHT THE CHILDREN OF ISRAEL WERE THE "EDOMITES!" All the books of history in the Bible tell of enmity and war between Israel and "Edom." AS I've shown,

the Exodus Israelites were NOT called "Jews." Only Israelites of the Judah Kingdom (500 years after the Exodus) were called Jews, from the name "Judahite" (II Kings 16:6).

39. In the book of Esther, when the king sent out the decree to protect the "Jews" (who were the Judahites of the Babylonian captivity), "*many of the people of the land BECAME JEWS: for the fear of the Jews fell upon them*." (ESTHER 8:17). This king ruled "from India unto Ethiopia" compassing the territory occupied by the Hittites, Hivites, Jebusites, and Canaanites, so it is probable that tens of thousands of these people collectively known as "EDOM" professed the name "Jew" to escape the king's wrath. They were NOT descendants of Jacob-Israel, though they had now become "Jews." This was 500 years BEFORE Christ.
40. EZRA 9:1 AFTER the Jewish remnant returned to Palestine, we find they took wives among the Hittites, Canaanites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and the Amorites: thereby adding more of "Edom" to the "Jews" who lived in Jerusalem at the coming of Jesus Christ.
41. Coming down through history to near the time of Christ we find that Flavius Josephus states that the "Idumeans" (Edomites) became part of "Jewry," as we have seen from the Book of ESTHER. This would explain why some "Jews" believed the Christ, and other "Jews" hated Him. Those who believed were simply the ones of Israelite ancestry; while those who hated Him were of Esau-Edom! Now, go back and read #23 and #32 before you go on!
42. The BIBLICA ENCYCLOPEDIA, Vol. 2, Col. 1187, says that the Edomites are part of Jewry. The scientist and historian Dr. David Davidson wrote: "Indeed the Edomites later became completely absorbed in Jewry and under their aggressive intrusion, the Jews became racially the medium of expression for the Edomite ideal for which Herod the Great had first given political formation. The Edomite intrusion into Judaism AT EVERY HISTORICAL POINT OF CONTACT is fully discussed in the volumes of the Cambridge Ancient History. The History of the latest phase of the intrusion (absorption or inter-marriage) is in the summary of the Encyclopedia Biblica, Volume 2, Col. 1187 (he then quotes that). Even the fact

that the Edomites have at length BECOME JEWS was soon completely forgotten by the exponents of Jewish tradition." (It is this "tradition" which Christian ministers have been tricked into preaching instead of the truth.)

43. The JEWISH ENCYCLOPEDIA, edition of 1925, Vol. 5, page 41, states "Edom is in modern Jewry."

KHAZARS AND THE "JEWS"

44. H. G. Wells, in his great OUTLINE OF HISTORY verifies what we have just read, that millenniums ago the Edomites became "Jews." But then, he goes on and gives us another trial to follow in correctly identifying the people today "who call themselves Jews." He says that these "Idumeans" joined with a "Turkish" people of Southern Russia (the Khazars), who also "became Jews," and BOTH make up the present day "Jews." Mr. Wells concludes, "The main part of Jewry NEVER WAS IN JUDAEA AND HAD NEVER COME OUT OF JUDAEA!" How about reading some history Reverend Minister?
45. Funk & Wagnall's JEWISH ENCYCLOPEDIA has a map showing the religions of Europe in the 10th Century. And the area north of the Black Sea is marked "JEWS (Chazars)" and the two words are used INTERCHANGEABLY in many old Jewish books. Speaking of these "Jews," Col. John Beaty, former U.S. Intelligence Officer, writes in his book, *Iron Curtain Over America*, "As time passed, it came about that these Khazar people of mixed non-Russian stock, who hated the Russians and lived under Babylonian Talmudic law, became known in the western world, from their place of residence and their legal-religious code, as Russian Jews." Tens of thousands of these non-Israelite "Jews" migrated to America prior to 1880. Millions have come since.
46. Prof. Roland B. Dixon, of Harvard, wrote in 1923, "The most important single factor, however, in the differentiation of these Jews of the Asiatic borderland . . . WAS THE CONVERSION TO JUDAISM IN THE EIGHTH CENTURY OF THE KHAZARS. In these (Khazars) . . .

We may in all probability see the origin of the great mass of the East European Jews of today."

47. Nathan M. Pollock, a Khazar-Jew, spent 40 years researching the origin of his fellow "Jews." He says that six out of ten in Palestine, AND NINE OUT OF TEN IN THE WESTERN HEMISPHERE (AMERICA) ARE NOT REAL JEWS, BUT DESCENDANTS OF THE FIERCE KHAZAR TRIBES WHICH ROAMED THE STEPPES OF SOUTHERN RUSSIA MANY CENTURIES AGO. He states that the names Halperin, Halpern, Alpert, Galpern, etc. are 100% Khazar. Also, Kaplan, Caplon, Koppel, Kogan, Kaganovich (Russianized) and similar derivative names. (THE JEWS THAT AREN'T, San Diego Union, August 28, 1966). His findings, and many others too numerous to list in this tract, corroborate the Khazar ancestry of the most modern "Jews."
48. The Khazar-Jews of Europe and America have always had an affinity to their Mongol brethren of Asia. The Jewish movie "czars" of filthy, corrupting Hollywood are often called "moguls," a term dating back to the Khan "Moguls," or "rulers," of Genghis Khan. It is simply a Mongol identification, NOT an Israelite one.

MODERN "JUDAISM" COMES FROM BABYLON

49. Professor H. Graetz, in his long HISTORY OF THE JEWS, Vol. II, Pub. 1893, page 631, says of the Jewish Talmud, among many other things, "The Babylonian Talmud is especially distinguished from the Jerusalem or Palestine Talmud . . . (then follows the comparisons) . . . it was for this reason that the BABYLONIAN rather than the Jerusalem Talmud became the fundamental possession of the Jewish Race, its life breath, its very soul . . ."
50. In Harmsworth's HISTORY OF THE WORLD is a section on "The Hebrew Peoples" written by Dr. H. Winckler, L. M. King, Dr. R. G. Brandis, and H. R. Hall. On pages 1781–1784, Volume 3 shows that, "Judaism was not evolved in Judah; it was in Babylon that Judaism first became that which it was and still is." In other words, JUDAISM, rather

than being the religion of ancient Israel, as you tell your flock, IS THE RELIGION OF ISRAEL'S ANCIENT PAGAN ENEMY, BABYLON!

51. In the same book above, the same authors say the distinction between Israel and Judah "can best be expressed in the phrase, which may sound paradoxical, but yet aptly characterizes the true relationship of the two people: THE ISRAELITES WERE NOT JEWS!"
52. Quoting H. G. Wells' OUTLINE OF HISTORY again, "Judaism is indeed the reconstructed political ideal of many shattered peoples . . . it is to the Phoenician contingent and to Aramean accessions IN BABYLON that the financial and commercial tradition is to be ascribed." So, even their "economic" ideas come from Babylon! It is much more than coincidental that "BABYLON THE GREAT, MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (REVELATION 17 & 18) is an "economic" system of oppression!

COMMUNISM AND THE "JEWS"

53. Speaking of an "economic system of oppression," that fits communism (socialism), and Rev. Denis Fahey, in his THE MYSTICAL BODY OF CHRIST IN MODERN WORLD writes, "According to the data furnished by the Soviet press, out of 556 important functionaries of the Bolshevik State (1918–1919) . . . 457 (were) Jews." (Reverend, as you know by reading the precious points, the name "Jew" no longer means "Israelite," so you know the ones we speak of from here on are of Esau-Edom, Khazar, and Mongol ancestry, now called "Jews.")
54. Six men led the Bolshevik revolt in Russia: Lenin, Trotsky, Zinoviev, Kamenev, Sverdlev, and Lunacharsky Five were Jews, Trotsky's real name was Lev Bronstein, Lenin's was Hiam Goldmann. Their plan was written by Karl Marx, son of a Jewish Rabbi.
55. Michal Hrushevsky in his A HISTORY OF THE UKRAINE, Yale University Press, 1941, says, "In 1897 was founded the Bund, the union of JEWISH WORKERS

in Poland and Lithuania . . . They engaged in revolutionary activity upon a large scale, and their energy made them THE SPEARHEAD OF THE (Communist) PARTY."

56. You know the story of Lenin and the sealed train crossing Europe with his followers to take control of the Russian revolution. But, did you know that "Out of a list of 165 names published, 23 are Russian, 3 Georgian, 4 Armenian, 1 German, and 128 JEWISH"? (THE SURRENDER OF AN EMPIRE, N. H. Webster, 1931, p. 77).
57. The same source above states, "At about the same time, Trotsky (Jew) arrived from the United States, followed by over 300 Jews from the East End of New York" (Page 73).
58. Edward Ross in his RUSSIAN BOLSHEVIK REVOLUTION writes, "This is why refugees, obscure to us although not to the Russians, who in exile had been obliged to work in our steel mills and tailor shops for a living, former residents of New York's East side, . . . will rise to be the heads of the Soviets and, later, cabinet ministers of a government ruling a tenth of the human race." Ross was in FAVOR of them and he ends this portion with, "In all modern history, there is no romance like it!"
59. Frank Britton put it a little more bluntly, "Soon these hoards of returning Jews would exercise the power of life and death over 150 million Christian Russians. Soon every factory, every government bureau, every school district, and every army would function under the gimlet eye of a Jewish Commisar. Soon the blood of human beings would be oozing from under the doors of the Communist execution chambers as tens of thousands of Christian men and women were butchered like cattle in a slaughterhouse. Soon five million landowners would be deliberately starved to death as part of a premeditated plan. Soon a move would be under way to exterminate the gentile leader class of the entire nation by murdering every Christian factory owner, and lawyer, and government leader, and army officer, and every other person who had been, or might be, a potential leader. Soon the standing population of the slave-labor camps would exceed 16 million. Soon every church and cathedral would be gutted, and every priest and preacher would become a criminal in his own community. Soon Russia

would have a zombie-proletariat, docile, willing to work, easily controlled, incapable of revolt . . . When the Bolsheviks came to power, they systematically undertook to destroy every vestige of opposition by exterminating the upper classes of Russian society. The fury of the RED TERROR can be explained ONLY AS A MANIFESTATION OF JEWISH HATRED AGAINST CHRISTIAN CIVILIZATION . . . Such was the 'romance' of the Bolshevik revolution." Frank Britton gives many pages of documented terror, and then sums it up, "the total effect was much the same as it would be in any country. With its small middle and upper class exterminated, Russia's peasant and worker population accepted Jewish Bolshevism without protest. The Russian masses, deprived of its spokesmen and leaders, WAS SIMPLY INCAPABLE OF COUNTER-REVOLUTION. That was what the RED TERROR set out to accomplish" (above from BEHIND COMMUNISM 96 pages, profusely illustrated and documented). Without going into more gory details of the Jewish murder of millions of their Christian captives, of which you can plead ignorance, it hardly seems possible you can be ignorant of more recent news about "Communism, such as:

60. After World War II, the following Jews ruled in Europe: Rakosi in Hungary, Jacob Berman in Poland, Anna Pauker in Romania, Rudophy Slansky in Czechoslovakia, and Kagonovich in Russia through Stalin. Even non-Jews such as Tito of Yugoslavia were controlled by Jews. John Gunther in BEHIND THE IRON CURTAIN writes of the Jew Mosa Pijade, "He is Tito's mentor—whatever ideological structure Tito may have, he got from his shrewd old man."
61. In America, the Jew, Gerhart Eisler, ran the Communist Party from 1935 to 1947. His right-hand man was J. Peters, whose real name was Goldberger and he is Jewish. Today, 6 of the top 9 Party officers are Jews.
62. In 1945, six men were arrested for stealing government secrets in the "Amerasia" case. Three were Jews.
63. In 1946, a Canadian spy ring was broken up. Among its members were Dr. Raymond Boyer (wife Anita Cohen—Jewess), David Shugar, J. Isador Gottheir, Israel Halperin, and Samuel Carr (Cohen). Its leader was Fred Rose (Rosenberg).

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64. In 1949, the 12 members of the National Secretariat of the American Communist Party were tried under then existing laws. Six of the twelve were known Jews, three more may have been. All were convicted and served short sentences or were fined.
65. In 1950, ten Hollywood writers and directors were convicted of contempt of Congress for refusing to answer questions about their Communist connections. Nine WERE JEWS and six of them were party members!
66. After the conviction of the above, the second string "Politburo" took over the American Communist Party. Of these 21, 14 were Jews, 1 was a mistress of a Jew and two were colored.
67. The spy trials of the 1950's, which you must remember, were almost 100% Jewish. The Jew Klaus Fuchs (who was admitted to the U.S. at the request of Albert Einstein) was found out first; then followed Harry Gold, David Greenglass, Abraham Brothman, Miriam Moskowitz, Sidney Weinbaum, Julius and Ethel Rosenberg (who received the death sentence) and Morton Sobell. Before the whole thing was over, others such as J. Robert Oppenheimer, Frank Oppenheimer, and a "Steve Nelson" came under investigation. "Steve Nelson" turned out to be a Mr. Mesarosh, a Jew, and his contact was a Joseph W. Weinberg of the University of Minnesota!
68. "Civil Rights" movements, Negro agitation organizations such as the NAACP, CORE, SNCC, etc. are organized and controlled by Jews. The "anti-war," "peace," "Women's Lib," and other "minority" agitation and revolutionary groups have mostly Jews in their upper leadership. Hasn't this made you at least curious?
69. Hollywood studios turn out hundreds of anti-Nazi movies, thousands of pro- Communist ones, AND NO ANTI-COMMUNISTS MOVIES. Jewish control of that "industry" is known by all and is openly admitted. Why haven't you ministers even wondered about that? Television, with Jewish control of the networks and productions, follows the same line. The same corrupting influence can be traced in liquor, pornography, prostitution, rock music, drugs, sex-education, sensitivity training, subtle and open promotion of youth

rebellion, anti-Bible and anti- Christian laws and court decisions and attitudes, and on and on and on. You express sorrow; sometimes even anger, at the corruption, BUT YOU NEVER EXPOSE ITS JEWISH SOURCE. WHY?

WHAT DO YOUR LIES DO TO YOUR PEOPLE IN AMERICA?

70. God's Holy Word, the Bible, warns His Israel People of her enemies in the end of the age. A great invasion of Israel nations is foretold, especially in EZEKIEL 38 AND 39. It takes but little vision to see that if the "Jews" of today are actually the Edomite-Khazar-Mongols (Magog of Ezekiel 38) who are behind and ruled Russian and World Socialism, then Ezekiel really prophesied an invasion of the Saxon Israel nations by the people we call "Jews." AND THAT INVASION IS WELL UNDER WAY! Meanwhile you hide it from Christian-Israel by telling your flock that Ezekiel 38 and 39 is a prophecy of a future invasion of Jewish- occupied Palestine by the "Russians." The Khazar-Jews in Palestine and their counterparts in Moscow carry out a so-called "war", in which only Arabs get hurt, AND YOU PREACH THAT SHAM IS A FULFILLMENT OF BIBLE PROPHECY! True Israel remains blind to her danger, and to her destiny.

SPECIAL TO "LUTHERAN" MINISTERS

This is not numbered and is directed to those who think they follow the teachings of Martin Luther, the great German reformer. (Translated from BIBLISCHES SPRUCH U. SCHATZ-KASTLEIN by Karl Fliedner.) In the first part, Luther complains of the Jews "squeezing from us our money and goods" and of their, "lying, blaspheming, and cursing," and then he admonished "We should not suffer it . . . lest we become partakers of their sins."

Then, he goes on. "I will give you my true council: First, that we avoid their synagogues and schools and WARN PEOPLE AGAINST THEM. And such should be done to the glory of God and Christendom, that God may see that we are Christians, AND HAVE NOT KNOWINGLY TOLERATED SUCH LYING,

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CURSING AND BLASPHEMING OF HIS SON AND HIS CHRISTIANS . . .” On the Talmud: “The heathen philosophers write much more honourably not only about God’s government and future life, but also about temporal virtues. They write that man is by nature obligated to serve others, also to keep his word to enemies, and be true and helpful to them especially in need, as taught by Cicero and his like. Yea, I maintain THAT IN THREE FABLES OF AESOP, THERE IS MORE WISDOM TO BE FOUND THAN IN ALL THE BOOKS OF THE TALMUDISTS AND RABBIS . . .”

Yet, “Lutheran” ministers think Judaism is the predecessor of Christianity!

Luther wrote on economic bondage to them: “Why, they hold us Christians in captivity in our own country; they let us work in the sweat of our noses, while they appropriate money and goods . . . live well and easy on goods for which we have worked, keep us and our goods in captivity THROUGH THEIR CURSED USURY (Interest), mock us and spit on us, because we must labor and permit them to be noblemen at our expense; thus they are our lords and masters we their servants with our own property, sweat and labor! AND TO THANK US AND REWARD US, THEY CURSE OUR LORD!”

Today, Luther’s writings on the great problems of his day have been almost eliminated from Lutheran books and seminaries. Nothing of his writings on the “Jews” are allowed to be taught in “Lutheran” seminaries.

6,000,000 JEWS

You ministers often repeat the Jew story that “Hitler killed 6 million Jews,” yet the 1939 World Almanac shows 15,688,259 Jews in the world and 9 years later, the New York Times reported there were between 15,600,000 and 18,700,000 Jews! If Hitler killed 6 million, how come there were no less in 1948 than in 1939? The same sources report the Jews in Germany in 1938, PRIOR TO THE SUPPOSED KILLINGS, totaled only 550,000 (1/2 million)!

If Germans killed 38% of all Jews in the world, does that mean the 9,688,259 left had six to nine million children in the next 9 years? It takes normal populations 100 years to double —how come Jews

did it in 9? AND THEN NEVER DID IT AGAIN? (Present world population of "Jews" is about the same as it was in 1948.) Why do you repeat this Jewish propaganda lie to your flock?

YOU AND THE "JEWS"

The evidence proving the present day "Jews" are NOT "The house of Israel" is endless. History gives abundant proof that the White, Nordic Race sprang from dispersed Israel. The White Christian nations are the seed of Abraham through whom all the world is to be blessed! WE ARE ISRAEL!

We'll continue fulfilling Israel's appointed destiny. Christ's Blood has sealed to us the promises made unto our fathers Abraham, Isaac and Jacob. You can share that destiny with us; or you can continue with Esau-Edom until the day when "*the house of Jacob shall be a fire, and the house of Joseph a flame, and THE HOUSE OF ESAU FOR STUBBLE, and they shall kindle in them, and devour them; AND THERE SHALL NOT BE ANY REMAINING OF THE HOUSE OF ESAU: for the LORD hath spoken it . . . And saviours shall come upon Mount Zion to just the Mount of Esau: and Kingdom shall be the LORD's*" (Obadiah 18, 21).

AUTHOR'S COMMENTS

I could have written another 70 items, but if these 70 have not convince you of the true identity of modern Jewry—then I could do no more with 700! God will open your eyes; or they will remain blinded. I can only provide people with the means to place some Truth in your hands to read.

History and Scripture prove the people known as "Jews" today are not only NOT Israel but are actually the ENEMIES OF ISRAEL. For God, who knows the end from the beginning, foresaw all this, as we have seen from the Holy Word. Genesis 28:9 and 36:2 show Esau married wives of Ismael and Canaanites. Genesis 36 says, "*Esau is Edom . . . Esau, who is Edom . . . Esau, the father of the Edomites in Mount Seir.*" Looking at the antichrist activities of the modern "Jew," and knowing they are Esau-Edom (Khazars), you can see what the Bible says, "*As it is written, Jacob (Israel) I loved, BUT ESAU HAVE I HATED*" (ROMANS 9:13). You should look up the prophecies for

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Esau, Edom, and Mount Seir when you want to preach about "*them which say they are Jews, AND ARE NOT, but are the synagogue of Satan*" (REVELATION 2:9; 3:9). THEY ARE ENTIRELY DIFFERENT THAN THE PROPHECIES ABOUT ISRAEL. Instead of a glorious future as God's Chosen, the descendants of Esau-Edom Jewry are slated for total destruction. (See OBADIAH and others.) Their claim to Palestine, and their claim that America should help, is based on the false identity provided them by their own propaganda, fortified by your erroneous teachings.

Henry Ford, founder of the Ford Motor Company, in Chapter of his monumental and almost forgotten book, *THE INTERNATIONAL JEW* states, "There is a mission for the pulpit to liberate the Church from what the New Testament Scriptures call 'the fear of the Jews.' The pulpit has also the mission of liberating the Church from the error that Judah and Israel are synonymous. The reading of the Scriptures which confuse the Tribe of Judah with Israel, and which interpret every mention of Israel as signifying the Jews, is at the root of more than one-half of the confusion and division traceable in Christian doctrinal statements. THE JEWS ARE NOT THE CHOSEN PEOPLE, THOUGH PRACTICALLY THE ENTIRE CHURCH HAS SUCCUMBED TO THE PROPAGANDA WHICH DECLARES THEM TO BE SO!"

The last quote above, by Henry Ford in 1921, stated the truth then, and it is a more urgent truth today: THE DOCTRINE THAT THE JEWS ARE THE CHOSEN PEOPLE OF GOD IS PURELY AND SIMPLY "PROPAGANDA"! And you, dear Christian Minister, have fallen for the greatest deception ever practiced upon Israel!

Dear Minister: The question for you now is: Will you preach and teach the Truth about Israel? Or will you continue to preach the False Doctrine that "The Jews are God's Chosen People"?

A reply may be expected by whoever gave you this tract; but more importantly, you will eventually be REQUIRED to answer for your works at the Judgement Seat of Christ, "*And, behold, I come quickly; and My reward is with Me, to give to every man according to his work shall be*" (REVELATION 22:12).

This tract was written by Pastor Sheldon Emry.

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APPENDIX III

The irony of today, is that most of us sing *O Come, O Come Emmanuel* during the Christmas season, but have any of us really paid attention to the lyrics?

O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Rod of Jesse, free
Thine own from Satan's tyranny
From depths of hell thy people save
And give thee victory o'er the grave.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Dayspring, come and cheer
Our spirits by thine advent here
Disperse the gloomy clouds of night
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Key of David, come,
And open wide our heavenly home,
Make safe the way that leads on high,

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And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, O come, thou Lord of might,
Who to thy tribes, on Sinai's height,
In ancient times did'st give the Law,
In cloud, and majesty and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.[582]

Do you understand what you are saying when you are singing these lyrics, which were originally written in Latin over 1,200 years ago, and only recently translated into English in 1861? They knew that they were Israel.

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[582] John Mason Neale, "O Come, O Come Emmanuel," www.wikipedia.com, accessed April 6, 2021, https://en.wikipedia.org/wiki/O_Come,_O_Come,_Emmanuel.

APPENDIX IV

MY DISCOVERY OF BIBLICAL ISRAEL: A TESTIMONY BY ARNOLD E. KENNEDY

For about forty years, I went faithfully to church and tried to regularly read the Word of God every day. My beliefs were rather orthodox, that is, they were essentially based on the notes in the Scofield Bible. What I did not then realize was that everything I read in the Bible was conditioned by these notes, and I will tell why I now see that some of these traditional beliefs are wrong. Today I feel ashamed at the quality of my Bible reading over that period, but that was largely due to how the notes had preconditioned me to believe a type of universalism that was not valid.

One day this all started to change. For some reason, I looked at the early pages of each Gospel, and Matthew 1:21 caught my eye. This said, "*And she shall bring forth a son, and thou shalt call His name JESUS, for He shall save* ***His people*** *from their sins*." What this said to me was that the people being addressed were God's people **before** they were saved. Strange, I thought that I had always believed that people "got saved" and became God's people (Scofield-style). So through these Gospels, I went on to find many verses that backed what I was seeing for the first time. These were simple statements that could not be bent and that were foundational doctrinal points that would stand up to any scrutiny. All these verses said something vastly different from what I had been led to believe since they concerned only one people, here termed "Israel." Luke 1:77 (as below), of course, confirmed Matthew

1:21, and obviously, all these verses concerned one particular people only.

1. **Matthew 1:21** *And she shall bring forth a son, and thou shalt call His name JESUS, for He shall save **His people** from their sins.*
2. **Luke 1:16** *And many of the **Children of Israel** shall he turn to THE LORD their GOD.*
3. **Luke 1:55** *He has helped His servant Israel, in remembrance of His mercy, as He spake to **our fathers**, to Abraham, and to His seed forever.*
4. **Luke 1:68–69** *Blessed be the LORD GOD **of Israel** for He hath visited and redeemed **His people**. And has raised up a horn of salvation for us in the House of His servant David . . . as He spake by the mouth of His holy prophets . . . to perform the mercy promised to **our fathers**.*
5. **Luke 1:77** *To give knowledge of salvation **unto His people** by the remission of **their sins**.*
6. **Luke 2:34** *Behold, this Child is set for the rising again of **many in Israel**.*
7. **John 1:31** *But that He should be made manifest **to Israel**, therefore am I come baptizing in water.*

Every church I had attended presented the idea that people of any race who "got saved" became what they called "spiritual Israelites," but as the sequence was back to front, I realized that this could never be right. Oh, yes, I had heard the phrase "the chosen people," but what this said to me was, obviously, that every other race must literally be "unchosen." This latter factor gave me a lot to chew on, especially in regard to "race." At first, I found this to be difficult because of years of church preconditioning, but we can consider my conclusions after looking at some more verses.

I went on to find many similar Scriptures to those above, some of which I will list. These I have come to regard as "foundational" verses by which we can test doctrines. I will make some comments on what "**we know**" from them.

8. **Acts 5:30** The *GOD of our fathers raised up JESUS . . . to be a Prince and a Savior . . . to give repentance* ***to Israel***.

From this, I could see **we know that repentance here concerns none but Israel**. The Gospel writers agreed with all the similar limitations, such as Isaiah 53 ("*for the transgression of* ***My people*** *was He stricken*"), and again with JESUS when He said, "***I was not sent but to the lost sheep of the House of Israel***."

9. **Romans 9:10–11**: *When Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born,* ***neither having done any good or evil****, that the purpose of GOD according to election might stand, not of works, but of him that calleth;).*

So I found that election still is not a matter of behavior. This is about offspring being elected by God **BEFORE having done good or evil**. This shows that the choosing was done before human conception.

10. **Romans 9:21** *Hath not the potter power over clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

This was difficult to accept at first, but from it, we can say **we know that the Potter makes different peoples for differing ends; thus, they are not all the same in God's purposes. We know they had not done good or evil when the Potter made them**. I could see that the Potter makes two different types of vessels that are (a) *fitted for destruction* and (b) *afore prepared for glory.* After clay is fired, it cannot be changed into another vessel.

11. **John 8:42–43** *ESUS said unto them, If GOD were your Father, ye would love Me: for I proceeded forth and came from GOD; neither came I of Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye*

are of your father the devil, and the lusts of your father ye will do.

From this, I came to see that God was not the "Father" of all races, and I recalled passages such as Jeremiah 31:9, which reads, "***I am a Father to Israel***." This is still the same context as 2 Corinthians 6:18 ("***And will be a Father unto you***"), wherefrom I could see that the context of the first verses of the tenth chapter was only in terms of racial Israelites, despite what I had been taught.

JESUS said that those begotten ***from above*** (from conception or the time of begettal) can hear and that those ***from below*** cannot hear His words. JESUS said, "*Let him who hath ears, let him hear.*" Obviously, there are those who do not have ears that can "hear." What could I say I knew from this?

We know here that GOD is not the "Father" of all peoples. So the "brotherhood of man" doctrine is false.

We know that there are those who cannot "hear" JESUS's words because of their origin, not their belief.

12. **Matthew 13:37** *He that soweth the good seed is the Son of Man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so, shall it be in the end of this world.*

This taught me a lot because, according to God's law, each reproduces "after his kind," so one "seed" or "child" cannot change into another. There were three lessons from this.

a. **We know that people, as wheat, are sown by GOD and that tares are sown by the "enemy."**
b. **We know that tares cannot turn into wheat by belief.** They grow together and are separated unchanged at the harvest time. Goats cannot turn into sheep likewise.
c. **We know that the unrighteous are gathered first and separated from among the righteous (v. 49).**

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This is the reverse of the Scofield "rapture" doctrine that most churches follow and that I once followed too.

13. **Jude 19** *These be they who separate themselves, sensual, having not the Spirit.*

Romans 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of GOD.*

This threw me somewhat, especially when I saw that the word "spirit" (as a neuter noun) was not preceded by the definite article in the Greek text. I started to see how there are people who does not have "spirit," who are described as "natural," and who could not receive the things of the Spirit of GOD. This reminded me of Genesis 1, 2, and 3, where we find "the seed of the serpent" (the natural man) and "the seed of the woman," showing there are these two streams or origins of mankind. This had nothing to do with being converted.

We know there are religious people in the assemblies "not having Spirit."

We know there also are those whose spirit can witness with God's Spirit that they are children of GOD.

14. **John 17:9** *I pray for them: I pray not for the world, but for them which thou hast given Me; for they are Thine.*

JESUS prayed about "as many as Thou hast given Me," and then He prayed for those who would believe among those to whom the twelve were sent. The twelve were sent "*to the lost sheep of the House of Israel*" (Matt. 10:6), the same ones to whom JESUS said that He was sent to, that is, "*I am not sent but to the lost sheep of the House of Israel*" (Matt. 15:24).

We know then that JESUS was not sent to any other than those whom the Father gave to Him and that He did not pray for any other than Israelites who would come to believe.

15. **Acts 13:48** *And when the Gentiles* [peoples of Israel] *heard this, they were glad, and glorified the*

Word of GOD: and as many as were ordained to eternal life believed.

I once had had a tussle with the word "Gentiles," but when I discovered that the word was also used of Israel, everything simplified because context determined whether it was used in regard to Israelites or non-Israelites.

We know from this that every one of all races are not ordained to eternal life.

16. **Matthew 13:11** *JESUS answered, Because, it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.*

We know that there are those to whom knowledge of the kingdom of Heaven is not given.

17. **John 6:65** *JESUS says, No man cometh unto Me, except it be given unto him of My Father.*

We know that all races cannot come to JESUS. (I noted that "be given" was in the perfect tense, that it was completed in the past.)

18. **John 2:27** *But the anointing which you have received abideth in you.*

John 3:9 *Whosoever is born of GOD doth not commit sin, because his seed remaineth in him.*

John 5:18 *We know that whosoever is born of GOD sinneth not.*

Because of my upbringing, I found these verses difficult, but I came to see that the issue was one of "seed" (***sperma***), and thus had to do with race, and that "***seed remaineth***" had to do with this seed being unpolluted by race mixing. I saw that the word "seed" was also used of the offspring of animals, so I knew it could not refer to any "spiritual" seed.

We know that there is an anointed race of people and that not every race (seed) is "born of GOD."

19. **Romans 9:13** *As it is written, Jacob have I loved, Esau have I hated.*

This I knew to be a repeat of an Old Testament phrase from Malachi chapter 1, but it helped me when I found that "it is written" was perfect in tense and passive in mood. This meant that it would always be true and that, being passive in mood, no human agency could change it. If GOD hated just one set of people, they could not be part of that "world" GOD "so loved." I have found since that there is no direct statement about GOD loving any other than Israel. I came to learn that the generalized phrase "the world" refers to that world of the particular context. In many cases, this is "the world of Israel."

We know by statement and by tense that the Old Testament position is maintained in the New Testament (see Mal. 1:1–4). GOD hates the descendants of Esau (who now call themselves "Jews") for all generations.

20. **1 Corinthians 10:1–2** *Moreover Brethren, I would not have you ignorant, how that all OUR FATHERS were under the cloud, and all passed through the sea* [i.e., the Red Sea], *and were baptized unto Moses.*

I looked at this, and the next verses, and asked, "How could these people being addressed be anyone other than Israelites?" Yet I had been taught that the Corinthians were non-Israelite "Gentiles."

We know that these "Gentile" Corinthians (as other "Gentiles" in most places) were Israelites.

21. **Romans 9** *Who are Israelites to whom pertaineth the adoption.*

I found that the word "adoption" had no connection with today's common meaning. A short examination of the five places where this word occurred showed me from the Greek word and lexicons that it had the meaning of "placing a child in the position of a son." The

popular concept about foreigners becoming Israelites by adoption is nonsense as "adoption" only pertains to Israelites as seen in the verse above.

We know that the adoption or the placing of sons (*huios*) out of the children (*teknon*) of Israel does not pertain to anything other than Israel.

22. **John 3:6** *That which is born of flesh is flesh; and that which is born of Spirit is Spirit.*

I could see that the insertion of the articles by translators changed the meaning and that the phrase "is born" is perfect/passive. Being born one way is something we cannot change. JESUS went on to say, "*Ye must be born again*," where "again" = ***anothen*** = "from above" or an origin in a past starting point. It was Nicodemus who used the word "again," not JESUS. Making ***anothen*** mean "again" is false translation. To try to lump all men together by a "***born again***" belief or doctrine cannot be valid.

We know then that some people are born of flesh and that others are born of Spirit.

23. **Acts 1:6** *When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

Here, there is no doubt that "the kingdom" only applies to Israel. "*Repent: for the Kingdom of Heaven is at hand*" (Matt. 4:17). This is the real "Great Commission" that churches refuse to acknowledge.

We know the kingdom of Heaven applies to none but Israel.

24. **Acts 13:32–33** *And we declare unto you glad tidings, how that the promise which was made unto the fathers, GOD hath fulfilled the same unto us their children, in that he hath raised up JESUS again.*

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The words "unto the fathers" (of Israel) and "us their children" cannot ever be stretched to include any other race.

We know from this that the glad tidings are not made to anyone else than the children (genetic lineage) of the fathers (of Israel).

25. **Romans 10:1** *Brethren, my heart's desire and prayer to GOD for Israel is, that they might be saved.*

Seeing verses such as this made me sit up and take notice because it showed that Paul did not pray for those races that cannot "hear." When we read, "*And He shall save His people from their sins*," it did not mean they all got automatically converted.

We know that Paul did not pray this for all races to this end.

COMMENT: What this all said to me was that there were racial differences between "men" and "men" as far as GOD was concerned. I saw that no race changed their type of belief basis, even if Israelites can be believers or unbelievers within that race.

But this presented another seeming contradiction. "What about the so-called Great Commission?" It was the simplicity of the answer that surprised me. What I found was simply this: in both Hebrew and Greek usage, the words "all," "every," and "whosoever" referred to "all" of each context, not all of everything else, in such phrases as "*Go ye into all the world*." A member of the NIV and NKJV translation committee confirmed this to me, but when I said, "Why not apply this to the third chapter of John?" he looked shocked and said that he had never thought about it. The word "world" means "that world of each context," not the whole globe. So if the context is Israel, "all the world" carries the meaning of "all the world of Israel." If we were to take the phrase "GOD so loved the world," it would have the right meaning if we took it as "GOD so loved that world" (of Israel).

Likewise, the answer to "the Jew and the Gentile" problem was easily solved. We can see the answer to no. 20 above. "The Jew" carried the meaning of "Judaean," that is, it referred to Israelites

within that nation, whereas in the plural it referred to the Edomite (non-Israelite) leadership of that nation. Churches never teach that there are two words with different applications in Greek that are translated as "Jews," one being the territorial term meaning "Judaean" and the other meaning "of Judah" as a racial term. "The Gentiles" referred to the house of Israel as opposed to the house of Judah. How could it mean anything else when JESUS told His disciples not to go to others than He was sent to?

Matthew 10:6	*But go rather to the lost sheep of the house of Israel.*
Matthew 15:24	*But He answered and said, I am not sent but unto the lost sheep of the house of Israel.*
John 29:21	*JESUS said, As My Father hath sent Me, even so sent I you.*

So I could see where we should go only to. Please compare the first seven points above.

What I found was that both testaments ceased to conflict. So-called Bible contradictions disappeared. In the New Testament, the "GOD of Israel" (Matt. 15:31 and Luke 1:68) was unchanged. Indeed, we were told this would never change long ago.

Exodus 3:15 *And GOD said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD GOD of your fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath sent me unto you: this is my name* [*shem*] *forever, and this is My Memorial* ***unto all generations.***

Whilst it was just marvelous to see this great light, I felt upset that I had been cleverly misled for so long. It was like having been robbed. The modern-day churches had made what applied solely to Israel to apply to every race. There was no way their doctrine could contain the Revelation 21 reference to only Israelites being within the city of GOD, with all other races being outside. Wherever I looked, I found false applications that stemmed from the Scofield Bible. Today I see that these have flowed into Life Application Bibles and many Bible

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footnotes and also are written into many modern versions (which are not translations).

But even then, who is Israel? Scofield, associates, and successors say it is "the Jews." JESUS said in John chapter 8 that the devil was the father or originator of the Jews, so Scofield disagreed with JESUS here too. To point to the answer, I will quote from a paper I later wrote:

> There is a weight of traditional belief that mitigates against knowledge of the identity of Biblical Israel today. We are told in prophecy that Israel as a people as a whole would lose knowledge of their identity, and that they would be known by another name. So "Israel" cannot mean the State of Israel. And while it may contain some Israelite Jews, it does not mean "The Jews," who are multi-racial and admit to this themselves in *Encyclopaedia Judaica*. The churches wrongly teach that "The Jews" and "Israel" are synonyms. My extensive investigations insist that a broad indication of who Israel is today is found in the racial description, "Caucasian." Caucasia (Assyria) is where the House of Israel was taken into captivity, and from whence they migrated Westward according to prophecy.

Three quotes from Jewish sources may personally help those who have been led to believe that the word "Jews" always relates to Israelites and who might be wondering where they could fit in:

1. "*Here's a paradox: an anthropological fact, many Christians have more Hebrew-Israelite blood in their veins than their Jewish neighbors*" (Alfred M. Lilienthal, *What Price Israel?*).
2. The Israeli resident author Yair Davidiy, in his book *The Tribes: The Israelite Origins of Western Peoples* (foreword by Rabbi A. Field), tells in much detail that *the Saxon folks are Israel.*
3. Jewish author Harry Golden wrote in 1967, "*Isaiah the prophet wrote that the remnant of God's people would be found* ***in the islands of the sea***."

These islands can be shown as being north and west of Palestine (i.e., the United Kingdom) as the location of the throne of David.

The reader would probably be Caucasian, Anglo-Saxon, Celtic, or Nordic, who can be shown to be Israelites, apart from the white Japhetic, Ishmaelite, and Edomic content (Gen. 9:27 and 16:12) and the obvious foreigners who had moved in among them. In the divine foreknowledge, true Israelite posterity possessed the inherent "spirit" characteristics with which GOD purposed to be used to bring peace to the world under the righteous rule of JESUS Christ.

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APPENDIX V

THE TEN COMMANDMENTS OF YAHWEH

Which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and will all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:36–40)

THE DECALOGUE

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

III. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love Me, and keep My Commandments.

IV. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His Name in vain.

V. Remember the Sabbath Day, to keep it Holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made the heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed It.

VI. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VII. Thou shalt not murder.

VIII. Thou shalt not commit adultery.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet they neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Exodus 20:1–17)

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APPENDIX VI

THE 2,713 COMMANDS IN THE OLD TESTAMENT

According to *Dake's Annotated Reference Bible*, "These commands do not include the 106 in Genesis, only those beginning with the life of Moses. They are divided into 4 sections, as follows."[583]

1. **<u>203 Commands</u>** to Moses before the 10 Commandments were given. Most of these were personal commands directing Moses in his war with Pharaoh, the Exodus, and the Journey to Sinai (**Exodus 3:5, 10, 14–16, 18; 4:3–4, 6–7, 12, 15–17, 19, 21– 22, 27; 6:6, 11, 13, 29; 7:2, 9, 15, 19; 8:1, 5, 16, 20; 9:1, 8, 13, 22; 10:1, 12, 21; 11:2; 12:2–27, 43–49; 13:2–3, 5–16; 14:2, 13, 15–16, 26; 15:25; 16:4–5, 9, 16, 19, 23, 25–26, 29, 32–33; 17:5–6, 14; 19:3, 10, 12–15, 20–24).**
2. **<u>10 Commandments</u>,** including 37 statements **(Exodus 20:3–17; Deuteronomy 5:1–21).**
3. **<u>155 Commands</u>** in the first section of the Mosaic Covenant—those between the 10 Commandments and the dedication and sealing of the Book of the Covenant with the blood of animals **(Exodus 20:18–24:8).**
4. **<u>2,345 Commands</u>**, which are additions to the Book of the Law of Moses **(Exodus 24:1–Deuteronomy 34:12).** In this section, there are commands to **<u>Moses</u> (Exodus 32:34; 33:1–3, 5; 34:1–3, 27; 35:4–19; 40:1–15; Numbers 1:1–4;**

[583] . Finis Jennings Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Publishing,, 1999), 177–81.

2:1–34; 3:14– 16, 38; 11:16–17; 12:4; 13:1–20; 14:25, 28, 42; 16:21; 17:1–5; 20:8, 12–13; 21:8–9, 16, 34; 25:17; 26:1–4, 52–56; 27:15–23; 31:2; 34:1–15; 34:16–29; 35:1– 15; Deuteronomy 1:6–8; 2:1–37; 3:1–11, 23:29; 4:14; 10:1–11; 31:14–22, 30; 32:49–50); Aaron (Leviticus 10:6–7; Numbers 18:1–8; 20:25–16); Sons of Uzziel (Leviticus 10:4); Eleazer (Numbers 16:36–40); Korah (Numbers 16:6– 9; 31:24–27); Joshua (Deuteronomy 3:21–22; 31:23); Levites (Numbers 25:4– 9; 31:24–27); Israel (Exodus 23:11–16; Numbers 11:18; 16:13–16; 16:24–26, 45–50; 18:22; Deuteronomy 3:18–20; 6:9–10; 10:14–22; 11:2–9; 17:8–11; 19:1– 13; 31:6–8, 28–30; 32:7, 46); Nations (Deuteronomy 32:43); and Heaven and Earth (Deuteronomy 32:1).

In all, we have **2,277 Commands** embodied in **455 Laws of Moses**, which are listed below. They were the rules of religion and morals for all Israel until the Messiah should come to make the New Covenant. Many of the Commands have been repeated in Scripture, so they are listed here in groups. In the case of the 10 Commandments, for instance, there are 225 Statements or Commands repeating some phase of them.

DIVINE LAWS:

God First (23 Commands):

1. No other gods before Me **(Exodus 20:3)**
2. Sacrifice to no other god **(Exodus 22:30)**
3. Mention no other god **(Exodus 23:13)**
4. Bow not down to other gods **(Exodus 23:24)**
5. Serve no other gods **(Exodus 23:24)**
6. Follow no other gods **(Exodus 23:24)**
7. Destroy every other god **(Exodus 23:24)**
8. Break down their images **(Exodus 23:24)**
9. Make no covenant with others **(Exodus 23:32)**
10. Do not sin against Me **(Exodus 23:33)**
11. Do not let them snare you **(Exodus 23:33)**

12. Worship no other god **(Exodus 34:14)**
13. Do not go whoring after them **(Exodus 34:15)**
14. Do not eat their sacrifices **(Exodus 34:15)**
15. Do not be influenced by them **(Exodus 34:16)**
16. Fear Me, not other gods **(Deuteronomy 6:13)**
17. Swear by My Name **(Deuteronomy 6:13)**
18. Do not tempt Me **(Deuteronomy 6:16)**
19. Keep My Commandments **(Deuteronomy 6:17)**
20. Do right before Me **(Deuteronomy 6:18)**
21. Love Me with all your heart, soul, and might (**Deuteronomy 6:5, 14–15; 11:1)**
22. Do not profane My Holy Name **(Leviticus 22:32)**
23. Be perfect with the Lord (**Deuteronomy 18:13)**

Idolatry (38 Commands):

1. Make no images of any kind **(Exodus 20:4, 23; 34:17; Leviticus 19:4; 26:1; Deuteronomy 4:15–19; 6:8–10; 16:21–22; 17:15)**
2. Bow not down to them **(Exodus 20:5; Leviticus 26:1)**
3. Sacrifice no child to them **(Leviticus 18:21)**
4. Do not serve them **(Leviticus 26:1)**
5. Turn not to them (**Leviticus 19:4)**
6. Do not set them up **(Leviticus 26:1)**
7. Do not be corrupted by them **(Deuteronomy 4:16)**
8. Do not be driven to worship them or any heavenly body **(Deuteronomy 4:15–19)**
9. Do not serve them **(Deuteronomy 5:8–9; 7:16; 11:16; 13:1–11)**
10. Do not be deceived by them **(Deuteronomy 11:16; 12:30)**
11. Do not inquire about them **(Deuteronomy 12:30)**
12. Destroy all who serve them **(Deuteronomy 13:1–18; 17:2–7)**

Blasphemy (12 Commands):

1. Do not take God's Name in vain **(Exodus 20:7; Deuteronomy 5:11)**
2. Do not revile rulers **(Exodus 22:28)**
3. Do not swear by God's Name falsely **(Leviticus 19:12)**

4. Do not profane His Name **(Leviticus 19:12)**
5. Fear your God **(Leviticus 19:14)**
6. Death for blasphemy **(Leviticus 24:10–16)**

TYPICAL, MEMORIAL, RITUAL LAWS:

Weekly Sabbaths (62 Commands):

1. Remember to keep holy **(Exodus 20:8; 35:2)**
2. Do no work **(Exodus 20:10; Leviticus 23:3; Deuteronomy 5:14)**
3. Do not cook **(Exodus 16:23)**
4. Abide at home **(Exodus 16:29)**
5. Rest **(Exodus 23:12; 34:21; 35:2; Leviticus 23:3)**
6. Change showbread **(Leviticus 24:8)**
7. Keep as **a sign** between Me and Israel **(Exodus 31:13–17; Leviticus 23:3; 26:2; Deuteronomy 5:12; cp. Ezekiel 20:12, 20)**
8. Whoever works will die **(Exodus 31:13–17; 35:2; Numbers 15:32–26)**
9. Kindle no fire **(Exodus 35:3)**
10. Sacrifice every Sabbath **(Numbers 28:9–10; cp. Ezekiel 46:1–4, 12).** Fire for sacrifices permitted.
11. Remember to keep Sabbath as a memorial of deliverance from slavery in Egypt **(Deuteronomy 5:15)**

Year Long Sabbaths (34 Commands):

1. Let the land rest the 7th year **(Exodus 23:10–11; Leviticus 25:1–7, 18–24)**
2. Let the vineyards and oliveyards rest **(Exodus 23:11; Leviticus 25:1–7)**
3. Release debts **(Deuteronomy 15:1–4)**

2-Year Long Sabbaths (35 Commands):

1. Count 7 Sabbaths or years—7 Sabbatic years **(Leviticus 25:8)**
2. Hallow the 50th year (which with the 7th Sabbatic year made a 2-year Sabbath **(Leviticus 25:9–10, 12)**

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3. Proclaim liberty to all and begin another 50-year business cycle without debts, mortgages and slavery **(Leviticus 25:9–10, 13–17, 25–34)**
4. Let all land and vineyards rest as in the Sabbatic year **(Leviticus 25:11–17)**

Special Yearly Sabbaths (138 Commands):

1. Observe yearly great Day of Atonement **(Leviticus 16:31; 23:26-32)**
2. 1st and 7th days to be Feast of Unleavened Bread **(Leviticus 23:7–8)**
3. Day of Pentecost **(Leviticus 23:21)**
4. Day of blowing of Trumpets **(Leviticus 23:24–25)**
5. 1st and 8th days to be Feast of Tabernacles **(Leviticus 23:33–44)**

Sacrifice-Offerings (21 Commands):

1. Make altars of sacrifice **(Exodus 20:24–25)**
2. Offer blood sacrifices with unleavened bread only **(Exodus 23:18; 34:25)**
3. Burn fat before morning **(Exodus 23:18; 34:25)**
4. Boil no sacrifice in mother's milk **(Exodus 23:19; 34:26; Deuteronomy 14:21)**
5. No leaven or honey in burnt offerings **(Leviticus 2:11)**
6. Salt in all offerings **(Leviticus 2:13)**
7. Oil and frankincense on meat offerings **(Leviticus 2:15)**
8. **Burnt Offerings (48 Commands):**
   a. Bullocks **(Leviticus 1:1–8)**
   b. Sheep and goats **(Leviticus 1:10–13)**
   c. Pigeons and doves **(Leviticus 1:14–17; 5:7–10; 12:8)**
   d. Fine flour **(Leviticus 2:1–3)**
   e. Law of Burnt Offerings **(Leviticus 6:8–13; 9:3–4)**

9. **Baked Offerings (9 Commands):**
   a. Unleavened cakes **(Leviticus 2:4)**
   b. Unleavened pan cakes **(Leviticus 2:5–6)**
   c. Law of Meat Offerings **(Leviticus 6:14–23)**

10. **Fried Offerings (6 Commands):**
    a. Unleavened cakes **(Leviticus 2:7–9)**

11. **Peace Offerings (45 Commands):**
    a. Bullock **(Leviticus 3:1–6)**
    b. Sheep **(Leviticus 3:7–11)**
    c. Goats **(Leviticus 3:12–17)**
    d. Law of Peace Offerings **(Leviticus 7:11–21)**

12. **Sin Offerings (75 Commands):**
    a. Bullock for priests **(Leviticus 4:1–12)**
    b. Bullock for people **(Leviticus 4:13–21)**
    c. Goat for ruler **(Leviticus 4:22–26)**
    d. Goat for people **(Leviticus 4:27–31)**
    e. Sheep for people **(Leviticus 4:32–35)**
    f. Law of Sin Offerings **(Leviticus 6:24-30)**

13. **Trespass Offerings (45 Commands):**
    a. Lamb or kid **(Leviticus 5:1–6)**
    b. Pigeons or doves **(Leviticus 5:7–10)**
    c. Meat Offerings **(Leviticus 5:11–13)**
    d. Ram **(Leviticus 5:14–19; 6:1–7)**
    e. Law of Trespass Offerings **(Leviticus 6:1–7; 7:1–10)**

14. **Day of Atonement (78 Commands):**
    a. 2 kids, 1 ram for people **(Leviticus 16:5)**
    b. Bullock for priests **(Leviticus 16:6)**
    c. 2 goats for sin **(Leviticus 16:7–10)**
    d. Bullock for sin **(Leviticus 16:11–14)**
    e. Goat for people **(Leviticus 16:15–19)**
    f. Scapegoat **(Leviticus 16:20–22)**
    g. Scapegoat leader **(Leviticus 16:26)**
    h. Offerings burnt **(Leviticus 16:27)**
    i. Sin Offering priest **(Leviticus 16:28)**
    j. Special laws **(Leviticus 16:29–34)**

15. Dedication of altar: Princes' Offerings **(Numbers 7:1–89)**
16. **General Offerings (26 Commands):**
    a. Lamb Burnt Offering **(Numbers 15:1–5)**
    b. Ram Burnt Offering **(Numbers 15:6–7)**

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c. Bullock Burnt Offering **(Numbers 15:8–12)**
d. Heave Offering **(Numbers 15:17–21)**
e. Bullock Burnt Offering for sin of ignorance **(Numbers 15:22–26)**
f. Goat Burnt Offering for sin of ignorance **(Numbers 15:27–29)**

17. **Red-Heifer Offering (65 Commands):**
    a. Burnt sacrifice **(Numbers 19:1–8)**
    b. Water of separation **(Numbers 19:9–10)**
    c. Use of water of separation **(Numbers 19:11–21)**

18. **Showbread Offerings (10 Commands):**
    a. How to make and use **(Leviticus 24:5–9)**

19. **Daily Offerings:** **(Numbers 28:1–8)**
20. **Sabbath Offerings:** **(Numbers 28:9–10)**
21. **Monthly Offerings:** **(Numbers 28:11–15)**
22. **Yearly Offerings:** **(Numbers 28:16–29:40)**
23. Sacrifices to be eaten in 2 days **(Leviticus 19:5–8)**
24. **Kind of Sacrifices (30 Commands):** **(Leviticus 22:17–30; Deuteronomy 17:1)**
25. **Place of Sacrifices (60 Commands):**
    a. Tabernacle **(Leviticus 17:1–9)**
    b. Chosen by God **(Deuteronomy 12:5–28)**

Tabernacle Laws (329 Commands):

1. Built by Freewill Offerings **(Exodus 25:1–7; 35:4–36:7)**
2. Commands to build **(Exodus 25:8–9)**
3. The Ark **(Exodus 25:10–16; 37:1–5)**
4. Mercy Seat **(Exodus 25:17–22; 37:6–9)**
5. Table of Showbread **(Exodus 25:23–30; 37:10–16; Leviticus 24:5–9)**
6. Candlestick **(Exodus 25:31–40; 37:17–24)**
7. 10 linen curtains **(Exodus 26:1–6; 36:8–13)**
8. 11 goat hair curtains **(Exodus 26:7–13; 36:14–18)**
9. 2 coverings of skin **(Exodus 26:14; 36:19)**
10. 48 boards **(Exodus 26:15–25; 36:20–30)**
11. 20 bars **(Exodus 26:26–27; 36:31–32)**

12. Middle bar **(Exodus 26:28; 36:33)**
13. Boards, bars, rings **(Exodus 26:29; 36:34)**
14. Inner veil **(Exodus 26:31–33; 36:35)**
15. Placement of furniture **(Exodus 26:34–35)**
16. Outer veil **(Exodus 26:36–37; 36:37–38)**
17. Brazen Altar **(Exodus 27:1–8; 38:1–7)**
18. Outer Court **(Exodus 27:9–10; 38:9–17)**
19. Outside Gate **(Exodus 27:16–17; 38:18–20)**
20. Oil **(Exodus 27:20–21; 30:22–38; 37:29)**
21. Altar of Incense **(Exodus 30:1–10; 37:25–28)**
22. Laver of Brass **(Exodus 30:17–21; 38:8)**
23. Perpetual light **(Leviticus 24:1–4)**
24. Workmen **(Exodus 31:1–11; 35:21–36:7)**
25. Building and erection **(Exodus 26:30; 36:14–38:31; 40:1–38)**
26. Worshippers **(Exodus 30:11–38)**
27. Reverence **(Leviticus 19:30; 26:2)**
28. Tabernacle Service **(Leviticus 16:1–3)**

Priesthood Laws (628 Commands):

1. Chosen from Levi **(Exodus 28:1–3; Numbers 1:47–54; 3:5–13, 40–43)**
2. Age of service **(Numbers 8:23–26)**
3. Physical qualifications **(Leviticus 21:16–24)**
4. **Cleansing and consecration of:**
   a. Washing **(Exodus 29:1–4; Leviticus 8:1–6; Numbers 8:5–22)**
   b. Clothing and anointing **(Exodus 29:5–9; Leviticus 8:7–13, 30)**
   c. Sacrifices offered **(Exodus 29:10–25; Leviticus 8:14–29; 9:1–2)**
   d. Remain in tabernacle 7 days **(Leviticus 8:33–36)**

5. **Duties of priests and Levites:**
   a. Not immodest **(Exodus 20:26)**
   b. Special garments **(Exodus 28; Leviticus 16:4, 23–25; Deuteronomy 22:12)**

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c. Have oversight of tabernacle and worship and services **(Leviticus 2:16; 5:12–18; 6:19–7:21; Numbers 3:21–38; 4:1–33; 8:1–4)**
d. Keep free from defilement **(Leviticus 21:1–15; 22:1–9)**
e. Refrain from strong drink **(Leviticus 10:8–11)**
f. Serve as judges **(Deuteronomy 17:8–13)**
g. No inheritance for Levites **(Numbers 18:20–24)**

6. **Rewards for Service (64 Commands):**
   a. A portion of all the sacrifices and tithes and offerings of everything produced in Israel **(Leviticus 2:10; 7:28–38; 8:31–32; 10:12–15; 22:10– 13; Numbers 18:8–22; Deuteronomy 14:22–29; 18:1–5)**
   b. The BEST of everything **(Numbers 18:9–14, 17–24; Deuteronomy 18:3– 8)**

8 Feasts of Jehovah (242 Commands):

1. The Weekly Sabbath **(Leviticus 23:1–3; See Point One Above)**
2. Passover **(Exodus 12; Leviticus 23:4–5; Numbers 9:1–14; 28:16; Deuteronomy 16:1–8)**
3. Unleavened Bread **(Exodus 12:14–18; 23:15; 34:18; Leviticus 23:6–8; Numbers 28:17–25; Deuteronomy 16:1–8)**
4. Firstfruits **(Exodus 23:16; 34:22, 26; Leviticus 23:9–14; Numbers 28:26–31; Deuteronomy 26:1–11)**
5. Pentecost **(Leviticus 23:15–21; Deuteronomy 16:9–12)**
6. Trumpets **(Leviticus 23:23–25; Numbers 10:1–16; 29:1–6)**
7. Day of Atonement **(Leviticus 23:26–32; Numbers 29:7–11)**
8. Tabernacles **(Leviticus 23:33–44; Numbers 29:12–38; Deuteronomy 16:13–15)**

National Laws (35 Commands):

1. 3 National Feasts **(Exodus 23:14–16; 34:18–22)**
   a. Unleavened Bread
   There were 3 feasts held at the same time: The Passover, Unleavened Bread, and Firstfruits **(Leviticus 23:4–14)**
   b. Pentecost

Also called The Feast of Weeks **(Exodus 34:22; Leviticus 23:15–21)**

c. Tabernacles

Also called The Feast of Ingathering **(Exodus 34:22; Leviticus 23:33–44)**

2. All males to appear before God for the 3 seasons of Feasts **(Exodus 23:17; 34:23– 24; Deuteronomy 16:16–17)**
3. All Israel required to serve God **(Exodus 23:25)**
4. Persons living at a great distance from Tabernacle to sell their offerings and buy whatever was needed for Feasts, at end of journey **(Deuteronomy 14:22–29)**

Separation Laws (15 Commands):

1. Separation from all other people without exception **(Exodus 23:32–33; Deuteronomy 7:1–6; 23:1–5)**
2. Seed, animals, fabrics **(Leviticus 19:19; Deuteronomy 22:9–11)**
3. Leprous people **(Leviticus 13:45–46)**

Unclean Things (153 Commands):

1. Persons **(Leviticus 11:24–25, 28, 31, 36, 39–40; Numbers 5:1–4; Deuteronomy 23:10–11)**
2. Vessels **(Leviticus 11:32–33, 35)**
3. Meat **(Leviticus 11:1–43; Deuteronomy 14:1–21)**
4. Water **(Leviticus 11:32–36)**
5. Seed **(Leviticus 11:37–39)**
6. Creeping Things **(Leviticus 11:41–43; Deuteronomy 14:11–18)**
7. Flying Things **(Leviticus 11:13–19; Deuteronomy 14:12–18)**
8. Fish **(Leviticus 11:9–12; Deuteronomy 14:9–10)**
9. Animals **(Leviticus 11:26–28; Deuteronomy 14:7–8)**
10. Houses **(Leviticus 14:33–53)**

Tithing Laws (43 Commands):

1. Tithes for Levites **(Leviticus 27:30–34; Numbers 18:21–24; Deuteronomy 14:22)**

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2. Tithes of tithes of Levites to High Priest **(Numbers 18:25–28)**
3. Tithes of tithes of all Israel every 3rd year for the Levites, the poor, and strangers
   (Deuteronomy 14:22–29; 26:12–15)

Vow Laws (113 Commands):

1. Vows of Persons **(Leviticus 27:1–8)**
2. Dedicated Animals **(Leviticus 27:9–13)**
3. Dedicated Houses **(Leviticus 27:14–15)**
4. Dedicated Fields **(Leviticus 27:16–25)**
5. All Dedicated Things **(Leviticus 27:28)**
6. Vows of Men Binding **(Numbers 30:2)**
7. Nazarite Vows **(Numbers 6:1–21)**
8. Vows of Virgins **(Numbers 30:3–5)**
9. Vows of Married Women **(Numbers 30:6)**
10. Vows of Women **(Numbers 30:9–16)**
11. All Vows Binding Unless Released **(Deuteronomy 23:21–23)**

Obedience Laws (306 Commands):

1. Obey God **(Exodus 23:20–23)**
2. Do Not Follow Pagan Practices **(Leviticus 18:1–30; 20:1–27; Deuteronomy 12:29–31; 18:9–12)**
3. Obey the Law **(Leviticus 19:35–36; 20:8, 22; 22:31; Deuteronomy 4:1, 6, 9, 40; 6:17; 8:1, 11; 10:12–22; 11:1, 8; 29:9; 30:16)**
4. Sanctify Selves **(Leviticus 20:7)**
5. Be Holy as God Is Holy **(Leviticus 11:44–47; 20:7, 25–26)**
6. Require the King to Read and Obey the Law **(Deuteronomy 17:14–20)**
7. Make a Difference between the Clean and Unclean **(Leviticus 20:25)**
8. Hallow God's Name **(Leviticus 22:32)**
9. Read the Law Publicly to All Israel Every Sabbatic Year **(Deuteronomy 31:10–13)**
10. Make Fringes and Blue Ribbons on Borders of Garments **(Numbers 15:38–41; Deuteronomy 22:12)**

11. Teach the Law to Children **(Deuteronomy 4:9; 6:6–9; 11:18–20)**
12. Do Not Add or Take from the Law **(Deuteronomy 4:2)**
13. Do Not Tempt God **(Deuteronomy 6:16)**
14. Do Right in God's Sight **(Deuteronomy 6:18)**
15. Fear the Lord **(Deuteronomy 10:12, 20)**
16. Walk in His Ways **(Deuteronomy 10:12; 30:16)**
17. Love God with All the Heart **(Deuteronomy 6:4–5; 10:12; 11:1, 13; 30:20)**
18. Serve the Lord with the Whole Heart **(Deuteronomy 10:12, 20; 11:13)**
19. Circumcise Your Hearts **(Deuteronomy 10:16)**
20. Be No More Stiffnecked **(Deuteronomy 10:16)**
21. Cleave to the Lord **(Deuteronomy 10:20; 30:20)**
22. Swear by His Name **(Deuteronomy 10:20)**
23. Take Heed Not to Be Deceived or Backslide **(Deuteronomy 4:9–24; 6:10–19; 8:10–20; 10:12–21; 11:13–17; 12:30–32; 30:15–20)**
24. Forsake Not the Levite Forever **(Deuteronomy 12:19)**
25. Command to Hear Messiah **(Deuteronomy 18:15–19)**
26. Choose Life and Live **(Deuteronomy 30:19)**

False Religion Laws (33 Commands):

1. Do Not Heed or Follow False Prophets **(Deuteronomy 13:1–4)**
2. Do Not Fear Them **(Deuteronomy 18:20–22)**
3. Do Not Provide Places of Worship for Them **(Deuteronomy 16:21–22)**
4. Death to All Idolaters and False Prophets **(Leviticus 20:1–5; Deuteronomy 13:5; 17:2–5)**
5. Death to All Idolatrous Relatives **(Deuteronomy 13:6–11)**
6. Destruction of Idolatrous Cities **(Deuteronomy 13:6–11)**
7. Do Not Follow Witchcraft, Enchantments, Astrology, Observers of Times, Familiar Spirits, Sorcery, Soothsayings, Divinations, Necromancy, Magic, Charms, Prognostications **(Leviticus 20:6, 27)**
8. Do Not Mar or Round Beards as Pagans Do Honoring Their Gods **(Leviticus 19:27)**

9. Make No Cuttings or Marks on the Body for the Dead **(Leviticus 19:28)**
10. Do Not Practice Any Abomination of the Nations **(Leviticus 18:24–30; 19:26, 31; 20:26; Deuteronomy 18:9–14)**

Miscellaneous Laws (84 Commands):

1. Law of Popular Opinion **(Exodus 23:2)**
2. Of Respect of Persons **(Exodus 23:3; Deuteronomy 21:15–17)**
3. Love to Enemies **(Exodus 23:4–5)**
4. Redemption Money **(Exodus 30:11–16)**
5. Firstborn Animals **(Exodus 34:19–20; Numbers 18:15–18; Deuteronomy 15:19– 23)**
6. Firstborn Males of Israel **(Numbers 3:40–51; 18:15–18)**
7. No Physical Markings **(Deuteronomy 14:1–2)**
8. To Obey Palestinian Covenant **(Deuteronomy 26:16–19; 27:1–13; cp. Exodus 29:1, 12–15)**
9. Against Witchcraft **(Exodus 22:18; Leviticus 19:31; 20:6, 27)**
10. On Eating Holy Things **(Leviticus 22:1–16)**
11. Priest's Daughter Not to Become a Prostitute **(Leviticus 21:9)**
12. Law of Benediction **(Numbers 6:22–27)**

MORAL AND CIVIL LAWS

Family Laws (61 Commands):

1. Honor Father and Mother **(Exodus 20:12; Deuteronomy 5:16)**
2. He that smites Father or Mother shall die **(Exodus 21:15)**
3. He that curses Father or Mother shall die **(Exodus 21:17; Leviticus 20:9)**
4. Protect widows and orphans **(Exodus 22:22)**
5. Fear Father and Mother **(Leviticus 19:3)**
6. Reverence Parents **(Leviticus 19:32)**
7. Parents to teach laws to children, bind them on body, write them on doors and gates **(Deuteronomy 6:6–9)**

8. Cursed is he who makes light of Father and Mother **(Deuteronomy 27:16)**
9. Parents to answer questions of children about God **(Deuteronomy 6:20–25)**
10. Law of Divorce and Remarriage **(Deuteronomy 24:1–4)**
11. Bridegrooms to be exempt from war and business for a year **(Deuteronomy 24:5)**
12. Garments of opposite sex not to be worn **(Deuteronomy 22:5)**
13. Regarding taking wives of captives **(Deuteronomy 21:10–13)**
14. Regarding divorce of such wives **(Deuteronomy 21:14)**
15. Regarding 2 wives, one hated and the other loved **(Deuteronomy 21:15–17)**
16. Regarding betrothed daughters **(Exodus 21:8–11)**
17. Families to be perpetuated **(Deuteronomy 25:5–10)**

Murder Laws (61 Commands):

1. Do not murder **(Exodus 20:13; Deuteronomy 5:17)**
2. He that murders shall die **(Exodus 21:12–15, 20, 23–25, 29; Leviticus 24:17, 22; Numbers 35:30–34)**
3. Willful murder **(Numbers 35:16–21)**
4. Involuntary murder **(Numbers 35:16–21)**
5. Inquest for the slain **(Deuteronomy 21:1–9)**

Sex Laws (96 Commands):

1. Do not commit adultery **(Exodus 20:14; Leviticus 18:20; Deuteronomy 5:18)**
2. Law on enticing unbetrothed virgin **(Exodus 22:16–17; Deuteronomy 22:28–29)**
3. Regarding adultery with married woman, both the man and woman to suffer death penalty **(Leviticus 18:20; 20:10; Deuteronomy 22:22)**
4. Bestiality: death penalty for both the person and the beast **(Exodus 22:19; Leviticus 18:23; 20:15; Deuteronomy 27:21)**

5. Incest: 18 classes of persons not to commit the sin with **(Leviticus 18:6–8; 20:17, 19–21; Deuteronomy 22:30; 27:20–23)**
6. Law against relationship with menstruous woman **(Leviticus 18:19; 20:18)**
7. Do not prostitute a daughter or cause her to be a whore **(Leviticus 19:29; Deuteronomy 23:17)**
8. Death penalty for committing adultery with father's wife. Both the man and the woman to die **(Leviticus 20:11)**
9. Death penalty for both if man commits adultery with daughter-in-law **(Leviticus 20:12)**
10. Sodomy—homosexuality: whoever takes part in the sin to die **(Leviticus 18:22; 20:13)**
11. Do not marry a mother and daughter. Penalty for such sin: all 3 to die **(Leviticus 20:14)**
12. If a woman sins with a beast, both she and the beast to die **(Leviticus 20:16)**
13. Inquest regarding adultery **(Numbers 5:11–30)**
14. Innocent wife protected **(Deuteronomy 22:13–19)**
15. Guilty wife stoned **(Deuteronomy 22:20–21)**
16. Death for rape, in cities **(Deuteronomy 22:22–23)**
17. Death for rape, in country **(Deuteronomy 22:25–26)**
18. No man to become a sodomite in Israel **(Deuteronomy 23:17)**
19. Hire of a whore not to be brought into House of God for vows **(Deuteronomy 23:18)**
20. Hire of a dog (male prostitute or sodomite) not to be brought into House of God **(Deuteronomy 23:18)**

<u>Stealing Laws (12 Commands):</u>

1. Do not steal **(Exodus 20:15; Leviticus 19:11; Deuteronomy 5:19)**
2. Stolen cattle to be restored 5-fold **(Exodus 22:1)**
3. Stolen sheep (sold or killed) to be restored 4-fold **(Exodus 22:1)**
4. No penalty for killing a thief caught stealing **(Exodus 22:2)**
5. Full restitution required when thief is caught and not killed **(Exodus 22:3)**

6. Slavery for a thief caught who cannot make restitution **(Exodus 22:3)**
7. Double restitution if cattle or sheep found alive **(Exodus 22:4)**
8. Restitution for crops eaten by the stock of a neighbor **(Exodus 22:5)**
9. Double restitution for theft of property from one holding it in trust **(Exodus 22:7, 10–12)**
10. Double restitution if one steals the property held in trust by him **(Exodus 22:8–9)**
11. Do not rob an employee of his wages **(Leviticus 19:13)**
12. Death penalty for kidnapping **(Deuteronomy 24:7)**

Lying Laws (25 Commands):

1. Do not bear false witness **(Exodus 20:16; Deuteronomy 5:20)**
2. Do not raise a false report or cooperate with the wicked as an unrighteous witness **(Exodus 23:1–2, 6–7)**
3. Do not lie one to another **(Leviticus 19:11)**
4. Do not go up and down as a talebearer among the people **(Leviticus 19:16)**
5. Death penalty to require 2 or 3 witnesses **(Deuteronomy 17:6–7; 19:15)**
6. A false witness to be put to death **(Deuteronomy 19:15–21)**

Covetousness Laws (21 Commands):

1. Do not covet your neighbor's house **(Exodus 20:17; Deuteronomy 5:21)**
2. Do not covet your neighbor's wife, manservant, maidservant, ox, ass, field, or anything else, that is your neighbor's **(Exodus 20:17; Deuteronomy 5:21)**
3. Do not covet anything that is God's **(Exodus 22:29–30)**

Neighbor Laws (75 Commands):

1. Do not vex a stranger, or oppress him **(Exodus 22:21; 23:9; Leviticus 19:33–34; 25:17)**
2. Do not afflict any widow, or orphan **(Exodus 22:22–24)**

3. Do not lend with interest to poor brother in Israel **(Exodus 22:25)**
4. Do not keep garment for a pledge **(Exodus 22:26–27)**
5. Leave gleanings for the poor **(Leviticus 19:9–10; Deuteronomy 24:19–22)**
6. Do not deal falsely, defraud, or hold back wages **(Leviticus 19:11–13; Deuteronomy 24:14–15)**
7. Do not protect guilty **(Leviticus 19:15–16)**
8. Love your neighbor **(Leviticus 19:17–18; Deuteronomy 23:6–8)**
9. Restitution with 20% added to any neighbor for any trespass against him **(Numbers 5:5–8)**
10. Do not curse the deaf **(Leviticus 19:14)**
11. Do not cause the blind to stumble **(Leviticus 19:14)**
12. He that kills a beast shall make it good **(Leviticus 24:18, 21)**
13. He that causes a blemish in his neighbor, the same shall be done to him **(Leviticus 24:19–20)**
14. One manner of law for Israel and the stranger **(Leviticus 24:22; Numbers 15:15– 16)**
15. You shall not oppress one another **(Leviticus 25:14, 17)**
16. Relieve a poor neighbor **(Leviticus 25:35; Deuteronomy 15:12–15)**
17. Do not force the poor into slavery **(Leviticus 25:39)**
18. Do not be a hard master **(Leviticus 25:43)**
19. Harden not your heart; open it wide to the poor **(Deuteronomy 15:7–11)**
20. Have no respect of persons **(Deuteronomy 21:15–17)**
21. If hungry eat of neighbor's crops but do not carry any away **(Deuteronomy 23:24– 25)**
22. Do not oppress hired servant **(Deuteronomy 24:14–15)**
23. Do not smite a neighbor **(Deuteronomy 27:24)**

Health Laws (436 Commands):

1. Eat no flesh torn of beasts or that dies of itself **(Exodus 22:31; Leviticus 17:15– 16; 22:8; Deuteronomy 14:21)**
2. Eat no manner of fat. The soul that eats it to be cut off **(Leviticus 7:23–25)**

3. The soul that eats any manner of blood to be cut off **(Leviticus 7:27; 17:10–14; 19:26)**
4. Beasts that may be eaten **(Leviticus 11:1–3; Deuteronomy 14:4–6)**
5. Beasts that may not be eaten **(Leviticus 11:4–8; Deuteronomy 14:3, 7–8)**
6. Kinds of fish to be eaten **(Leviticus 11:9; Deuteronomy 14:9)**
7. Kinds of fish not to be eaten **(Leviticus 11:10–12; Deuteronomy 14:10)**
8. Fowls that may be eaten **(Leviticus 11:13–19; Deuteronomy 14:11–18, 20)**
9. Flying creeping things to be eaten: locusts, beetles, grasshoppers **(Leviticus 11:20– 23)**
10. Creeping things not to be eaten **(Leviticus 11:29–31, 41–47; Deuteronomy 14:19)**
11. Unclean beasts "That go on all four" **(Leviticus 11:26–27)**
12. Persons touching carcass of unclean animal, bird, fish, or creeping thing to be unclean until evening **(Leviticus 11:24–31)**
13. Any vessel, garment or sack touched by a carcass to be unclean **(Leviticus 11:32)**
14. Unclean earthen vessel to be broken **(Leviticus 11:33)**
15. Unclean vessel (not earthen), garment, sack, etc. to be cleansed by water **(Leviticus 11:32, 34)**
16. Ovens and ranges for pots touched by carcass to be broken **(Leviticus 11:35)**
17. Fountains and pits with plenty of water to remain clean **(Leviticus 11:36)**
18. Dry seed touched by carcass to be clean; wet to be unclean **(Leviticus 11:37–38)**
19. Anyone who touches even a clean animal that has died, to be unclean until evening and must wash clothing **(Leviticus 11:39–40)**
20. Purification from uncleanness for boys **(Leviticus 12:1–4)**
21. Purification for girls **(Leviticus 12:5)**
22. Ceremonial purification of mothers having means **(Leviticus 12:6–7)**
23. Purification of pure mothers **(Leviticus 12:8)**

24. Diagnosis: leprosy **(Leviticus 13:1–3, 7–15, 18–22, 24–27, 35–36, 42–44)**
25. Diagnosis: scab **(Leviticus 13:4–6)**
26. Diagnosis: boils **(Leviticus 13:16–17, 23, 28)**
27. Diagnosis: scall **(Leviticus 13:29–37)**
28. Diagnosis: freckles **(Leviticus 13:38–39)**
29. Diagnosis: baldness **(Leviticus 13:40–41)**
30. Quarantine for diseases **(Leviticus 13:4–6, 11, 21, 26–27, 21–24, 50–51, 54)**
31. Separation: lepers **(Leviticus 13:45–46)**
32. Diagnosis: garment leprosy **(Leviticus 13:47–50)**
33. Remedy for garment leprosy **(Leviticus 13:51–59)**
34. Ceremonial cleansing of prosperous lepers **(Leviticus 14:1–20)**
35. Ceremonial cleansing of poor lepers **(Leviticus 14:21–32)**
36. Ceremonial cleansing of house leprosy **(Leviticus 14:33–57)**
37. Running issue: men **(Leviticus 15:1–12)**
38. Ceremonial cleansing from running issue of men **(Leviticus 15:13–15)**
39. Seed of copulation and ceremonial cleansing from it **(Leviticus 15:16–18)**
40. Running issue: women **(Leviticus 15:19–28)**
41. Ceremonial cleansing from running issue of women **(Leviticus 15:29–30)**
42. Circumcision of boys on the 8th day **(Leviticus 12:3)**
43. Bleed all animals to be eaten and bury the blood **(Leviticus 17:13)**
44. Eat nothing that dies of itself **(Deuteronomy 14:21)**
45. Have toilet places outside the camp for anyone outside the camp **(Deuteronomy 23:10–12)**
46. Paddle on weapon to dig with when easing yourself abroad **(Deuteronomy 23:13)**
47. Keep the camp sanitary and holy **(Deuteronomy 23:14)**
48. Obey the health laws **(Deuteronomy 24:8–9)**

Rebellion Laws (6 Commands):

1. Death penalty for presumptuous sins **(Numbers 15:30–31; Deuteronomy 17:21– 31)**

2. Death for stubbornness and rebellion **(Deuteronomy 21:18–21; 27:26)**

Humane Laws (26 Commands):

1. Bring stray animals home, even if they belong to an enemy **(Exodus 23:4; Deuteronomy 22:1–3)**
2. Help animals fallen under a burden, even if they belong to an enemy **(Exodus 23:5; Deuteronomy 22:4)**
3. Do not boil meat of kid in mother's milk **(Exodus 23:19; 34:26; Deuteronomy 14:21)**
4. Do not kill a cow or an ewe and her young the same day **(Leviticus 22:28)**
5. The young of cattle, sheep, goats not acceptable as offerings until 8 days old **(Leviticus 22:27)**
6. Do not take a mother bird and her young; take only the young **(Deuteronomy 22:6– 7)**
7. Do not plow with an ox and ass together **(Deuteronomy 22:10)**
8. Do not muzzle the ox that treads out corn **(Deuteronomy 25:4)**

Conquest Laws (107 Commands):

1. Kill every male, and the women that have known a man **(Numbers 31:17; Deuteronomy 7:2)**
2. Keep females that have not known a man **(Numbers 31:18)**
3. Whoever kills a person must stay outside the camp 7 days to purify himself **(Numbers 31:19–24)**
4. Burn all that can be burned of the loot and purify the rest with water of separation **(Numbers 21:22–24)**
5. Divide the prey between army and congregation **(Numbers 31:26–27)**
6. Give the Levites 1 out of 500 beasts and persons of the army's part, and 1 out of 50 of the congregation's part **(Numbers 31:28–30)**
7. Make no covenant with and show no mercy to nations of Canaan **(Deuteronomy 7:1–2; 20:15–18)**
8. Make no marriages with them **(Deuteronomy 7:3–4)**

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9. Destroy their altars, images, and groves **(Deuteronomy 7:5–6, 25–26; 12:1–4)**
10. Do not fear them **(Deuteronomy 7:18–24; 20:1–4)**
11. Do not covet the silver or gold of the images for yourself or to bring to your house **(Deuteronomy 7:25–26; 23:9)**
12. The priest shall speak and assure Israel of victory **(Deuteronomy 20:1–4)**
13. 4 Classes Exempt from War:
    a. Builder of new house which is yet unfinished **(Deuteronomy 20:5)**
    b. Planter who has not eaten of his vineyard **(Deuteronomy 20:6)**
    c. One who has betrothed a wife **(Deuteronomy 20:7)**
    d. Any coward **(Deuteronomy 20:8)**

14. Offer peace to cities at war with, outside Canaan. Make them tributaries if they surrender; otherwise, besiege them and do as with other conquered people **(Deuteronomy 20:9–14)**
15. When destroying cities of Canaan, preserve fruit trees but cut others down to use in the siege **(Deuteronomy 20:19–20)**
16. Captive virgins may be taken to wife **(Deuteronomy 21:10–14)**
17. Destroy Amalek completely **(Deuteronomy 25:17–19)**

Slave Laws (50 Commands):

1. Hebrew servants who serve 7 years shall be free in the Sabbatic Year of Release **(Exodus 21:1–2; Deuteronomy 15:12–18)**
2. One shall take his wife with him if married before becoming a slave **(Exodus 21:3)**
3. If a slave's master has given him a wife, then both she and her children shall remain with the master when he goes **(Exodus 21:4)**
4. If a slave loves his master, his wife and children, he may become a perpetual slave **(Exodus 21:5–6; Deuteronomy 15:16–18)**
5. A woman servant shall not go out as men servants **(Exodus 21:7)**

6. If a daughter does not please her husband she may be redeemed by the family, but not strangers **(Exodus 21:8)**
7. If not redeemed, her food, raiment, and duty of marriage shall not be diminished **(Exodus 21:9–10)**
8. If food, raiment, etc. are diminished, she shall go out free—without money **(Exodus 21:11)**
9. Adultery with slaves **(Leviticus 19:20–22)**
10. Hebrew poor not to be compelled to be slaves, but treated as hired servants until the Year of Jubilee, then set free **(Leviticus 25:39–42)**
11. Do not rule over Hebrew servants with severity **(Leviticus 25:43)**
12. Slaves to be from heathen and serve their lifetime, but not ruled with rigor **(Leviticus 25:44–46)**
13. Hebrews selling themselves as slaves to strangers may be redeemed by relatives, or be free in the Year of Jubilee **(Leviticus 25:47–55)**
14. Hebrew servants to be provided for liberally by masters when released **(Deuteronomy 15:12–15)**
15. Escaped slaves to be given protection and freedom **(Deuteronomy 23:15–16)**

Property Laws (42 Commands):

1. Penalties for owners of mean oxen **(Exodus 21:28–32)**
2. Penalties for carelessness **(Exodus 21:33–36)**
3. Arson **(Exodus 22:6)**
4. Property in trust **(Exodus 22:7–15)**
5. Fruit-bearing trees **(Leviticus 19:23–25)**
6. Inheritances for daughters **(Numbers 27:6–11; 36:5–9)**
7. Penalty for killing beasts **(Leviticus 24:18, 21)**
8. Law of landmarks **(Deuteronomy 19:14; 27:17)**
9. Law on lost things **(Deuteronomy 22:1–3)**
10. House construction law **(Deuteronomy 22:8)**

Business Laws (14 Commands):

1. No interest on loans to God's people **(Exodus 22:25; Leviticus 25:35–37; Deuteronomy 23:19)**

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2. Do not hold raiment as pledge overnight **(Exodus 22:26; Deuteronomy 24:12–13)**
3. Take no bribe **(Exodus 23:8; Deuteronomy 16:19; 27:25)**
4. Do not oppress one another in business **(Leviticus 25:14)**
5. Charge interest to strangers **(Deuteronomy 23:20)**
6. Do not take millstones for pledges **(Deuteronomy 24:6)**
7. When lending to a brother do not go to his house for the pledge; let him bring it to you **(Deuteronomy 24:10–11)**

Justice Laws (60 Commands):

1. Assault and battery **(Exodus 21:18–27; Deuteronomy 25:11–12)**
2. Do not wrest judgment of the poor in his cause **(Exodus 23:2, 6; Deuteronomy 16:19)**
3. Keep yourself far from a false matter **(Exodus 23:7)**
4. Do not slay the innocent or the righteous **(Exodus 23:7)**
5. Do no unrighteousness in judgment or otherwise **(Leviticus 19:15, 35–36; Deuteronomy 1:16; 16:18–20)**
6. Relieve a poor brother and take no interest from him **(Leviticus 25:35–37)**
7. Have no respect of persons in judgment or otherwise **(Leviticus 19:15; Deuteronomy 1:17; 16:19)**
8. Follow that which is altogether just **(Deuteronomy 16:20)**
9. Personal responsibility **(Deuteronomy 24:16)**
10. Do not pervert judgment of strangers and orphans **(Deuteronomy 24:17)**
11. Take no raiment pledge of a widow **(Deuteronomy 24:17–18)**
12. Justify the righteous and condemn the wicked **(Deuteronomy 25:1)**
13. Do not exceed what is right in punishment **(Deuteronomy 25:1–3)**
14. Have just weights and measures **(Leviticus 19:35–36; Deuteronomy 25:14–16)**
15. Cursed is he who perverts the judgment of the stranger, orphan, or widow **(Deuteronomy 27:19)**

MODES OF PUNISHMENT BY THE LAW:

Fire for Crimes of:

1. Marrying a mother and her daughter **(Leviticus 20:14)**
2. Priest's daughter playing the whore **(Leviticus 21:9)** Some think that death for crimes punishable with fire was to be by stoning **(Leviticus 20:2, 27)**, and the burning by fire to be after death as in **Joshua 7:15, 25.**

Stoning for Crimes of:

1. Offering human sacrifices **(Leviticus 20:2)**
2. Having a familiar spirit **(Leviticus 20:27)**
3. Blasphemy **(Leviticus 24:14, 23)**
4. Breaking the Sabbath **(Numbers 15:33–36)**
5. Following false religions **(Deuteronomy 13:10)**
6. Idolatry **(Deuteronomy 17:5)**
7. Stubbornness and rebellion—after scourging fails **(Deuteronomy 21:18–21)**

Hanging:

For any sin worthy of death **(Deuteronomy 21:22–23)**

Sword for Crimes of:

1. Oppression of strangers, orphans, and widows **(Leviticus 19:20)**
2. Rebellion and idolatry **(Exodus 32:27)**
3. Breaking Commandments **(Leviticus 26:14–33; Deuteronomy 28:15–22)**
4. Backsliding **(Numbers 14:43; Deuteronomy 32:16–26, 41–42)**
5. Idolatry and false religion **(Deuteronomy 13:15)**

Scourging for Crimes of:

1. Slave woman committing adultery **(Leviticus 19:20)**
2. Minor offenses **(Deuteronomy 25:1–3)**

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3. Slander **(Deuteronomy 22:13–19)**
4. Stubbornness and rebellion **(Deuteronomy 21:18)**

Hand cut off:

For any person taking hold of secret parts of another in a fight **(Deuteronomy 25:11–12)**

Fines for Crimes of:

1. Slander **(Deuteronomy 22:19)**
2. Stealing oxen: 5 for 1 **(Exodus 22:1)**
3. Stealing sheep: 4 for 1 **(Exodus 22:1)**
4. Slavery for theft **(Exodus 22:3)**
5. Double for ass or sheep if found with the thief **(Exodus 22:4)**
6. The best of own field or vineyard to repay for loss of another's **(Exodus 22:5)**
7. Restitution for loss by fire **(Exodus 22:6)**
8. Double for property lost in trust **(Exodus 22:7–8, 12)**
9. Restitution in kind for loss of borrowed property **(Exodus 22:14–15)**
10. Marriage with or dowry for any virgin not betrothed who is enticed **(Exodus 22:16– 17)**
11. Restoration and 20% added for lost property in trust **(Leviticus 6:1–7)**
12. Payment for loss of time and cost of healing caused by injuries **(Exodus 21:18–20)**
13. Various degrees of penalties for injury to an expectant mother including life for life, tooth for tooth, eye for eye, etc. **(Exodus 21:22–25; Leviticus 24:18–20; Deuteronomy 19:19–21)**
14. Freedom to slaves for loss of teeth, eyes, etc. **(Exodus 21:26–27)**
15. Death to animals killing men **(Exodus 21:28)**
16. Stoning of oxen that kills a slave, plus $19.50 **(Exodus 21:32)**
17. Money equal to price of beast killed if it falls into someone's uncovered pit **(Exodus 21:33–34)**
18. Division of life and dead oxen between owners if one beast kills another **(Exodus 21:35)**

19. Ox for ox for mean ones that kill others **(Exodus 21:36)**
20. Restoration and 20% added if one who is not a priest eats of holy things in ignorance **(Leviticus 22:14)**
21. 20% added to redemption value of dedicated things **(Leviticus 27:11–29)**
22. Trespass sins to be recompensed with 20% added to principal **(Numbers 5:6–8)**
23. Rotting of flesh for sin of telling a lie in adultery case **(Numbers 5:12–31)**
24. Public exposure by bringing offerings for trespasses, plus restitution and 20% added **(Leviticus 6:1–7)**

30 LAWS OF GENESIS MADE PART OF THE LAW OF MOSES:

1. A set place of worship **(Genesis 4:7 with Leviticus 17:1–9; Deuteronomy 12:5– 7)**
2. Animal sacrifices **(Genesis 3:21; 4:4; 22:7, 13 with Exodus 29:36; Leviticus 1:1– 7:38)**
3. A tabernacle of worship **(Genesis 4:7, 16 with Exodus 25:8; Hebrews 9:1–10)**
4. Shedding of blood **(Genesis 3:21; 4:4; 8:20; 22:13; Hebrews 12:24 with Leviticus 17:11)**
5. Burnt offerings **(Genesis 8:20 with Leviticus 1)**
6. Clean and unclean animals **(Genesis 7:2; 8:20 with Leviticus 11; Deuteronomy 14)**
7. Altars **(Genesis 8:20; 12:8 with Exodus 20:24)**
8. Eating flesh **(Genesis 9:3 with Leviticus 1)**
9. Against eating blood **(Genesis 9:4 with Leviticus 7:26; 17:10–14)**
10. Murder **(Genesis 9:6 with Exodus 20:13)**
11. Parental authority **(Genesis 9:25; 18:19)**
12. Monogamy **(Genesis 12:18; 16:1; Matthew 19:4–6 with Deuteronomy 24:1–2)**
13. Adultery **(Genesis 12:18; 20:3, 9; 26:10–11; 49:4 with Exodus 20:14; Leviticus 20:10)**
14. Priesthood **(Genesis 14:18 with Exodus 28–29)**
15. Tithing **(Genesis 14:20; 28:22 with Leviticus 27)**

16. Covenant making **(Genesis 15:10, 18; 21:27–32; 31:44–55 with Exodus 19:5– 24:8)**
17. Perfection **(Genesis 17:1 with Deuteronomy 18:13)**
18. Circumcision **(Genesis 17 with Leviticus 12:3)**
19. Hospitality **(Genesis 18:1–8; 19:1–3 with Leviticus 19:33–34; Deuteronomy 10:18–19)**
20. Sodomy **(Genesis 19 with Leviticus 18)**
21. Oaths **(Genesis 21:23; 24:41; 26:28 with Exodus 22:11; Leviticus 27; Numbers 5:19)**
22. Birthright **(Genesis 25:33 with Deuteronomy 21:17)**
23. Anointing oil **(Genesis 28:18; 31:13 with Exodus 27:20–21; 30:22–38; 37:29)**
24. Idolatry **(Genesis 35:2 with Exodus 20:1–3)**
25. Uncleanness **(Genesis 31:35 with Leviticus 15)**
26. Intermarriage with uncircumcised peoples **(Genesis 34:14 with Deuteronomy 7:3)**
27. Ceremonial cleansing for worship **(Genesis 35:2 with Exodus 19:10)**
28. Drink offerings **(Genesis 35:14 with Exodus 29:40; Leviticus 23:18)**
29. Marrying brother's widow **(Genesis 38:8 with Deuteronomy 25:5–10)**
30. Dowry **(Genesis 34:12 with Exodus 22:16)**

12 Things Not to Worship:

1. Graven images of wood, stone or metal **(Exodus 20:4; Deuteronomy 4:15–16)**
2. Any likeness of male or female **(Exodus 20:4; Deuteronomy 4:16)**
3. Any likeness of any beast **(Deuteronomy 4:17)**
4. Any likeness of fowls **(Deuteronomy 4:17)**
5. Any likeness of creeping things on the ground **(Deuteronomy 4:18; cp. Romans 1:23)**
6. Any likeness of any creature in the ground itself **(Exodus 20:4)**
7. Any likeness of fish in the waters **(Exodus 20:4; Deuteronomy 4:18)**

8. Likeness of any creature in heaven above **(Exodus 20:4; cp. Romans 1:23)**
9. The sun **(Deuteronomy 4:19; cp. Ezekiel 8:16)**
10. The moon **(Deuteronomy 4:19)**
11. The stars **(Deuteronomy 4:19)**
12. The host of heaven, heavenly bodies **(Exodus 20:4; Deuteronomy 4:19; II Kings 17:16; 21:3; II Chronicles 33:3)**

PENALTIES OF THE 10 COMMANDMENTS:

1. **Death for** worshipping other gods **(Exodus 20:3; Leviticus 18:21–29; 20:1–6; Deuteronomy 13; 17:2–7; 18:20–22; 30:15–19).** For this sin, God specifically said He would blot names out of the Book of Life **(Exodus 32:30–33).**
2. **Death for** making idols **(Exodus 20:4–6; Deuteronomy 13; 17:2–7; 18:20–22; 27:15; 30:15–19; cp. Galatians 5:19–21).** For this sin God said He would blot names out of the Book of Life **(Exodus 32:30–33; cp. Ps. 69:25–28; I Corinthians 6:9–10; Galatians 5:19–21; Colossians 3:5–6; Revelation 3:5; 22:18–19).**
3. **Death for** blasphemy **(Exodus 20:7; Leviticus 24:10–16, 23; Numbers 15:30– 31; cp. Matthew 12:31–32; Hebrews 10:29).**
4. **Death for** defiling Sabbaths and for any kind of work thereon **(Exodus 20:8–11; 31:14–15; 35:2–3; Numbers 15:33–36).** No such penalty in the New Testament. See **Romans 14:5–6.**
5. **Death for** dishonoring parents **(Exodus 20:12; 21:15, 17; Leviticus 20:9; Deuteronomy 21:18–23; 27:16; cp. Romans 1:29–32; Ephesians 6:2–3).**
6. **Death for** murder **(Exodus 20:13; 21:12, 14–15, 23; Leviticus 24:17, 21; Deuteronomy 27:24–25; cp. Matthew 5:21–22; Galatians 5:19–21; I John 3:15).**
7. **Death for** adultery **(Exodus 20:14; Leviticus 18:20; 20:10–22; Deuteronomy 22:20–30; 27:20–23; cp. Romans 1:29–32; Galatians 5:19–21).**
8. **Death for** stealing men **(Deuteronomy 24:7);** penalties ranging from restitution to slavery for stealing from neighbors **(Exodus 20:15; 22:1–12; cp. I Corinthians 6:8–10).**

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9. **Death for** being a false witness **(Exodus 20:16)** applied at times. The law was "life shall go for life, eye for eye, tooth for tooth, etc." as in **Deuteronomy 19:16– 21. Cp. Revelation 21:8, 27; 22:15.**
10. **Death** is not stated in connection with covetousness in particular **(Exodus 20:17)**, but this sin, if indulged in, leads to breaking other commandments carrying the physical death penalty. In **Joshua 7:21–26**, we have an example of covetousness leading to the death penalty.

18 DEATH PENALTY SINS:

1. Sacrificing children to Moloch **(Leviticus 20:2–3)**
2. Sympathy with idolaters **(Leviticus 20:4–5)**
3. Turning to those in witchcraft **(Leviticus 20:6; cp. v. 27)**
4. Cursing parents **(Leviticus 20:9)**
5. Adultery with neighbor's wife **(Leviticus 20:10)**
6. Adultery with father's wife **(Leviticus 20:11)**
7. Adultery with son's wife **(Leviticus 20:12)**
8. Homosexuality **(Leviticus 20:13)**
9. Marrying daughter and her mother **(Leviticus 20:14)**
10. Bestiality by a man **(Leviticus 20:15)**
11. Bestiality by a woman **(Leviticus 20:16)**
12. Adultery with a sister **(Leviticus 20:17)**
13. Sex relationship during menstruation **(Leviticus 20:18)**
14. Adultery with mother's sister **(Leviticus 20:19)**
15. Adultery with father's sister **(Leviticus 20:19)**
16. Adultery with an aunt **(Leviticus 20:20)**
17. Adultery with sister-in-law **(Leviticus 20:21)**
18. Witchcraft **(Leviticus 20:27; cp. v. 6)**

30 CURSES FOR DISOBEDIENCE:

1. Pestilence cleaving to you **(Deuteronomy 28:21–22)**
2. Death—consumed off the land
3. Consumption **(Deuteronomy 28:22; Leviticus 26:16)**
4. Fever **(Deuteronomy 28:22; Leviticus 26:16)**

5. Inflammation **(Deuteronomy 28:22)**
6. Extreme burning **(Deuteronomy 28:22)**
7. Sword **(Deuteronomy 28:22; Leviticus 26:17, 25, 42)**
8. Blasting **(Deuteronomy 28:22; Leviticus 26:18–20)**
9. Mildew **(Deuteronomy 28:22)**
10. Heaven as brass **(Deuteronomy 28:23; Leviticus 26:19)**
11. Earth as iron **(Deuteronomy 28:23; Leviticus 26:20)**
12. Drought, dust—no rain **(Deuteronomy 28:24)**
13. Destruction because of long drought
14. Smitten before enemies **(Deuteronomy 28:25; Leviticus 26:17–39)**
15. Going out one way, fleeting 7 ways **(Deuteronomy 28:25)**
16. Removed into all kingdoms of earth **(Deuteronomy 28:25)**
17. Bodies eaten by fowls and beasts **(Deuteronomy 28:26)**
18. No help in driving them off
19. Botch of Egypt **(Deuteronomy 28:27)**
20. Emerods **(Deuteronomy 28:27)**
21. Scab **(Deuteronomy 28:27)**
22. Itch **(Deuteronomy 28:27)**
23. No healing
24. Madness **(Deuteronomy 28:28)**
25. Blindness **(Deuteronomy 28:28)**
26. Astonishment of heart **(Deuteronomy 28:28)**
27. Groping at noonday **(Deuteronomy 28:29)**
28. No prosperity
29. Oppressed and spoiled forever
30. No man to save you

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APPENDIX VII

THE 613 COMMANDMENTS IN THE OLD TESTAMENT ACCORDING TO THE RABBIS

THE 248 DOS

Relationship to God

1. *Exodus 20:2: To believe in God*

   I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

2. *Deuteronomy 6:4: To acknowledge the unity of God*

   Hear, O Israel: The Lord our God is one Lord.

3. *Deuteronomy 6:5: To love God*

   And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

4. *Deuteronomy 6:13: To fear God*

   Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His Name.

5. *Exodus 23:25, Deuteronomy 11:13, 13:4: To serve God*

And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

6. *Deuteronomy 10:20: To cleave to God*

   Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His Name.

7. *Deuteronomy 10:20: On taking an oath by God's name*

   Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His Name.

8. *Deuteronomy 28:9: On walking in God's ways*

   The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His Ways.

9. *Leviticus 22:32: On sanctifying God's name*

   Neither shall ye profane My Holy Name; but I will be hallowed among the children of Israel: I am the Lord which hallow you.

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10. *Deuteronomy 6:7: On reciting the Shema each morning and evening*

    And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

11. *Deuteronomy 6:7: On studying and teaching Torah*

    And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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12. *Deuteronomy 6:8: On binding tefillin on the head*

    And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

13. *Deuteronomy 6:8: On binding tefillin on the hand*

    And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

14. *Numbers 15:38: On making tzitzit with thread of blue, garments' corners*

    Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

15. *Deuteronomy 6:9: On affixing a mezuzah to doorposts and gates*

    And thou shalt write them upon the posts of thy house, and on thy gates.

16. *Deuteronomy 31:12: On assembling each seventh year to hear the Torah read.*

    Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

17. *Deuteronomy 17:18: A king to write a copy of Torah for himself*

    And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites.

18. *Deuteronomy 31:19: Everyone to have a Torah scroll*

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Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel.

19. *Deuteronomy 8:10: On praising God after eating, grace after meals*

    When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.

Temple and the Priests

20. *Exodus 25:8: On building a sanctuary (tabernacle/temple) for God*

    And let them make me a sanctuary; that I may dwell among them.

21. *Leviticus 19:30: On respecting the sanctuary*

    Ye shall keep my Sabbaths, and reverence My Sanctuary: I am the Lord.

22. *Numbers 18:4: On guarding the sanctuary*

    And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

23. *Numbers 18:23: On Levitical services in the tabernacle*

    But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24. *Exodus 30:19: On cohanim (priests) washing hands and feet before entering temple*

    For Aaron and his sons shall wash their hands and their feet thereat.

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25. *Exodus 27:21: On kindling the menorah by the cohanim*

In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

26. *Numbers 6:23: On the cohanim blessing Israel*

Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them.

27. *Exodus 25:30: On the shewbread before the ark*

And thou shalt set upon the table shewbread before Me alway.

28. *Exodus 30:7: On burning the incense on the golden altar twice daily*

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

29. *Leviticus 6:13: On the perpetual fire on the altar*

The fire shall ever be burning upon the altar; it shall never go out.

30. *Leviticus 6:10: On removing the ashes from the altar*

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

31. *Numbers 5:2: On removing unclean persons from the camp*

Command the children of Israel, that they put out of the camp every leper, and everyone that hath an issue, and whosoever is defiled by the dead:

32. *Leviticus 21:8: On honoring the cohanim*

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Thou shalt sanctify him therefore: for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

33. *Exodus 28:2: On the garments of the cohanim*

    And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

34. *Numbers 7:9: On cohanim bearing the ark on their shoulders*

    But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that should bear upon their shoulders.

35. *Exodus 30:31: On the holy anointing oil*

    And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto Me throughout your generations.

36. *Deuteronomy 18:6–8: On the cohanim ministering in rotation/ watches*

    And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

37. *Leviticus 21:2-3: On the cohanim being defiled for dead relatives*

    But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

38. *Leviticus 21:13:* Kohen gadol *(high priest) to only marry a virgin*

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And he shall take a wife in her virginity.

Sacrifices

39. *Numbers 28:3: On the twice daily burnt (*tamid*) offerings*

    And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering.

40. *Leviticus 6:20: On* kohen gadol*'s twice daily meal offering*

    This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an ephah of fine flour for a meat offering perpetual, half of it is in the morning, and half thereof at night.

41. *Numbers 28:9: On the Shabbat additional (musaf) offering*

    And on the Sabbath Day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof.

42. *Numbers 28:11: On the new moon (Rosh Hodesh) additional offering*

    And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot.

43. *Leviticus 23:36: On Pesach (Passover) additional offering*

    Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you: and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly: and ye shall do no servile work therein.

44. *Leviticus 23:15: On the second day of Pesach meal offering of the Omer (counting)*

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete:

45. *Numbers 28:26: On Shavuot (Pentecost) additional (musaf) offering*

Also, in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work.

46. *Leviticus 23:17: On the two loaves of bread wave offering on Shavuot*

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour: they shall be baken with leaven: they are the firstfruits unto the Lord.

47. *Numbers 29:1–2: On Rosh Hashanah (head of year) additional offering*

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish.

48. *Numbers 29:7–8: On Yom Kippur (Day of Atonement) additional offering*

And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish.

49. *Leviticus 16: On the service of Yom Kippur,* Avodah

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict

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your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be lean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

50. *Numbers 29:13: On Sukkoth (musaf) offerings*

And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish.

51. *Numbers 29:36: On the Shemini Atzereth additional offering*

But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year without blemish.

52. *Exodus 23:14: On the three annual festival pilgrimages to the temple*

Three times thou shalt keep a feast unto Me in the year.

53. *Exodus 34:23: On appearing before YHVH during the festivals*

Thrice in the year shall all your men children appear before the LORD GOD, the God of Israel.

54. *Deuteronomy 16:14: On rejoicing on the festivals*

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

55. *Exodus 12:6: On the fourteenth of Nisan slaughter of the Pesach lamb*

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

56. *Exodus 12:8: On eating the roasted Pesach lamb in the night of Nisan 15*

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

57. *Numbers 9:11: On slaughtering the Pesach Sheni (Iyar 14) offering*

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

58. *Numbers 9:11: On eating the Pesach Sheni lamb with matzah and maror*

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

59. *Numbers 10:9–10: Trumpets for feast sacrifices brought and for tribulation*

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

60. *Leviticus 22:27: On minimum age of cattle to be offered*

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.

61. *Leviticus 22:21: On offering only unblemished sacrifices*

And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves

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or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

62. *Leviticus 2:13: On bringing salt with every offering*

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

63. *Leviticus 1:2: On the burnt offering*

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

64. *Leviticus 6:25: On the sin offering*

Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

65. *Leviticus 7:1: On the guilt offering*

Likewise this is the law of the trespass offering: it is most holy.

66. *Leviticus 3:1: On the peace offering*

And if his oblation be a sacrifice of peace offering, if he offer it off the herd; whether it be a male or female, he shall offer it without blemish before the Lord.

67. *Leviticus 2:1: On the meal offering*

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

68. *Leviticus 4:13: On offerings for a court (Sanhedrin) that has erred*

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they

have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty.

69. *Leviticus 4:27: Fixed sin offering by one unknowingly breaking a commandment*

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty.

70. *Leviticus 5:17: Suspensive guilt offering if in doubt of breaking a commandment*

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

71. *Leviticus 5:15: Unconditional guilt offering for stealing and so on*

If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

72. *Leviticus 5:11: Offering of higher or lower value according to one's means*

But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

73. *Numbers 5:6–7: To confess one's sins before God and repent for them*

Speak unto the children of Israel. When a man or woman shall commit any sin that men commit, to do a trespass against the

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Lord, and that person be guilty. Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

74. *Leviticus 15:13: On offering brought by a* zav *(man with a discharge)*

And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

75. *Leviticus 15:28: Offering brought by a* zavah *(woman with a discharge)*

But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

76. *Leviticus 12:6: On offering brought by a woman after childbirth*

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest.

77. *Leviticus 14:10: On offering brought by a leper after being cleansed*

And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

78. *Leviticus 27:32: On the tithe of one's cattle*

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

79. *Exodus 13:2: Sacrificing the firstborn of clean (permitted) cattle*

Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

80. *Exodus 22:29: On redeeming the firstborn of man (pidyon haben)*

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me.

81. *Exodus 34:20: On redeeming the firstling of an ass; if not . . .*

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first born of thy sons thou shalt redeem. And none shall appear before me empty.

82. *Exodus 13:13: On breaking the neck of the firstling of an ass*

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

83. *Deuteronomy 12:5: On bringing due offerings to Jerusalem with delay*

But unto the place which the Lord you God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come.

84. *Deuteronomy 12:14: All offerings to be brought only to the sanctuary*

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

85. *Deuteronomy 12:26: On offerings due from outside Israel to the sanctuary*

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

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86. *Deuteronomy 12:15: On redeeming blemished, sanctified animal offerings*

Notwithstanding, thou mayest kill and eat flesh in all thy gates, whosoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

87. *Leviticus 27:33: On the holiness of substituted animal offerings*

He shall not search whether it be good or bad, neither shall he change it: and if he changes it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

88. *Leviticus 6:9: On cohanim eating the remainder of the meal offerings*

Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning it.

89. *Exodus 29:33: On cohanim eating the meat of sin and guilt offerings*

And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

90. *Leviticus 7:19: Burning of consecrated offerings that have become* tameh *(unclean)*

And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

91. *Leviticus 7:17: Burning of remnant of consecrated offerings not eaten in time*

But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Vows

92. *Numbers 6:5: The Nazirite letting his hair grow during his separation*

    All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

93. *Numbers 6:18: Nazirite completing vow to shave his head and bring sacrifice*

    And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

94. *Deuteronomy 23:21: A man to honor his oral vows and oaths*

    When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee: and it would be sin in thee.

95. *Numbers 30:8: A judge enabled to annul vows, only according to Torah*

    But if her husband disallowed her on the day that he heard it: then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

Ritual Purity

96. *Leviticus 11:8: Defilement by touching certain animal carcasses*

    Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

97. *Leviticus 11:29: Defilement by touching carcasses of eight creeping creatures*

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These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind.

98. *Leviticus 11:34: Defilement of food and drink if contacting an unclean thing*

Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

99. *Leviticus 15:19: On* tumah *(uncleanness) of a menstruating woman*

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

100. *Leviticus 12:2: On* tumah *of a woman after childbirth*

Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

101. *Leviticus 13:3: On* tumah *of a leper*

And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

102. *Leviticus 13:51: On garments contaminated by leprosy*

And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin: the plague is a fretting leprosy; it is unclean.

103. *Leviticus 14:44: On a leprous house*

Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

104. *Leviticus 15:2: On* tumah *of a* zav

Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

105. *Leviticus 15:6: On* tumah *of semen*

And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

106. *Leviticus 15:19: On* tumah *of a* zavah

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

107. *Numbers 19:14: On* tumah *of a human corpse*

This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

108. *Numbers 19:13: Law of the purification water of sprinkling (*mei niddah*)*

Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

109. *Leviticus 15:16: On immersing in a mikvah to become ritually clean*

And if any mans seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

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110. *Leviticus 14:2: On the specified procedure of cleansing from leprosy.*

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.

111. *Leviticus 14:9: On that a leper must shave his head.*

But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall have off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

112. *Leviticus 13:45: On that the leper must be made easily distinguishable*

And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

113. *Numbers 19:2: On ashes of the red heifer, used in ritual purification*

This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

Donations to the Temple

114. *Leviticus 27:2: On the valuation for a person himself to the temple*

Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.

115. *Leviticus 27:11: On the valuation for an unclean beast to the temple*

And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest.

116. *Leviticus 27:14: On the valuation of a house as a donation to the temple*

And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest.

117. *Leviticus 27:16: On the valuation of a field as a donation to the temple*

And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; an homer of barley seed shall be valued at fifty shekels of silver.

118. *Leviticus 5:16: If benefit from temple property, restitution, plus one-fifth*

And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

119. *Leviticus 19:24: On the fruits of the trees' fourth-year growth*

But in the fourth year all the fruit thereof shall be holy to praise to Lord withal.

120. *Leviticus 19:9: On leaving the corners (*peah*) of fields for the poor*

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

121. *Leviticus 19:9: On leaving the gleanings of the field for the poor*

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

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122. *Deuteronomy 24:19: On leaving the forgotten sheaf for the poor*

When thou cutest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

123. *Leviticus 19:10: On leaving the misformed grape clusters for the poor*

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the Lord your God.

124. *Leviticus 19:10: On leaving grape gleanings for the poor*

And thou shalt not glean thy vineyard neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

125. *Exodus 23:19: On separating and bringing firstfruits to the sanctuary*

The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

126. *Deuteronomy 18:4: To separate the great heave offering (*terumah*).*

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

127. *Deuteronomy 14:29: To set aside the first tithe to the Levites*

And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied: that the Lord thy God may bless thee in all the work of thine hand which thou doest.

128. *Deuteronomy 14:22: To set aside the poor man's tithe in the third and sixth years*

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

129. *Numbers 18:26: On Levites giving a tenth of their tithe to the cohanim*

Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.

130. *Deuteronomy 14:28: To set aside the poor man's tithe in third and sixth years*

At the end of three years thou shalt bring forth all the tithe of thine increase of the same year, and shalt lay it up within thy gates:

131. *Deuteronomy 26:13: A declaration made when separating the various tithes*

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

132. *Deuteronomy 26:2: A declaration made to bring firstfruits to the temple*

That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

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133. *Numbers 15:20: On the first portion of the challah given to the cohen*

Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor, shall ye heave it.

The Sabbatical Year

134. *Exodus 23:11: On ownerless produce of the sabbatical year (shemittah)*

But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

135. *Leviticus 25:4: On resting the land on the sabbatical year*

But in the seventh year shall be a Sabbath of Rest unto the land a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

136. *Leviticus 25:10: On sanctifying the jubilee (fiftieth) year*

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family.

137. *Leviticus 25:9: Blowing of shofar on Yom Kippur (Day of Atonement) in the jubilee and freeing of slaves*

Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land.

138. *Leviticus 25:25: Reversion of the land to ancestral owners in jubilee year*

If thy brother he waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

139. *Leviticus 25:24: On the redemption of a house within a year of the sale*

And in all the land of your possession ye shall grant a redemption for the land.

140. *Leviticus 25:8: Counting and announcing the years till the jubilee year*

And thou shalt number seven Sabbaths of Years unto thee, seven times seven years: and the space of the seven Sabbaths of years shall be unto three forty and nine years.

141. *Deuteronomy 15:3: All debts annulled in the sabbatical year but . . .*

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

142. *Deuteronomy 15:3: Exacting a debt owed by a foreigner*

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

Animals for Consumption

143. *Deuteronomy 18:3: The cohen's due in the slaughter of every clean animal*

And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

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144. *Deuteronomy 18:4: On the first of the fleece to be given to the cohen*

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

145. *Leviticus 27:21: Herem vow—one devoted thing to God, another to cohanim*

But the field, when it goeth out in the Jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

146. *Deuteronomy 12:21: Slaughtering animals, according to Torah, before eating*

If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

147. *Leviticus 17:13: Covering with earth the blood of slain fowl and beast*

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

148. *Deuteronomy 22:7: On setting free the parent bird when taking the nest*

But thou shalt in any wise let the dam go, and take the young to thee: that it may be well with thee, and that thou mayest prolong thy days.

149. *Leviticus 11:2: Searching for prescribed signs in beasts for eating*

Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

150. *Deuteronomy 14:11: Searching for the prescribed signs in birds for eating*

Of all clean birds ye shall eat.

151. *Leviticus 11:21: Searching for prescribed signs in locusts for eating*

Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, lo leap withal upon the earth.

152. *Leviticus 11:9: Searching for the prescribed signs in fish for eating*

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

Festivals

153. *Exodus 12:2: Sanhedrin to sanctify new moon and reckon years and seasons*

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

154. *Exodus 23:12: On resting on the Shabbat*

Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

155. *Exodus 20:8: On declaring Shabbat holy at its onset and termination*

Remember the sabbath day, to keep it holy.

156. *Exodus 12:15: On removal of hametz (leaven) on Pesach (Nisan 14)*

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever

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eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

157. *Exodus 13:8: Telling of exodus from Egypt on the first night of Pesach (Nisan 15)*

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

158. *Exodus 12:18: On eating matzah on the first night of Pesach (Nisan 15)*

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

159. *Exodus 12:16: On resting on the first day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

160. *Exodus 12:16: On resting on the seventh day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

161. *Leviticus 23:15: Counting the Omer forty-nine days from the day of first sheaf, Nisan 16*

And ye shall count unto you form the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete.

162. *Leviticus 23:21: On resting on Shavuot*

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

163. *Leviticus 23:24: On resting on Rosh Hashanah (head of year)*

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

164. *Leviticus 16:29: On fasting on Yom Kippur (Day of Atonement)*

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

165. *Leviticus 16:29: On resting on Yom Kippur*

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

166. *Leviticus 23:35: On resting on the first day of Sukkoth*

On the first day shall be an holy convocation: ye shall do no servile work therein.

167. *Leviticus 23:36: On resting on Shemini Atzereth (the eighth day)*

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

168. *Leviticus 23:42: On dwelling in a sukkah (booth) for seven days*

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Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths.

169. *Leviticus 23:40: On taking a lulab (the four species) on Sukkoth*

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

170. *Numbers 29:1: On hearing the sound of the shofar on Rosh Hashanah (head of year)*

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

Community

171. *Exodus 30:12: On every male giving half a shekel annually to the temple*

When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

172. *Deuteronomy 18:15: On heeding the prophets*

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

173. *Deuteronomy 17:15: On appointing a king*

Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

174. *Deuteronomy 17:11: On obeying the great court (Sanhedrin)*

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell tee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

175. *Exodus 23:2: On abiding by a majority decision in case of division*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

176. *Deuteronomy 16:18: Appointing judges and officers of the court in every town*

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgement.

177. *Leviticus 19:15: Treating litigants equally/impartially before the law*

Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge they neighbor.

178. *Leviticus 5:1: Anyone aware of evidence to come to court to testify*

And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it: if he do not utter it, then he shall bear his iniquity.

179. *Deuteronomy 13:14: The testimony witnesses to be examined thoroughly*

Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you.

180. *Deuteronomy 19:19: False witnesses punished as they intended upon accused*

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Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

181. *Deuteronomy 21:4: On* eglah arufah*, the heifer when murderer unknown*

And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

182. *Deuteronomy 19:3: On establishing six cities of refuge*

Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

183. *Numbers 35:2: Give cities to Levites—who've no ancestral land share*

Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

184. *Deuteronomy 22:8: Building fence on roof, removing potential hazards from home*

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Idolatry

185. *Deuteronomy 12:2: On destroying all idolatry and its appurtenances*

Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

186. *Deuteronomy 13:16: The law about a city that has become apostate/ perverted*

And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

187. *Deuteronomy 20:17: On the law about destroying the seven Canaanite nations*

But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath command thee.

188. *Deuteronomy 25:19: On the extinction of the seed of Amalek*

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

189. *Deuteronomy 25:17: On remembering the evil deeds of Amalek to Israel*

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

War

190. *Deuteronomy 20:11: Regulations for wars other than the ones commanded in Torah*

And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

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191. *Deuteronomy 20:2: Cohen for special duties in war*

And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

192. *Deuteronomy 23:14: Preparing a place beyond the camp to keep sanitary*

For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

193. *Deuteronomy 23:13: Including a digging tool among war implements*

And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

Social

194. *Leviticus 6:4: A robber to restore the stolen article to its owner*

Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

195. *Deuteronomy 15:8: On giving charity to the poor*

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

196. *Deuteronomy 15:14: On giving gifts to a Hebrew bondman upon his freedom*

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

197. *Exodus 22:25: On lending money to the poor without interest*

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

198. *Deuteronomy 23:20: On lending money to the foreigner with interest*

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

199. *Deuteronomy 24:13: On restoring a pledge to its owner if he needs it*

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

200. *Deuteronomy 24:15: On paying the worker his wages on time*

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

201. *Deuteronomy 23:24: Employee is allowed to eat the produce he's working in.*

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

202. *Exodus 23:5: On helping unload when necessary a tired animal*

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If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

203. *Deuteronomy 22:4: On assisting a man loading his beast with its burden*

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

204. *Deuteronomy 22:1: Lost property to be returned to its owner*

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

205. *Leviticus 19:17: On being required to reprove the sinner*

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

206. *Leviticus 19:18: On loving your neighbor as yourself*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

207. *Deuteronomy 10:19: On being commanded to love the convert/proselyte*

Love ye therefore the stranger: for ye were strangers in the land of Egypt.

208. *Leviticus 19:36: On the law of accurate weights and measures*

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

Family

209. *Leviticus 19:32: On honoring the old (and wise)*

> Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

210. *Exodus 20:12: On honoring parents*

> Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

211. *Leviticus 19:3: On fearing parents*

> Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the LORD your God.

212. *Genesis 1:28: On being fruitful and multiplying*

> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

213. *Deuteronomy 24:1: On the law of marriage*

> When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

214. *Deuteronomy 24:5: On bridegroom devoting himself to his wife for one year*

> When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free at home one year, and shall cheer up his wife which he hath taken.

215. *Genesis 17:10: On circumcising one's son*

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This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

216. *Deuteronomy 25:5: If a man dies childless, his brother to marry his widow*

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

217. *Deuteronomy 25:9: If a man dies childless, the widow to be released (*chalitzah*)*

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

218. *Deuteronomy 22:29: A violator to marry the virgin/maiden he has violated*

Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

219. *Deuteronomy 22:18: The defamer of his bride to be flogged and never divorce*

And the elders of that city shall take that man and chastise him.

220. *Exodus 22:16: The seducer to be punished according to the law*

And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

221. *Deuteronomy 21:11: Captive women treated according to special regulations*

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife.

222. *Deuteronomy 24:1: The law of divorce, only by means of written document*

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement and give it in her hand, and send her out of his house.

223. *Numbers 5:15: Suspected adulteress to submit the required test*

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon: for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Judicial

224. *Deuteronomy 25:2: On whipping transgressors of certain commandments*

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

225. *Numbers 35:25: On exile to city of refuge for unintentional homicide*

And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

226. *Exodus 21:20: On punishment of transgressors of certain commandments*

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And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

227. *Exodus 21:16: On strangling transgressors of certain commandments*

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

228. *Leviticus 20:14: On burning transgressors of certain commandments*

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

229. *Deuteronomy 22:24: On stoning transgressors of certain commandments*

Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath tumbled his neighbour's wife: so thou shalt put away evil from among you.

230. *Deuteronomy 21:22: Hanging after execution of violators of certain commandments*

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

231. *Deuteronomy 21:23: On burial on the same day of execution*

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God:) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Slaves

232. *Exodus 21:2: On the special laws for treating the Hebrew bondman*

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

233. *Exodus 21:8–9: Hebrew bondmaid married to her master or his son*

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

234. *Exodus 21:9: Allowing the redemption to the Hebrew bondmaid*

And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

235. *Leviticus 25:46: On the laws for treating an alien bondman*

And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

Torts

236. *Exodus 21:19: On the penalty for a person inflicting injury*

If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

237. *Exodus 21:28: On the law of injuries caused by an animal*

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

238. *Exodus 21:33: On the law of injuries caused by a pit*

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And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein.

239. *Exodus 22:1: On the law of punishment of thieves*

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

240. *Exodus 22:5: On the law of judgment for damage caused by a beast*

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

241. *Exodus 22:6: On the law of judgment for damage caused by a fire*

If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

242. *Exodus 22:7: On the law of an unpaid guardian*

If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

243. *Exodus 22:11: On the law of a paid guardian*

Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

244. *Exodus 22:14: On the law of a borrower*

And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

245. *Leviticus 25:14: On the law of buying and selling*

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

246. *Exodus 22:9: On the law of litigants*

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

247. *Deuteronomy 25:1: Save life of one pursued*

If there be a controversy between men, and they come unto judgement, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

248. *Numbers 27:8: On the law of inheritance*

And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

THE 365 NEGATIVE MITZVOTH/COMMANDMENTS: THE DON'TS

Idolatry and Related Practices

1. *Exodus 20:3: No other gods before Yahweh*

   Thou shalt have no other gods before Me.

2. *Exodus 20:4: Not to make graven images*

   Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

3. *Leviticus 19:4: Not to make an idol (even for others) to worship*

   Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

4. *Exodus 20:4: Not to make figures of human beings*

   Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. *Exodus 20:5: Not to bow down to an idol*

   Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

6. *Exodus 20:5: Not to serve idols*

   Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

7. *Leviticus 18:21: Not to hand over any children to Moloch*

   And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God: I am the LORD.

8. *Leviticus 19:31: Not to seek after wizards*

   Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

9. *Leviticus 19:31: Not to regard them that have familiar spirits*

   Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

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10. *Leviticus 19:4: Not to study idolatrous practices*

    Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

11. *Deuteronomy 16:22: Not to erect an image that people assemble to honor*

    Neither shalt thou set thee up any image; which the LORD thy God hateth.

12. *Leviticus 26:1: No figured stones to bow down to*

    Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

13. *Deuteronomy 16:21: Not to plant trees near the altar*

    Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

14. *Exodus 23:13: Make no mention of other gods*

    And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

15. *Exodus 23:13: Not to divert anyone to idolatry*

    And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

16. *Deuteronomy 13:12–13: Not to try to persuade an Israelite to worship idols*

    If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have

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withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known.

17. *Deuteronomy 13:8: Not to love someone who seeks to mislead you to idols*

    Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

18. *Deuteronomy 13:9: Not to relax one's aversion to the misleader to idols*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

19. *Deuteronomy 13:9: Not to save the life of a misleader to idols*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

20. *Deuteronomy 13:9: Not to plead for (defend) the misleader to idols*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

21. *Deuteronomy 13:9: Not to oppress evidence unfavorable to the misleader.*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

22. *Deuteronomy 7:25: No benefit from ornaments that have adorned an idol*

    The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it

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unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

23. *Deuteronomy 13:16: Not to rebuild a city destroyed as punishment for idolatry*

    And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

24. *Deuteronomy 13:17: Not deriving benefit from property of an apostate city*

    And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of His anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers.

25. *Deuteronomy 7:26: Not to use anything connected with idols or idolatry*

    Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

26. *Deuteronomy 18:20: No prophesying in the name of idols*

    But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

27. *Deuteronomy 18:20: Not prophesying falsely in the name of God*

    But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

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28. *Deuteronomy 13:3: Listen not to one who prophesies in the name of idols*

    Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

29. *Deuteronomy 18:20: No fearing or refraining from killing a false prophet*

    But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

30. *Leviticus 20:23: Imitating not the ways nor practicing customs of idolaters*

    And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

31. *Leviticus 19:26: Not practicing divination (Deuteronomy 18:10)*

    Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

32. *Deuteronomy 18:10: No practicing soothsaying*

    There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

33. *Deuteronomy 18:10: Not practicing enchanting*

    There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

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34. *Deuteronomy 18:10: No practicing sorcery*

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

35. *Deuteronomy 18:10: Not consulting a necromancer*

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

36. *Deuteronomy 18:11: Not practicing the art of the charmer*

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

37. *Deuteronomy 18:11: Not consulting a sorcerer*

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

38. *Deuteronomy 18:11: Not to seek information from the dead (necromancy)*

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

39. *Deuteronomy 22:5: Women not to wear men's clothes or adornments*

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

40. *Deuteronomy 22:5: Men not wearing women's clothes or adornments*

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

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41. *Leviticus 19:28: Not to tattoo yourself as is the manner of the idolaters*

    Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

42. *Deuteronomy 22:11: Not wearing a mixture of wool and linen*

    Thou shalt not wear a garment of divers sorts, as of woolen and linen together.

43. *Leviticus 19:27: Not shaving the temples or sides of your head*

    Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

44. *Leviticus 19:27: Not shaving the corners of your beard*

    Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

45. *Leviticus 19:28: Not making cuttings in your flesh over your dead*

    Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

Prohibitions Resulting From Historical Events

46. *Deuteronomy 17:16: Not returning to Egypt to dwell there permanently*

    But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

47. *Numbers 15:39: Not to follow one's heart or eyes, straying to impurity*

    And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do

them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

48. *Exodus 23:32: Not to make a pact with the seven Canaanite nations*

Thou shalt make no covenant with them, nor with their gods.

49. *Deuteronomy 20:16: Not to spare the life of the seven Canaanite nations*

But of the cities of these people, which the LORD thy God doeth give thee for an inheritance, thou shalt save alive nothing that breatheth.

50. *Deuteronomy 7:2: Not to show mercy to idolaters*

And when the LORD they God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.

51. *Exodus 23:33: Not to serve false gods*

They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee.

52. *Deuteronomy 7:3: Not to intermarry with one serving false gods*

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

53. *Deuteronomy 23:3: An Ammonite or Moabite not to enter the congregation*

An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.

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54. *Deuteronomy 23:8: To exclude not marrying a descendant of Esau if a proselyte*

The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

55. *Deuteronomy 23:8: Not to exclude marrying an Egyptian who is a proselyte*

The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

56. *Deuteronomy 23:6: Not permitted to make peace with Ammon and Moab nations*

Thou shalt not seek their peace nor their prosperity all thy days for ever.

57. *Deuteronomy 20:19: Not destroying fruit trees, even in time of war*

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.

58. *Deuteronomy 7:21: Not fearing the enemy in time of war*

Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

59. *Deuteronomy 25:19: Blotting out the remembrance of Amalek*

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

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Blasphemy

60. *Leviticus 24:16: Not blaspheming the holy name of God*

    And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

61. *Leviticus 19:12: Not violating an oath by the holy name*

    And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

62. *Exodus 20:7: Not taking the holy name in vain*

    Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

63. *Leviticus 22:32: Not profaning the holy name of God*

    Neither shall ye profane My Holy Name; but I will be hallowed among the children of Israel: I am the LORD which hallow you.

64. *Deuteronomy 6:16: Not tempting God's promises and warnings*

    Ye shall not tempt the LORD your God, as ye tempted Him in Massah.

65. *Deuteronomy 12:3–4: Not destroying houses of worship or holy books of the Lord*

    And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the LORD your God.

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66. *Deuteronomy 21:23: Leaving not the body of an executed criminal hanging overnight*

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God:) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Temple

67. *Numbers 18:5: Not being lax in guarding the sanctuary*

And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

68. *Leviticus 16:2: High priest to enter the sanctuary only at prescribed times*

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

69. *Leviticus 21:23: A cohen with blemish not to come near the altar*

Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

70. *Leviticus 21:17: A cohen with a blemish not to minister in the sanctuary*

Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

71. *Leviticus 21:18: A cohen with temporary blemish not to minister in the sanctuary*

For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

72. *Numbers 18:3: Levites and cohanim not to interchange in their functions*

And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

73. *Leviticus 10:9: Drunk persons not to enter the sanctuary or teach Torah*

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

74. *Numbers 18:4: A noncohen not to minister in the sanctuary*

And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

75. *Leviticus 22:2: An unclean cohen not to minister in the sanctuary*

Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not My Holy Name in those things which they hallow unto Me: I am the LORD.

76. *Leviticus 21:6: A defiled cohen not to minister in the sanctuary*

They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

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77. *Numbers 5:2: A leper not to enter any part of the temple*

Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.

78. *Deuteronomy 23:11: No unclean person to enter the camp of Levites*

But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

79. *Exodus 20:25: Building not an altar of stones that have been touched by iron*

And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

80. *Exodus 20:26: Not to have an ascent to the altar by steps*

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

81. *Leviticus 6:13: Not to extinguish the altar fire*

The fire shall ever be burning upon the altar; it shall never go out.

82. *Exodus 30:9: Offering nothing but the specified incense on the golden altar*

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

83. *Exodus 30:32: Not to make any oil the same as the oil of anointment*

Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

84. *Exodus 30:32: Anointing none with the special oil except the* kohen gadol *and the king*

Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

85. *Exodus 30:37: Not to make incense the same as burned on the altar in the sanctuary*

And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

86. *Exodus 25:15: Not to remove the staves from their rings in the ark*

The staves shall be in the rings of the ark: they shall not be taken from it.

87. *Exodus 28:28: Not to remove the breastplate from the ephod*

And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

88. *Exodus 28:32: Making not any incision in* kohen gadol*'s upper garment*

And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

Sacrifices

89. *Deuteronomy 12:13: Offering not sacrifices outside the sanctuary (temple) court*

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest.

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90. *Leviticus 17:3–4: Slaughtering not consecrated animals outside temple court*

What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

91. *Leviticus 22:20: Dedicating not a blemished animal to be offered on the altar*

But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

92. *Leviticus 22:22: Not to slaughter a blemished animal as a corban (sacrifice)*

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

93. *Leviticus 22:24: Not to dash the blood of a blemished beast on the altar*

Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

94. *Leviticus 22:22: Not to burn the inner parts of blemished beasts on the altar*

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

95. *Deuteronomy 17:1: Not to sacrifice a beast with a temporary blemish*

Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

96. *Leviticus 22:25: Not to offer a blemished sacrifice of a Gentile*

Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

97. *Leviticus 22:21: Not to cause a consecrated offering to become blemished*

And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted: there shall be no blemish therein.

98. *Leviticus 2:11: Not to offer leaven or honey upon the altar*

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

99. *Leviticus 2:13: Not to offer a sacrifice without salt*

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

100. *Deuteronomy 23:18: Offering not on the altar the "hire of harlot" or "price of dog"*

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

101. *Leviticus 22:28: Not to slaughter an animal and its young on the same day*

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And whether it be cow or ewe, ye shall not kill it and her young both in one day.

102. *Leviticus 5:11: Not to put olive oil on the sin meal offering*

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

103. *Leviticus 5:11: Not to put frankincense on the sin meal offering*

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

104. *Numbers 5:15: Not to put olive oil on the jealousy offering*

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

105. *Numbers 5:15: Not to put frankincense on the jealousy offering*

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

106. *Leviticus 27:10: Not to substitute sacrifices*

He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

107. *Leviticus 27:33: Not to change sacrifices from one category to the other*

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

108. *Numbers 18:17: Redeeming not the firstborn of permitted (clean) animals*

But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

109. *Leviticus 27:33: Not to sell the tithe of the herd of cattle*

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

110. *Leviticus 27:28: Not to sell a devoted field*

Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

111. *Leviticus 27:28: Not to redeem a devoted (by the herem vow) field*

Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

112. *Leviticus 5:8: Not to split the head of a bird slaughtered for sin offering*

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And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder.

113. *Deuteronomy 15:19: Not to do any work with a dedicated beast*

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do not work with the firstling of thy bullock, nor shear the firstling of thy sheep.

114. *Deuteronomy 15:19: Not to shear a dedicated beast*

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

115. *Exodus 34:25: Slaughtering not the Pesach lamb with hametz.*

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto the morning.

116. *Exodus 12:10: Leaving not sacrificial portions of the Pesach lamb overnight*

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

117. *Exodus 12:10: All not meat of the Pesach lamb to remain till morning*

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

118. *Deuteronomy 16:4: No meat of Nisan 14 festive offering to remain till day 3.*

And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

119. *Numbers 9:12: No meat of the second Pesach lamb offering to remain till morning*

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.

120. *Leviticus 22:30: No meat of thanksgiving offering to remain till morning*

One the same day, it shall be eaten up: ye shall leave none of it until the morrow: I am the LORD.

121. *Exodus 12:46: Not to break any bones of Pesach lamb offering*

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

122. *Numbers 9:12: Not to break any bones of the second Pesach lamb offering*

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.

123. *Exodus 12:46: Not to remove the Pesach offering from where it is eaten*

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

124. *Leviticus 6:17: Not to bake the residue of a meal offering with leaven*

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It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, as the trespass offering.

125. *Exodus 12:9: Not to eat the Pesach offering boiled or raw*

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

126. *Exodus 12:45: Not to allow an alien resident to eat Pesach offering*

A foreigner and an hired servant shall not eat thereof.

127. *Exodus 12:48: An uncircumcised person not to eat the Pesach offering*

And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

128. *Exodus 12:43: Not to allow a stranger to eat the Pesach offering*

And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof.

129. *Leviticus 12:4: A* tameh *person not to eat holy things*

And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

130. *Leviticus 7:19: Eating no meat of consecrated things that have become unclean*

And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

131. *Leviticus 19:6–7: Not to eat sacrificial meat beyond the second day*

> It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

132. *Leviticus 7:18: Eating not sacrificial meat on the third day*

> And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

133. *Leviticus 22:10: A stranger or noncohen not to eat of a holy thing*

> There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

134. *Leviticus 22:10: A cohen's sojourner or hired worker not to eat a holy thing*

> There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

135. *Leviticus 22:10: An uncircumcised person not to eat a holy thing*

> There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

136. *Leviticus 22:4: A* tameh *cohen not to eat* terumah *(holy things)*

> What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him.

137. *Leviticus 22:12: A* bat-cohen *(priest's daughter) if married to noncohen not to eat holy food*

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If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

138. *Leviticus 6:16: Not to eat the meal offering of a cohen*

And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

139. *Leviticus 6:23: Eating not sin offering meat sacrificed within the sanctuary*

For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

140. *Deuteronomy 14:3: Not to eat consecrated animals that have become blemished*

Thou shalt not eat any abominable thing.

141. *Deuteronomy 12:17: Eating not unredeemed second corn tithe outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

142. *Deuteronomy 12:17: Consuming not unredeemed second wine tithe outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

143. *Deuteronomy 12:17: Consuming not unredeemed second oil tithe outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or

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of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

144. *Deuteronomy 12:17: Eating not an unblemished firstling outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

145. *Deuteronomy 12:17: Eating not sin or guilt offerings outside the sanctuary court*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

146. *Deuteronomy 12:17: Not to eat the meat of the burnt offering at all*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

147. *Deuteronomy 12:17: Eating not lesser sacrifices before blood dashed on the altar*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

148. *Deuteronomy 12:17:* Azar *(noncohen) not to eat the most holy offerings*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or

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of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

149. *Exodus 29:33: A cohen not to eat firstfruits outside the temple courts*

And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

150. *Deuteronomy 26:14: Not giving second tithe while in a state of impurity*

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

151. *Deuteronomy 26:14: Not eating the second tithe while in mourning*

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

152. *Deuteronomy 26:14: Not giving the second tithe for the dead*

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

153. *Leviticus 22:15: Not eating untithed produce*

And they shall not profane the holy things of the children of Israel, which they offer unto the LORD.

154. *Exodus 22:29: Not changing the order of separating the various tithes*

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

155. *Deuteronomy 23:21: Delaying not payment of offerings, either freewill or obligatory*

When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee: and it would be sin in thee.

156. *Exodus 23:15: God not in the temple on Passover, Pentecost, and Feast of Tabernacles without offering*

Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:).

157. *Numbers 30:2: Not to break your word, even if without an oath*

If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Priests

158. *Leviticus 21:7: A cohen not to marry a harlot*

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

159. *Leviticus 21:7: A cohen not to marry a woman profaned from the priesthood*

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

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160. *Leviticus 21:7: A cohen not to marry a divorcee*

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

161. *Leviticus 21:14: A* kohen gadol *not to marry a widow*

A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

162. *Leviticus 21:15: A* kohen gadol *not to take a widow as a concubine*

Neither shall he profane his seed among his people: for I the LORD do sanctify him.

163. *Leviticus 10:6: A cohen not to enter the sanctuary with an uncovered head*

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes.

164. *Leviticus 10:6: A cohen wearing rent garments not to enter the sanctuary*

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes.

165. *Leviticus 10:7: Cohanim to leave not the temple courtyard during the service*

And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

166. *Leviticus 21:1: No cohanim to be defiled for the dead except for his next of kin*

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And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

167. *Leviticus 21:11: A* kohen gadol *not to be under one roof with a dead body*

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

168. *Leviticus 21:11: A* kohen gadol *not to be defiled for any dead person*

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

169. *Deuteronomy 18:1: Levites to have no part in the division of Israel's land*

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

170. *Deuteronomy 18:1: Levites to share not in the spoils of war*

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

171. *Deuteronomy 14:1: Not to tear out hair for the dead*

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Dietary Laws

172. *Deuteronomy 14:7: Not to eat any unclean animal*

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Nevertheless these ye shall not eat of them that chew the cut, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

173. *Leviticus 11:11: Not to eat any unclean fish*

They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

174. *Leviticus 11:13: Not to eat any unclean fowl*

And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray.

175. *Deuteronomy 14:19: Not to eat any creeping, winged insect*

And every creeping thing that flieth is unclean unto you: they shall not be eaten.

176. *Leviticus 11:41: Not to eat anything that creeps on the earth*

And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

177. *Leviticus 11:44: Not to eat a creeping thing that is undefiled*

For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

178. *Leviticus 11:42: Not to eat living creatures that goes on the belly*

Whatsoever goeth upon the belly, and whatsoever goeth upon all four, and whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

179. *Leviticus 11:43: Not to eat any abominable creature*

Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

180. *Deuteronomy 14:21: Not to eat any animal that has died naturally, a* nevelah

Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

181. *Exodus 22:31: Not to eat an animal that is torn or mauled, a terefah*

And ye shall be holy men unto Me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

182. *Deuteronomy 12:23: Not to eat any limb taken from a living animal*

Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

183. *Genesis 32:32: Not to eat the sinew of the thigh vein (*gid hanasheh*)*

Therefore, the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

184. *Leviticus 7:26: Not to eat blood*

Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

185. *Leviticus 7:23: Not to eat certain types of fat of clean animal (*chelev*)*

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Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

186. *Exodus 23:19: Not to boil young male goat (meat) in its mother's milk*

The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

187. *Exodus 34:26: Not to eat young male goat cooked in its mother's milk*

The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

188. *Exodus 21:28: Not to eat the flesh of a condemned and to-be-stoned ox*

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

189. *Leviticus 23:14: Eating no bread made from grain of new crop before bringing an offering*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings.

190. *Leviticus 23:14: Eating no roasted grain of new crop before bringing an offering*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings.

191. *Leviticus 23:14: Eating no green ears of new crop before bringing an offering*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings.

192. *Leviticus 19:23: Not to eat of the fruit of trees till the fourth year (*orlah*)*

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

193. *Deuteronomy 22:9: Eating not the growth of mixed vineyard planting (*kilai hakerem*)*

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

194. *Deuteronomy 32:38: Not to use wine libations for idols (*yayin nesech*)*

Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.

195. *Deuteronomy 21:20: No eating or drinking to excess—gluttony and drunkenness*

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

196. *Leviticus 23:29: Not to eat anything on Yom Kippur (Day of Atonement)*

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For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

197. *Exodus 13:3: Not to eat hametz on Pesach*

And Moses said unto the people Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

198. *Exodus 13:7: Not to eat an admixture of hametz/leaven on Pesach*

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all they quarters.

199. *Deuteronomy 16:3: Not to eat hametz/leaven after noon on Nisan 14*

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

200. *Exodus 13:7: No hametz/leaven may be seen in our homes during Pesach*

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

201. *Exodus 12:19: Not to possess hametz/leaven during Pesach*

Seven days shall there be no leaven found in your houses: for whosever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Nazirites

202. *Numbers 6:3: A Nazirite not to drink wine or any beverage from grapes*

> He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

203. *Numbers 6:3: A Nazirite not to eat fresh grapes*

> He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

204. *Numbers 6:3: A Nazirite not to eat dried grapes*

> He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

205. *Numbers 6:4: A Nazirite not to eat grape seeds/kernels*

> All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

206. *Numbers 6:4: A Nazirite not to eat grape peels/husks*

> All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

207. *Numbers 6:7: A Nazirite not to render himself* tameh *for the dead*

> He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

208. *Leviticus 21:11: A Nazirite not to become* tameh *by entering a house with corpse*

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

209. *Numbers 6:5: A Nazirite not to shave his hair*

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

Agriculture

210. *Leviticus 23:22: Reaping not a whole field without leaving corners for the poor*

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

211. *Leviticus 19:9: Not to gather ears of grain that have fallen during harvesting*

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

212. *Leviticus 19:10: Not to gather the misformed clusters of grapes*

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the LORD your God.

213. *Leviticus 19:10: Not to gather single fallen grapes during the vintage*

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the LORD your God.

214. *Deuteronomy 24:19: Not to return for a forgotten sheaf*

When thou cutest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

215. *Leviticus 19:19: Not to sow diverse kinds of seeds in one field (*kilayim*)*

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee.

216. *Deuteronomy 22:9: Not to sow grain or vegetables in a vineyard*

Thou shalt not sow thy vineyard with diverse seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

217. *Leviticus 19:19: Not to crossbreed animals of different species*

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee.

218. *Deuteronomy 22:10: Working not with two different kinds of animals together*

Thou shalt not plow with an ox and an ass together.

219. *Deuteronomy 25:4: Muzzling not an animal working the field to prevent from eating*

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Thou shalt not muzzle the ox when he treadeth out the corn.

220. *Leviticus 25:4: Not to cultivate the soil in the seventh year, shemittah*

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

221. *Leviticus 25:4: Not to prune the trees in the seventh year*

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

222. *Leviticus 25:5: Reaping not those that have self-grown in the seventh year as in ordinary year*

That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

223. *Leviticus 25:5: Gathering not those that have self-grown in the seventh year as in ordinary year*

That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

224. *Leviticus 25:11: Not to till the earth or prune trees in the jubilee year*

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

225. *Leviticus 25:11: Reaping not after-growths of the jubilee year as in ordinary year*

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

226. *Leviticus 25:11: Not to gather fruit in the jubilee year as in ordinary year*

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

227. *Leviticus 25:23: Selling not one's* Eretz Yisrael *landholdings permanently*

The land shall not be sold for ever: for the land is Mine; for ye are strangers and sojourners with Me.

228. *Leviticus 25:33: Not to sell/change the open lands of the Levites*

And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of Jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

229. *Deuteronomy 12:19: Not to leave the Levites without support*

Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

Loans, Business, and the Treatment of Slaves

230. *Deuteronomy 15:2: Not to demand payment of debts after the seventh year, shemittah*

And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release.

231. *Deuteronomy 15:9: Not to refuse loan to the poor because the seventh year (shemittah) is near*

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and

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thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

232. *Deuteronomy 15:7: Not to deny charity to the poor*

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

233. *Deuteronomy 15:13: Not sending a Hebrew bondman away empty handed*

If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

234. *Exodus 22:25: Not demanding payment from a debtor known unable to pay*

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

235. *Leviticus 25:37: Not lending to another Jew at interest*

Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

236. *Deuteronomy 23:20: Not borrowing from another Israelite at interest*

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

237. *Exodus 22:25: Not participating in an agreement involving interest*

If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

238. *Leviticus 19:13: Oppressing not an employee by delaying paying his wages*

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

239. *Deuteronomy 24:10: Not taking a pledge from a debtor by force*

When thou doest lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

240. *Deuteronomy 24:12: Not keeping a poor man's pledge when he needs it*

And if the man be poor, thou shalt not sleep with his pledge.

241. *Deuteronomy 24:17: Not taking any pledge from a widow*

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.

242. *Deuteronomy 24:6: Not taking one's business utensils in pledge*

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

243. *Exodus 20:13: Not abducting an Israelite*

Thou shalt not murder.

244. *Leviticus 19:11: Not stealing*

Ye shall not steal, neither deal falsely, neither lie one to another.

245. *Leviticus 19:13: Not robbing*

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Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

246. *Deuteronomy 19:14: Not fraudulently altering land boundaries/ landmarks*

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

247. *Leviticus 19:13: Not usurping our debts and defrauding*

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

248. *Leviticus 19:11: Not repudiating debts, denying receipt of loan/ deposit*

Ye shall not steal, neither deal falsely, neither lie one to another.

249. *Leviticus 19:11: Not to swear falsely regarding another man's property*

Ye shall not steal, neither deal falsely, neither lie one to another.

250. *Leviticus 25:14: Not wronging/deceiving one another in business*

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

251. *Leviticus 25:17: Not wronging/misleading one another even verbally*

Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

252. *Exodus 22:21: Not harming the stranger among you verbally*

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Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

253. *Exodus 22:21: Not injuring the stranger among you in business/ trade*

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

254. *Deuteronomy 23:15: Not handing over a slave who's fled to Israel*

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

255. *Deuteronomy 23:16: Taking no advantage of a slave who's fled to Israel*

He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

256. *Exodus 22:22: Not afflicting the orphans and widows*

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

257. *Leviticus 25:39: Not employing a Hebrew bondman in degrading tasks*

And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant.

258. *Leviticus 25:42: Not selling a Hebrew bondman*

For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

259. *Leviticus 25:43: Not treating a Hebrew bondman cruelly*

gutter

Thou shalt not rule over him with rigour; but shalt fear thy God.

260. *Leviticus 25:53: Not allowing a heathen to mistreat a Hebrew bondman*

And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

261. *Exodus 21:8: Not selling a Hebrew maidservant one has married*

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

262. *Exodus 21:10: Withholding not food, raiment, or conjugal rights from the maidservant one has married*

If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

263. *Deuteronomy 21:14: Not selling a captive woman*

And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

264. *Deuteronomy 21:14: Not treating a captive woman as a slave*

And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

265. *Exodus 20:17: Not coveting another man's possessions, property, and so on*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

266. *Deuteronomy 5:21: Coveting not another's possessions, even the desire forbidden*

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

267. *Deuteronomy 23:25: A worker not to cut down standing grain during work*

When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

268. *Deuteronomy 23:24: A hired laborer not to take more fruit than he can eat*

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

269. *Deuteronomy 22:3: Not ignoring lost property to be returned to its owner*

In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

270. *Exodus 23:5: Refusing not to help a man or animal collapsing with burden*

If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

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271. *Leviticus 19:35: Not cheating or defrauding with measurements and weights*

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

272. *Deuteronomy 25:13: Not to possess false or inaccurate weights and measures.*

Thou shalt not have in thy bag divers weights, a great and a small.

Justice

273. *Leviticus 19:15: A judge not to commit unrighteousness*

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

274. *Exodus 23:8: A judge not to accept bribes/gifts from litigants*

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

275. *Leviticus 19:15: A judge not to favor (be partial to) a litigant*

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

276. *Deuteronomy 1:17: A judge not to avoid justice in fear of a wicked person*

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto Me, and I will hear it.

277. *Leviticus 19:15: A judge not to decide in favor of a poor man out of pity*

Ye shall do not unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

278. *Exodus 23:6: A judge not to discriminate against the poor*

Thou shalt not wrest the judgment of thy poor in his cause.

279. *Deuteronomy 19:13: A judge not to pity one who has killed or caused loss of limb*

Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

280. *Deuteronomy 24:17: A judge not to pervert justice due strangers or orphans*

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

281. *Exodus 23:1: A judge not to hear one litigant in absence of the other*

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

282. *Exodus 23:2: A court not to convict by majority one in a capital case*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

283. *Exodus 23:2: A judge to accept not a colleague's opinion, unless surely right*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

gutter

284. *Deuteronomy 1:17: Not appointing an unlearned judge ignorant of the Torah*

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's: and the cause that is too hard for you, bring it unto Me, and I will hear it.

285. *Exodus 20:16: Not bearing false witness*

Thou shalt not bear false witness against thy neighbour.

286. *Exodus 23:1: A judge not to receive a wicked man's testimony*

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

287. *Deuteronomy 24:16: A judge to receive not testimony from a litigant's relatives*

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

288. *Deuteronomy 19:15: Not convicting on the testimony of a single witness*

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

289. *Exodus 20:13: Not murdering a human being*

Thou shalt not commit murder.

290. *Exodus 23:7: No conviction based on circumstantial evidence alone*

Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

291. *Numbers 35:30: A witness not to sit as a judge in capital cases*

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

292. *Numbers 35:12: Not killing a murderer without trial and conviction*

And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

293. *Deuteronomy 25:12: Not to pity or spare the life of a pursuer*

Then thou shalt cut off her hand, thine eye shall not pity her.

294. *Deuteronomy 22:26: Not punishing a person for a sin committed under duress*

But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter.

295. *Numbers 35:31: Not accepting ransom from an unwitting murderer*

Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

296. *Numbers 35:32: Not accepting a ransom from a willful murderer*

And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

297. *Leviticus 19:16: Hesitating not to save the life of another person in danger*

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

gutter

298. *Deuteronomy 22:8: Not leaving obstacles in public or private domain*

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

299. *Leviticus 19:14: Not misleading another by giving wrong advice*

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the LORD.

300. *Deuteronomy 25:2–3: Inflicting not more than the assigned number lashes to the guilty*

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

301. *Leviticus 19:16: Not to tell tales*

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

302. *Leviticus 19:17: Not to bear hatred in your heart toward your brethren*

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour; and not suffer sin upon him.

303. *Leviticus 19:17: Not to put one another to shame*

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour; and not suffer sin upon him.

304. *Leviticus 19:18: Not to take vengeance on another*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

305. *Leviticus 19:18: Not to bear a grudge*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

306. *Deuteronomy 22:6: Not to take an entire bird's nest, with the mother and her young*

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

307. *Leviticus 13:33: Not to shave a leprous scall*

He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more.

308. *Deuteronomy 24:8: Not to cut or cauterize (remove) other signs of leprosy*

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

309. *Deuteronomy 21:4: Plowing not a valley where a slain body has been found (*eglah arufah*)*

And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

310. *Exodus 22:18: Not permitting a witch/sorcerer to live*

Thou shalt not suffer a witch to live.

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311. *Deuteronomy 24:5: Taking not a bridegroom from home in the first year of marriage.*

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

312. *Deuteronomy 17:11: Not to differ from or disobey the cohanim and the judge*

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

313. *Deuteronomy 12:32: Not to add to the mitzvoth/commandments of Torah*

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

314. *Deuteronomy 12:32: Not to detract from the mitzvoth/commandments of Torah*

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

315. *Exodus 22:28: Not to curse a judge*

Thou shalt not revile the gods, nor curse the ruler of thy people.

316. *Exodus 22:28: Not to curse a ruler*

Thou shalt not revile the gods, nor curse the ruler of thy people.

317. *Leviticus 19:14: Not to curse any Israelite*

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the LORD.

318. *Exodus 21:17: Not cursing parents*

And he that curseth his father, or his mother, shall surely be put to death.

319. *Exodus 21:15: Not to strike parents*

And he that smiteth his father, or his mother, shall be surely put to death.

320. *Exodus 20:10: Not to work on the Shabbat*

But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

321. *Exodus 16:29: Not to walk beyond permitted limits (erub) on the Shabbat*

See, for that the LORD hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

322. *Exodus 35:3: Not to inflict punishment on the Shabbat*

Ye shall kindle no fire throughout your habitations upon the Sabbath Day.

323. *Exodus 12:16: Not to work on the first day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

324. *Exodus 12:16: Not to work on the seventh day of Pesach*

gutter

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

325. *Leviticus 23:21: Not to work on Shavuot*

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your swellings throughout your generations.

326. *Leviticus 23:25: Not to work on Rosh Hashanah (head of year)*

Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

327. *Leviticus 23:35: Not to work on the first day of Sukkoth (booths)*

On the first day shall be an holy convocation: ye shall do no servile work therein.

328. *Leviticus 23:36: Working not on the eighth day/Shemini Atzereth (after Hoshana Rabbah)*

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly: and ye shall do no servile work therein.

329. *Leviticus 23:28: Not to work on Yom Kippur (Day of Atonement)*

And ye shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before the LORD your God.

Incest and Other Forbidden Relationships

330. *Leviticus 18:7: No relations with one's mother*

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The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

331. *Leviticus 18:8: No relations with the wife of one's father*

The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

332. *Leviticus 18:9: No relations with one's sister*

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

333. *Leviticus 18:11: No relations with stepsister*

The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

334. *Leviticus 18:10: No relations with the daughter of one's son*

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

335. *Leviticus 18:10: No relations with the daughter of one's daughter*

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

336. *Leviticus 18:10: No relations with one's daughter*

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

337. *Leviticus 18:17: No relations with a woman and her daughter*

gutter

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

338. *Leviticus 18:17: No relations with a woman and her son's daughter*

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

339. *Leviticus 18:17: No relations with a woman and her daughter's daughter*

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

340. *Leviticus 18:12: No relations with the sister of one's father*

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

341. *Leviticus 18:13: No relations with the sister of one's mother*

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

342. *Leviticus 18:14: No relations with the wife of your father's brother*

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

343. *Leviticus 18:15: No relations with the wife of one's son*

Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

344. *Leviticus 18:16: No relations with your brother's wife*

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

345. *Leviticus 18:18: No relations with the sister of one's wife during wife's life*

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime.

346. *Leviticus 18:19: No relations with a menstruating woman*

Also, thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

347. *Leviticus 18:20: No relations with another man's wife*

Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

348. *Leviticus 18:23: Men to not lie with beasts*

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

349. *Leviticus 18:23: Women not to lie with beasts*

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

350. *Leviticus 18:22: A man not to lie carnally with another man*

Thou shalt not lie with mankind, as with womankind: it is abomination.

351. *Leviticus 18:7: A man not to lie carnally with his father*

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

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352. *Leviticus 18:14: A man not to lie carnally with his father's brother*

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

353. *Leviticus 18:6: Not to be intimate with a kinswoman*

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

354. *Deuteronomy 23:2: A mamzer not to have relations with an Israelite*

A bastard shall not enter into the congregation of the LORD: even to his tenth generation shall he not enter into the congregation of the LORD.

355. *Deuteronomy 23:17: No relations (harlotry) with a woman outside marriage*

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

356. *Deuteronomy 24:4: Remarrying not your divorced wife after she has remarried*

Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

357. *Deuteronomy 25:5: A childless widow to marry none except late husband's brother*

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

358. *Deuteronomy 22:29: Divorcing not a wife that he has to marry after raping her*

Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

359. *Deuteronomy 22:19: Divorcing not a wife after falsely slandering her*

And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

360. *Deuteronomy 23:1: A man unable of procreation (eunuch) not to marry an Israelite*

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

361. *Leviticus 22:24: Not to castrate a man or beast*

Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

The Monarchy

362. *Deuteronomy 17:15: Not appointing a king who is not of the seed of Israel*

Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

363. *Deuteronomy 17:16: A king not to accumulate an excess number of horses*

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But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

364. *Deuteronomy 17:17: A king not taking many wives*

Neither shall be multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

365. *Deuteronomy 17:17: A king not to amass great personal wealth*

Neither shall be multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

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APPENDIX VIII

THE 1,050 COMMANDS IN THE NEW TESTAMENT

According to *Dake's Annotated Reference Bible*:[584]

There are 1,050 Commands in the New Testament for Christians to obey. Due to repetitions, we can classify them under about 800 headings. They cover every phase of man's life in his relationship to God and his fellowmen, now and hereafter. If obeyed, they will bring rich rewards here and forever; if disobeyed, they will bring condemnation and eternal punishment.

Seven "Abstains"—Abstain From:

1. Idols **(Acts 15:20)**
2. Fornication **(Acts 15:20, 29; I Thessalonians 4:2–3)**
3. Strangled Meats **(Acts 15:20)**
4. Eating Blood **(Acts 15:20)**
5. Meats Offered to Idols **(Acts 15:29)**
6. All Appearance of Evil **(I Thessalonians 5:22)**
7. Fleshly Lusts **(I Peter 2:11)**

Seven Things to Avoid:

1. Troublemakers **(Romans 16:17)**
2. Profane and Vain Babblings **(I Timothy 6:20)**

[584] . Ibid., 544–48.

3. False Science **(I Timothy 6:20)**
4. Unlearned Questions **(II Timothy 2:23)**
5. Foolish Questions **(Titus 3:9)**
6. Genealogies **(Titus 3:9)**
7. Arguments about the Law **(Titus 3:9)**

Three "Asks":

1. Ask and Ye Shall Receive **(Matthew 7:7)**
2. Ask No Return of Goods **(Luke 6:30)**
3. Ask Life for Backsliders **(I John 5:16)**

Two Things to Awake to:

1. Awake to Righteousness **(I Corinthians 15:34)**
2. Awake to Life **(Ephesians 5:14)**

Seventy-Four "Be's":

1. Be Exceeding Glad (**Matthew 5:12**)
2. Be Reconciled to a Brother (**Matthew 5:24**)
3. Be Perfect (**Matthew 5:48; II Corinthians 13:11**)
4. Be Wise as Serpents (**Matthew 10:16**)
5. Be Harmless as Doves (**Matthew 10:16**)
6. Be Ready for Christ's Coming (**Matthew 24:44; Luke 12:40**)
7. Be Content with Your Wages (**Luke 3:14**)
8. Be Merciful as God (**Luke 6:36**)
9. Be Like Faithful Servants (**Luke 12:36**)
10. Be Thankful (**Colossians 3:15**)
11. Be at Peace among Selves (**I Thessalonians 5:13**)
12. Be Patient toward All People (**I Thessalonians 5:14; II Timothy 2:24**)
13. Be No Partaker of Sin (**I Timothy 5:22**)
14. Be Sober and Hope (**I Peter 1:13**)
15. Be Sober and Pray (**I Peter 4:7**)
16. Be Sober, Grave, Temperate, Sound in Faith, Charity, and Patience (Aged Men) (**Titus 2:2**)
17. Be Sober, Love Husbands and Children (Young Women) **(Titus 2:4**)
18. Be Sober Minded (Young Men) (**Titus 2:6**)

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19. Be in Behaviour as Becoming to Saints (Aged Women) (**Titus 2:3**)
20. Be Discreet, Chaste, Keepers at Home, Good, Obedient (Young Women) (**Titus 2:5**)
21. Be Ready to Give an Answer of the Hope That Is in You (**I Peter 3:15**)
22. Be of Good Cheer (**John 16:33**)
23. Be Baptized (**Acts 2:38**)
24. Be Converted (**Acts 3:19**)
25. Be Transformed (**Romans 12:2**)
26. Be Kind of Brotherly Love One to Another (**Romans 12:10; Ephesians 4:32**)
27. Be Fervent in Spirit (**Romans 12:11**)
28. Be Patient in Tribulation (**Romans 12:12**)
29. Be Given to Hospitality (**Romans 12:13**)
30. Be Afraid, If Lawless (**Romans 13:4**)
31. Be No Idolater (**I Corinthians 10:7**)
32. Be Followers of Paul as He Followed Jesus (**I Corinthians 11:1; Philippians 3:17**)
33. Be Followers of God (**Ephesians 5:1**)
34. Be Followers of the Faithful and Patient (**Hebrew 6:12**)
35. Be Not Children in Understanding (**I Corinthians 14:20**)
36. Be Men in Understanding (**I Corinthians 14:20**)
37. Be Steadfast (**I Corinthians 15:58**)
38. Be Unmoveable (**I Corinthians 15:58**)
39. Be Always Abounding in God's Work (**I Corinthians 15:58**)
40. Be Strong in the Lord (**I Corinthians 16:13; Ephesians 6:10; II Timothy 2:1**)
41. Be of Good Comfort (**II Corinthians 13:11**)
42. Be of One Mind (**Romans 12:16; II Corinthians 13:11; Philippians 2:2; I Peter 3:8)**
43. Be Separate from the Unclean (**II Corinthians 6:17**)
44. Be Renewed in Spirit (**Ephesians 4:23**)
45. Be Angry and Sin Not (**Ephesians 4:26**)
46. Be Tender-Hearted One to Another (**Ephesians 4:32**)
47. Be Filled with the Spirit (**Ephesians 5:18**)
48. Be Likeminded (**Philippians 2:2**)
49. Be One of Accord (**Philippians 2:2**)
50. Be Anxious for Nothing (**Philippians 4:6**)

51. Be an Example to Believers in Word, Conversation, Charity, Spirit, Faith, and Purity (**I Timothy 4:12**)
52. Be a Partaker of Christian Sufferings (**II Timothy 1:8; cp. I Peter 4:1**)
53. Be Gentle to All People (**II Timothy 2:24**)
54. Be Apt to Teach (**II Timothy 2:24**)
55. Be Instant in Season, out of Season (**II Timothy 4:2**)
56. Be Careful to Maintain Good Works (**Titus 3:8, 14; cp. Matthew 5:16**)
57. Be Content with What You Have (**Hebrews 13:5**)
58. Be Doers of the Word (**James 1:22**)
59. Be Afflicted and Mourn (**James 4:9**)
60. Be Patient till Christ Comes (**James 5:7-8**)
61. Be Holy in Conversation (Behaviour) (**I Peter 1:15–16**)
62. Be Pitiful (**I Peter 3:8**)
63. Be Courteous (**I Peter 3:8**)
64. Be Examples of the Flock of God, Not Lord over It (**I Peter 5:3**)
65. Be Subject One to Another (**I Peter 5:5**)
66. Be Clothed with Humility (**I Peter 5:5**)
67. Be Sober (**I Peter 5:8**)
68. Be Vigilant (**I Peter 5:8**)
69. Be Mindful of Prophecies and Commandments (**II Peter 3:2**)
70. Be Diligent to Be Found in Peace (**II Peter 3:14**)
71. Be Diligent to Be without Spot, and Blameless (**II Peter 3:14**)
72. Be Faithful to Death (**Revelation 2:10**)
73. Be Watchful, Strengthen Self (**Revelation 3:2**)
74. Be Zealous and Repent (**Revelation 3:19**)

Thirty "Be Not's":

1. Be Not like the Hypocrites in Prayer (**Matthew 6:5**)
2. Be Not like the Heathen in Prayer (**Matthew 6:8**)
3. Be Not as Hypocrites in Fasting (**Matthew 6:16**)
4. Be Not Called "Rabbi" **(Matthew 23:8)**
5. Be Not Called "Master" **(Matthew 23:9)**
6. Be Not Afraid of Man **(Luke 12:4)**
7. Be Not of Doubtful Mind **(Luke 12:29)**
8. Be Not Many Teachers **(James 3:1)**

9. Be Not Afraid of Terror **(I Peter 3:14)**
10. Be Not Troubled **(I Peter 3:14)**
11. Be Not Ignorant of Time with God **(II Peter 3:8; cp. Isaiah 57:15)**
12. Be Not Deceived: 10 Classes Not to Inherit the Kingdom **(I Corinthians 6:9–10)**
13. Be Not Conformed to World **(Romans 12:2)**
14. Be Not Slothful in Business **(Romans 12:11)**
15. Be Not Conceited **(Romans 12:16)**
16. Be Not Overcome of Evil **(Romans 12:21)**
17. Be Not Mere Servants of Men **(I Corinthians 7:23)**
18. Be Not Children in Understanding **(I Corinthians 14:20)**
19. Be Not Deceived by Evil Companions **(I Corinthians 15:33)**
20. Be Not Unequally Yoked Together with Unbelievers **(II Corinthians 6:14–15)**
21. Be Not Entangled Again with Keeping the Law **(Galatians 5:1)**
22. **(See "Eighty-Five Old and New Covenant Contrasts")**
23. Be Not Deceived: Man Will Reap What He Sows (**Galatians 6:7–8)**
24. Be Not Partakers with Sinners **(Ephesians 5:7)**
25. Be Not Unwise about God's Will **(Ephesians 5:17)**
26. Be Not Drunk with Wine **(Ephesians 5:18)**
27. Be Not Weary in Well Doing **(II Thessalonians 3:13)**
28. Be Not Ashamed of God **(II Timothy 1:8)**
29. Be Not Slothful **(Hebrews 6:12)**
30. Be Not Forgetful of Strangers **(Hebrews 13:2)**
31. Be Not Carried about with Different Strange Doctrines **(Hebrews 13:9)**

Fourteen "Beware's":

1. Beware of False Prophets **(Matthew 7:15)**
2. Beware of People **(Matthew 10:17)**
3. Beware of Leaven (Doctrine) of the Pharisees **(Matthew 16:6–12)**
4. Beware of Leaven (Doctrine) of Herod **(Mark 8:15)**
5. Beware of Hypocrisy **(Luke 12:1)**
6. Beware of Covetousness **(Luke 12:15)**

7. Beware of Scribes **(Mark 12:38; Luke 20:46)**
8. Beware of Lest You Despise God and Perish **(Acts 13:40–41)**
9. Beware of Dogs (False Teachers) **(Philippians 3:2; Isaiah 56:10)**
10. Beware of Evil Workers **(Philippians 3:2)**
11. Beware of the Concision (Jews) **(Philippians 3:2)**
12. Beware of Being Spoiled through Philosophy **(Colossians 2:8)**
13. Beware of Being Spoiled through Vain Deceit **(Colossians 2:8)**
14. Beware of Backsliding **(II Peter 3:17)**

Four Things to Believe:

1. The Gospel **(Mark 1:15)**
2. God's Existence **(Hebrews 11:6)**
3. On Jesus Christ **(I John 3:23)**
4. God Rewards Diligent Seeking **(Hebrews 11:6)**

One Thing Not to Believe:

1. Believe Not Every Spirit **(I John 4:1)**

Two Classes to Bless:

1. Those Who Curse You **(Matthew 5:44; Luke 6:28)**
2. Persecutors **(Romans 12:14)**

Three Things to Cast out or Away:

1. The Beam out of Own Eyes **(Matthew 7:5; Luke 6:42)**
2. Devils **(Matthew 10:8)**
3. All Your Cares upon God **(I Peter 5:7)**

Two Classes to Comfort:

1. One Another—Fellow Christians **(I Thessalonians 4:18; 5:11)**
2. The Feeble-Minded **(I Thessalonians 5:14)**

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Six Classes to Honour:

1. Fathers **(Matthew 19:19; Mark 10:19; Luke 18:20; Ephesians 6:2)**
2. Mothers **(Matthew 19:19; Mark 10:19; Luke 18:20; Ephesians 6:2)**
3. Others **(Romans 12:10)**
4. Widows Indeed **(I Timothy 5:3)**
5. All People **(I Peter 2:17)**
6. Kings—Rulers **(I Peter 2:17)**

Five Things to Charge:

1. Men to Be Blameless **(I Timothy 5:7)**
2. The Rich to Be Humble **(I Timothy 6:17)**
3. The Rich to Trust in God **(I Timothy 6:17)**
4. The Rich to Do Good Works **(I Timothy 6:18)**
5. The Rich to Lay Hold on Eternal Life **(I Timothy 6:19)**

Five Things to Consider:

1. The Ravens **(Luke 12:24)**
2. The Lilies **(Luke 12:27–28)**
3. Truth **(II Timothy 2:7)**
4. That You Are Capable of Falling **(Galatians 6:1)**
5. Jesus Christ **(Hebrews 3:1; 12:3)**

Three Things to Continue In:

1. Love **(John 15:9)**
2. Prayer **(Romans 12:12; Colossians 4:2)**
3. Truth **(II Timothy 3:14)**

Two Things to Covet:

1. The Best Gifts **(I Corinthians 12:31)**
2. To Prophesy **(I Corinthians 14:39);**
   Cp. Things Not to Covet **(Exodus 20:17; Deuteronomy 5:21)**

One Thing Not to Cast Away:

1. Your Confidence in God **(Hebrews 10:35)**

Two Things to Endure:

1. Hardness **(II Timothy 2:3)**
2. Sufferings **(II Timothy 4:5)**

Whom to Fear:

God (Matthew 10:28; Luke 12:5; I Peter 2:17; Revelation 14:7)

Three Things Not to Fear:

1. Man **(Matthew 10:28; Luke 12:5)**
2. Persecutors **(Matthew 10:26)**
3. No Lack of Provision **(Matthew 10:31; Mark 6:8–9; Luke 12:7)**

Five Things to Feed:

1. Enemies **(Romans 12:20)**
2. Lambs **(John 21:15)**
3. Sheep **(John 21:16-17)**
4. Flock of God **(I Peter 5:2)**
5. The Church **(Acts 20:28)**

Four Things to Flee From:

1. Fornication **(I Corinthians 6:18)**
2. Idolatry **(I Corinthians 10:14)**
3. Hurtful Lusts **(I Timothy 6:9-11)**
4. Youthful Lusts **(II Timothy 2:22)**

Ten "Do's":

1. Do Good to Them That Hate You **(Matthew 5:44; Luke 6:27)**

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2. Do to Others What You Expect of Them **(Matthew 7:12; Luke 6:31)**
3. Do Violence to No Man **(Luke 3:14)**
4. Do Good **(Luke 6:35; Romans 13:3)**
5. Do This (Put God First) and Live **(Luke 10:28)**
6. Do All to God's Glory **(I Corinthians 10:31; Colossians 3:17, 23)**
7. Do All Things without Murmuring and Disputing (**Philippians 2:14)**
8. Do Those Things, Which Were Seen and Heard in Me (Paul) **(Philippians 4:9)**
9. Do Your Own Business **(I Thessalonians 4:11)**
10. Do the Work of an Evangelist **(II Timothy 4:5)**

Ten "Do Not's":

1. Do Not Alms before People **(Matthew 6:1)**
2. Do Not Sound Trumpet before You When Giving Alms **(Matthew 6:2)**
3. Do Not Do the Works of the Pharisees **(Matthew 23:3–33)**
4. Do Not Love in Word Only **(I John 3:18)**
5. Do Not Give Heed to Fables **(I Timothy 1:4)**
6. Do Not Give Heed to Genealogies **(I Timothy 1:4)**
7. Do Not Err **(James 1:16)**
8. Do Not Commit Adultery **(James 2:11)**
9. Do Not Commit Murder **(James 2:11)**
10. Do Not Fashion Self according to Former Lusts **(I Peter 1:14)**

Ten Things to Follow:

1. Jesus Christ **(Matthew 4:19; 8:22; 16:24; Mark 8:34; 10:21; Luke 9:23; John 21:19)**
2. Love **(I Corinthians 14:1; I Timothy 6:11; II Timothy 2:22)**
3. Good **(I Thessalonians 5:15; III John 11)**
4. Righteousness **(I Timothy 6:11; II Timothy 2:22)**
5. Godliness **(I Timothy 6:11)**
6. Faith **(I Timothy 6:11; II Timothy 2:22)**
7. Patience **(I Timothy 6:11)**

8. Meekness **(I Timothy 6:11)**
9. Peace **(II Timothy 2:22; Hebrews 12:14)**
10. Holiness **(Hebrews 12:14)**

Seven Things about Giving:

1. **Commanded to Give (Luke 6:38)**
2. **Whom to Give To:**
   a. Him That Asks **(Matthew 5:42; Luke 6:30)**
   b. Needy Saints **(Romans 12:13)**
   c. God **(Colossians 3:17; Revelation 14:7)**
3. **Whom Not to Give To:**
   a. Give Not Holy Things to Rebels **(Matthew 7:6)**
   b. Give No Place to Satan **(Ephesians 4:27)**
4. **What to Give:**
   a. Holy Things **(Matthew 7:6; 10:8)**
   b. Give Thanks **(Ephesians 5:20; Philippians 4:6; Colossians 3:17; I Thessalonians 5:18)**
   c. Give Time to Reading, Exhortation, Doctrine **(I Timothy 4:13)**
   d. Give Self Wholly **(I Timothy 4:15)**
   e. Give Glory to God **(Revelation 14:7)**
5. **What Not to Give:**
   a. Give No Offence **(I Corinthians 10:32)**
   b. Give No Heed of Fables and Commandments of Human Beings **(Titus 1:14)**
6. **How to Give:**
   a. Freely **(Matthew 10:8; II Corinthians 9:6)**
   b. Good Measure **(Luke 6:38)**
   c. As God Has Prospered **(I Corinthians 16:2)**
   d. Willingly **(II Corinthians 8:12)**
   e. With Purpose **(II Corinthians 9:7)**
   f. Cheerfully **(II Corinthians 9:7)**
7. **Blessings Promised for Giving:**
   a. Returns on the Basis of Giving **(Luke 6:38; II Corinthians 9:6)**
   b. Reward **(Matthew 10:42)**
   c. All Grace Abounding **(II Corinthians 9:8)**
   d. All Sufficiency **(II Corinthians 9:8)**

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e. Eternal Righteousness **(II Corinthians 9:9)**
f. Increased Fruits **(II Corinthians 9:10)**
g. Enrichment in All Things **(II Corinthians 9:11)**

Six Things to Lay Aside:

1. Wickedness **(James 1:21)**
2. All Malice **(I Peter 2:1)**
3. All Guile **(I Peter 2:1)**
4. All Hypocrisies **(I Peter 2:1)**
5. All Envies **(I Peter 2:1)**
6. All Evil Speakings **(I Peter 2:1)**

Seven Things to Keep:

1. Keep Commandments **(Matthew 19:17; John 14:15)**
2. Keep No Company with the 6 Classes of Professed Christians of **I Corinthians 5:11**
3. Keep Yourself Pure **(I Timothy 5:22)**
4. Keep the Gospel Commandments until Jesus Christ Comes **(I Timothy 6:14)**
5. Keep the Good Entrusted You **(II Timothy 1:14)**
6. Keep Yourself from Idols **(I John 5:21)**
7. Keep Yourself in God's Love **(Jude 21)**

Five "Go's":

1. Go Two Miles **(Matthew 5:41)**
2. Go Teach **(Matthew 28:19–20)**
3. Go Preach **(Mark 16:15)**
4. Go Not from House to House **(Luke 10:7)**
5. Go and Do Likewise **(Luke 10:37)**

Seven "Have's":

1. Have Faith **(Mark 11:22; Romans 14:22–23)**
2. Have No Fellowship with Darkness **(Ephesians 5:11)**
3. Have No Respect of Persons **(I Timothy 5:21; James 2:1–10)**
4. Have Honest Conversation **(I Peter 2:12)**

5. Have Compassion **(I Peter 3:8; Jude 22)**
6. Have a Good Conscience **(I Peter 3:16)**
7. Have Fervent Love **(I Peter 4:8)**

Fourteen "Hold's":

1. Hold Forth Word of Life **(Philippians 2:16)**
2. Hold Fast to the Good **(I Thessalonians 5:21)**
3. Hold Christian Traditions **(I Timothy 1:19, 3:9)**
4. Hold Faith **(I Timothy 1:19)**
5. Hold a Good Conscience **(I Timothy 1:19)**
6. Hold Fast Sound Doctrine **(II Timothy 1:13)**
7. Hold Fast till Jesus Christ Comes **(Revelation 2:25)**
8. Hold Fast What You Have **(Revelation 3:11)**
9. Hold Your Crown **(Revelation 3:11)**
10. Hold Reputation of Ministers **(Philippians 2:29)**
11. Hold Eternal Life **(I Timothy 6:12, 19)**
12. Hold Hope **(Hebrews 6:18)**
13. Hold Confidence **(Hebrews 3:6, 14)**
14. Hold What Is Heard and Received **(Revelation 3:3)**

One Hundred "Let's":

1. Let Your Light Shine **(Matthew 5:16; Luke 12:35)**
2. Let Your Conversation Be Yea, Nay **(Matthew 5:37; James 5:12)**
3. Let Your Enemy Have Your Cloak **(Matthew 5:40; Luke 6:29)**
4. Let Blind Leaders Alone **(Matthew 15:14)**
5. Let Everyone Deny Themselves **(Matthew 16:24; Mark 8:34; Luke 9:23)**
6. Let Him Take up His Cross **(Matthew 16:24; Mark 8:34; 10:21; Luke 9:23)**
7. Let Him Hear **(Mark 4:23; Luke 14:35)**
8. Let Him Share with the Needy **(Luke 3:11)**
9. Let Your Loins Be Girded **(Luke 12:35)**
10. Let Everyone Take Your Purse and Script **(Luke 22:36)**
11. Let Him Sell His Garment, and Buy a Sword **(Luke 22:36)**
12. Let Your Love Be Genuine **(Roman 12:9)**

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13. Let Everyone Obey the Civil Laws **(Romans 13:1)**
14. Let Everyone Choose His Own Sabbath Day **(Roman 14:5–7; Colossians 2:14–17)**
15. Let Everyone Take Heed How He Builds upon Jesus Christ **(I Corinthians 3:10)**
16. Let No Man Deceive Himself **(I Corinthians 3:18)**
17. Let Every Man Have His Own Wife **(I Corinthians 7:2)**
18. Let Every Woman Have Her Own Husband **(I Corinthians 7:2)**
19. Let Spouses Satisfy Each Other in Sexual Relations **(I Corinthians 7:4–5)**
20. Let Them Who Cannot Restrain Marry **(I Corinthians 7:9)**
21. Let Husbands and Wives Remain Unmarried If They Separate, or Be Reconciled **(I Corinthians 7:11)**
22. Let the Unbelieving Ones Depart Who Refuse to Remain **(I Corinthians 7:15)**
23. Let Every Man Abide in His Calling **(I Corinthians 7:17–24)**
24. Let No One Seek to Erase Circumcision **(I Corinthians 7:18)**
25. Let No One Be Circumcised (as a Religious Rite) **(I Corinthians 7:18)**
26. Let a Father Give His Daughter in Marriage If She Desires It **(I Corinthians 7:36– 38)**
27. Let Him Who Thinks He Stands Take Heed Lest He Fall **(I Corinthians 10:12)**
28. Let No Man Seek Wealth Selfishly **(I Corinthians 10:24)**
29. Let the Woman Cut Her Hair If Her Head Is Uncovered **(I Corinthians 11:6)**
30. Let the Woman Wear a Covering If Cutting and Shaving the Hair Be a Shame **(I Corinthians 11:6)**
31. Let Everyone Examine Self When Taking the Lord's Supper **(I Corinthians 11:28)**
32. Let the Hungry Eat at Home, Not at the Lord's Supper **(I Corinthians 11:34)**
33. Let the Speaker in Tongues Pray for the Interpretation **(I Corinthians 14:13)**
34. Let All Things Be Done to Edifying **(I Corinthians 14:26)**
35. Let No More Than 3 Messages in Tongues Be Given in One Service **(I Corinthians 14:27)**
36. Let One Interpret **(I Corinthians 14:27)**

37. Let the Mind of Christ Be in You **(Philippians 2:5)**
38. Let Your Moderation Be Known **(Philippians 4:5)**
39. Let Your Requests Be Known to God **(Philippians 4:6)**
40. Let No One Judge You with Regard to Meats, Drinks, Holy Days, New Moons, and Sabbath Days **(Colossians 2:14–17; Romans 14:5–7)**
41. Let No One Rob You of Your Reward by Some Vain Religion **(Colossians 2:18)**
42. Let Peace Rule the Heart **(Colossians 3:15)**
43. Let the Word Dwell in You **(Colossians 3:16)**
44. Let Speech Be with Grace **(Colossians 4:6)**
45. Let No One Deceive You about the Day of Christ Being at Hand **(II Thessalonians 2:3)**
46. Let No Man Despise Youth **(I Timothy 4:12)**
47. Let the Speaker in Tongues Keep Silent in Church Speaking to Himself and God if No Interpreter Present **(I Corinthians 14:28)**
48. Let the Prophets Speak Two or Three Messages and Let Others Judge **(I Corinthians 14:29)**
49. Let Times Be Shared in Revelation **(I Corinthians 14:30)**
50. Let Women Learn Quietly in Church or at Home **(I Corinthians 14:34–35; I Timothy 2:11)**
51. Let Everyone Acknowledge Regulation of Spiritual Gifts to Be Commandments of God **(I Corinthians 14:37)**
52. Let Rebels to Truth Remain Ignorant **(I Corinthians 14:38)**
53. Let All Things Be Done in Decent Order **(I Corinthians 16:2)**
54. Let Everyone Give as God Prospers **(I Corinthians 16:2)**
55. Let All Things Be Done in Love **(I Corinthians 16:14)**
56. Let Everyone Give Cheerfully **(II Corinthians 9:7)**
57. Let Rebels to Truth Be Accursed **(I Corinthians 16:22; Galatians 1:8–9)**
58. Let Everyone Prove Their Own Work **(Galatians 6:4)**
59. Let Those Taught Support the Teacher **(Galatians 6:6)**
60. Let the Thief Steal No More **(Ephesians 4:28)**
61. Let the Thief Labour Instead of Stealing to Have to Give to Others **(Ephesians 4:28)**
62. Let No Corrupt Conversation Come from Your Mouth **(Ephesians 4:29)**

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63. Let Bitterness, Wrath, Anger, Clamour, Evil Speaking, and Malice Be Put Away **(Ephesians 4:31)**
64. Let No Man Deceive You with Vain Words **(Ephesians 5:6)**
65. Let the Wives Be Subject to Their Husbands **(Ephesians 5:22, 24; Colossians 3:18; I Peter 3:1–6)**
66. Let the Husbands Love Their Wives **(Ephesians 5:25, 28, 33; Colossians 3:19; I Peter 3:7)**
67. Let the Wives Reverence Their Husbands **(Ephesians 5:33)**
68. Let Your Conversation (Behavior) Be Becoming of the Gospel **(Philippians 1:27)**
69. Let Nothing Be Done through Strife or Vain Glory **(Philippians 2:3)**
70. Let Each Esteem Other Better Than Himself **(Philippians 2:3)**
71. Let Worthy Elders Be Doubly Honoured (Paid) **(I Timothy 5:17)**
72. Let Servants Honour Masters **(I Timothy 6:1)**
73. Let Masters Respect Servants **(I Timothy 6:2)**
74. Let Every Christian Depart from Iniquity **(II Timothy 2:19)**
75. Let No Man Despise You **(Titus 2:15)**
76. Let Brotherly Love Continue **(Hebrews 13:1)**
77. Let Conversation Be without Covetousness **(Hebrews 13:5)**
78. Let Patience Work Perfectly **(James 1:4)**
79. Let One Who Lacks, Ask for Wisdom **(James 1:5)**
80. Let Him Ask in Faith (**James 1:6)**
81. Let the Exalted Rejoice **(James 1:9)**
82. Let the Humble Rejoice **(James 1:10)**
83. Let No Man Lay Temptation to God **(James 1:13)**
84. Let Everyone Be Swift to Hear, Slow to Speak, Slow to Wrath **(James 1:19)**
85. Let the Wise Demonstrate Wisdom and Knowledge **(James 3:13)**
86. Let the Light-Hearted Sinners Become Remorseful **(James 4:9)**
87. Let the Afflicted Pray **(James 5:13)**
88. Let the Merry Sing Psalm **(James 5:13)**
89. Let the Sick Call Elders **(James 5:14)**
90. Let Elders Pray for Sick, Anointing with Oil **(James 5:14–15; cp. Mark 6:13)**

91. Let Adorning Be More Inward Than Outward **(I Peter 3:3–4; I Timothy 2:9–10)**
92. Let Everyone Refrain Tongue from Evil, and Lips from Guile **(I Peter 3:10)**
93. Let Everyone Shun Evil, Do Good, Seek Peace and Pursue It **(I Peter 3:11)**
94. Let Ministers Speak for God **(I Peter 4:11)**
95. Let No One Suffer as a Murderer, Thief, Evildoer, or Busybody **(I Peter 4:15)**
96. Let No One Be Ashamed to Suffer as a Christian, but Be Thankful **(I Peter 4:16)**
97. Let Christian Sufferers Commit Their Souls to God **(I Peter 4:19)**
98. Let Eternal Life Abide in You **(I John 2:24–25)**
99. Let No Man Deceive You about Being Righteous **(I John 3:7)**
100. Let Him That Hath an Ear, Hear **(Revelation 2:7, 11, 17, 29; 3:6, 13, 22)**

Twelve "Let Not's":

1. Let Not Your Left Hand Know What the Right Hand Does **(Matthew 6:3)**
2. Let Not Man Sever Those Who Are Married **(Matthew 19:6)**
3. Let Not Good Be Evil Spoken of **(Romans 14:16)**
4. Let Not Sin Reign in the Body **(Romans 6:12)**
5. Let Not Him That Eateth Despise Him That Does Not **(Romans 14:3)**
6. Let Not Him That Eateth Not Judge Him That Does **(Romans 14:3)**
7. Let Not the Wife Depart from Her Husband **(I Corinthians 7:10)**
8. Let Not the Husband Put Away His Wife **(I Corinthians 7:11)**
9. Let Not the Christian Put Away the Unsaved Companion Who Wishes to Remain **(I Corinthians 7:12–13)**
10. Let Not the Sun Go Down on Wrath **(Ephesians 4:26)**

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11. Let Not Fornication, Uncleanness, Covetousness, Filthiness, Foolish Talking, and Jesting Be Mentioned among You as Becometh Saints **(Ephesians 5:3–4)**
12. Let Not Unworthy Widows Be Supported by the Church **(I Timothy 5:9–16)**

Forty-Two "Let Us's":

1. Let Us Walk Honestly **(Romans 13:12)**
2. Let Us Cast off Works of Darkness **(Romans 13:12)**
3. Let Us Put on the Armour of Light **(Romans 13:12)**
4. Let Us Follow Things of Peace **(Romans 14:9)**
5. Let Us Follow Things That Edify **(Romans 14:19)**
6. Let Us Please Neighbour for Good **(Romans 15:2–3)**
7. Let Us Be Sincere **(I Corinthians 5:8)**
8. Let Us Not Commit Fornication **(I Corinthians 10:2–3)**
9. Let Us Not Tempt Christ **(I Corinthians 10:9)**
10. Let Us Not Murmur **(I Corinthians 10:10)**
11. Let Us Cleanse Ourselves from the Filthiness of Body and Spirit **(II Corinthians 7:1)**
12. Let Us Perfect Holiness **(II Corinthians 7:1)**
13. Let Us Walk in the Spirit **(Galatians 5:25)**
14. Let Us Not Desire Vain Glory **(Galatians 5:26)**
15. Let Us Not Provoke One Another **(Galatians 5:26)**
16. Let Us Not Envy One Another **(Galatians 5:26)**
17. Let Us Not Be Weary in Well Doing **(Galatians 6:9)**
18. Let Us Do Good to All People **(Galatians 6:10)**
19. Let Us Do Good Especially to Fellow Christians **(Galatians 6:10)**
20. Let Us Who Are Mature Press Forward toward the Mark **(Philippians 3:14–15)**
21. Let Us Walk by the Same Rule **(Philippians 3:16)**
22. Let Us Mind the Same Thing **(Philippians 3:16)**
23. Let Us Not Sleep Spiritually **(I Thessalonians 5:6)**
24. Let Us Watch and Be Sober **(I Thessalonians 5:6, 8)**
25. Let Us Be Content with Food and Raiment **(I Timothy 6:8)**
26. Let Us Fear Losing the Soul **(Hebrews 4:1–2)**
27. Let Us Labour to Be Saved **(Hebrews 4:11)**
28. Let Us Hold Fast Our Profession **(Hebrews 10:23)**

29. Let Us Come Boldly to the Throne of Grace **(Hebrews 4:16; 10:19–23)**
30. Let Us Go on to Perfection **(Hebrews 6:1)**
31. Let Us Draw Near to God **(Hebrews 10:22)**
32. Let Us Provoke to Love and Good Works **(Hebrews 10:24)**
33. Let Us Not Forsake Assembling Together in Worship **(Hebrews 10:25)**
34. Let Us Exhort One Another **(Hebrews 10:25)**
35. Let Us Lay Aside Every Weight **(Hebrews 12:1)**
36. Let Us Lay Aside Besetting Sin **(Hebrews 12:1)**
37. Let Us Run Race with Patience **(Hebrews 12:1)**
38. Let Us Look to Jesus **(Hebrews 12:2)**
39. Let Us Have Grace to Serve God **(Hebrews 12:28)**
40. Let Us Bear Christ's Reproach **(Hebrews 13:13)**
41. Let Us Offer Our Sacrifice of Praise to God Continually **(Hebrews 13:15)**
42. Let Us Love One Another **(I John 4:7, 11)**

Eight "Let Us Not's":

1. Let Us Not Walk in Rioting **(Romans 13:13)**
2. Let Us Not Walk in Drunkenness **(Romans 13:13)**
3. Let Us Not Walk in Chambering **(Romans 13:13)**
4. Let Us Not Walk in Wantonness **(Romans 13:13)**
5. Let Us Not Walk in Strife **(Romans 13:13)**
6. Let Us Not Walk in Envying **(Romans 13:13)**
7. Let Us Not Judge One Another in Doubtful Things **(Romans 14:13)**
8. Let Us Not Cause Others to Stumble **(Romans 14:13)**

Three Ways to Live:

1. Live Peacefully **(Romans 12:18; II Corinthians 13:11)**
2. Live Free from Anxiety and Undue Care **(I Corinthians 7:28–35)**
3. Live No Longer in Lusts of Sin **(I Peter 4:2)**

Four Commands to "Love":

1. Love Your Enemies **(Matthew 5:44; Luke 6:27, 35)**

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2. Love Your Fellow Christians **(John 13:34; 15:12, 17; Galatians 5:14; I Peter 2:17; I John 3:23: II John 5)**
3. Love Your Brotherhood **(I Peter 2:17)**
4. Love Your Brother **(I John 4:21)**

Two Things Not To Love:

1. The World **(I John 2:15)**
2. Things in the World **(I John 2:15)**

Three Ways to Love:

1. Fervently **(I Peter 2:22)**
2. With a Pure Heart **(I Peter 2:22)**
3. As Brethren **(I Peter 3:8)**

One Person to Pray to:

Pray to Thy Father **(Matthew 6:6, 9; John 16:23–26)**

Three Things to Pray For:

1. Your Persecutors **(Matthew 5:44; Luke 6:28)**
2. For Labourers **(Matthew 9:38; Luke 10:2)**
3. For One Another **(James 5:16)**

Two Ways Not To Pray:

1. Use Not Vain Repetitions like the Heathen **(Matthew 6:7)**
2. Do Not Pray as Hypocrites **(Matthew 6:5)**

Three Ways to Pray:

1. After This Manner, Pray **(Matthew 6:9–13)**
2. Ask, Seek, Knock **(Matthew 7:7–11)**
3. Pray in the Spirit **(Jude 20)**

Four Things to Prove:

1. Prove Yourself **(II Corinthians 13:5)**

2. Prove What Is Acceptable to God **(Ephesians 5:10)**
3. Prove All Things **(I Thessalonians 5:21)**
4. Prove Accusations against Elders **(I Timothy 5:19)**

Two Commands to Rejoice:

1. Rejoice **(Matthew 5:12; Romans 15:10)**
2. Rejoice Evermore **(I Thessalonians 5:16)**

Eight "Put Away's":

1. Put Away Wicked People from the Congregation **(I Corinthians 5:13)**
2. Put Away Lying **(Ephesians 4:25)**
3. Put Away All Bitterness **(Ephesians 4:31)**
4. Put Away Wrath **(Ephesians 4:31)**
5. Put Away Anger **(Ephesians 4:31)**
6. Put Away Clamour (**Ephesians 4:31)**
7. Put Away Evil Speaking **(Ephesians 4:31)**
8. Put Away All Malice **(Ephesians 4:31)**

Six "Put Off's":

1. Put off the Old Man **(Ephesians 4:22; Colossians 3:9)**
2. Put off Anger **(Colossians 3:8)**
3. Put off Wrath **(Colossians 3:8)**
4. Put off Malice **(Colossians 3:8)**
5. Put off Blasphemy **(Colossians 3:8)**
6. Put off Filthy Conversation **(Colossians 3:8)**

Twelve "Put On's":

1. Put on Christ **(Romans 13:4)**
2. Put on the Armour of Light **(Romans 13:12)**
3. Put on the New Man **(Ephesians 4:24; Colossians 3:10)**
4. Put on the Whole Armour of God **(Ephesians 6:11, 13)**
5. Put on the Bowels of Mercy **(Colossians 3:12)**
6. Put on Kindness **(Colossians 3:12)**
7. Put on Humility **(Colossians 3:12)**
8. Put on Meekness **(Colossians 3:12)**

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9. Put on Longsuffering **(Colossians 3:13)**
10. Put on Love **(Colossians 3:14)**
11. Put on the Breastplate of Faith and Love **(I Thessalonians 5:8)**
12. Put on the Hope of Salvation **(I Thessalonians 5:8)**

<u>One Class Not to Rebuke:</u>

Elders **(I Timothy 5:1)**

<u>Three Things to Rebuke:</u>

1. Certain Sinners **(I Timothy 5:20)**
2. Rebels **(Titus 1:13)**
3. Works of Darkness **(Ephesians 5:11)**

<u>Two Ways to Rebuke:</u>

1. With All Authority **(Titus 2:15)**
2. With All Longsuffering **(II Timothy 4:2)**

<u>Four Things to Rejoice In:</u>

1. Hope **(Romans 12:12)**
2. Blessings of Others **(Romans 12:15)**
3. The Lord **(Philippians 3:1; 4:4)**
4. Suffering for Christ **(I Peter 4:13)**

<u>Five Things to Remember:</u>

1. What You Are Saved From **(Ephesians 2:11–12)**
2. Those Who Suffer **(Hebrews 13:3)**
3. Those Who Lead You **(Hebrews 13:7)**
4. Truth **(Jude 17–18; Revelation 3:3)**
5. Backsliding, and Repent **(Revelation 2:5)**

<u>Four Things to Seek:</u>

1. God's Kingdom First **(Matthew 6:33; Luke 12:31)**
2. God in Prayer **(Matthew 7:7)**

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3. To Edify the Church **(I Corinthians 14:12)**
4. Things Above **(Colossians 3:1)**

One Command to Stand Fast:

Stand Fast, and Hold Christian Traditions **(II Thessalonians 2:15)**

Three Things to Stand Fast With:

1. Loins Girt About with Truth
2. Breastplate of Righteousness
3. Feet Shod with the Preparation of the Gospel of Peace **(Ephesians 6:14–15)**

Five Things to Stand In:

1. Faith **(I Corinthians 16:13)**
2. Liberty **(Galatians 5:1)**
3. One Spirit **(Philippians 1:27)**
4. One Mind **(Philippians 1:27)**
5. The Lord **(Philippians 4:1)**

Eight Things to Think On:

1. Things about Your True Self **(Romans 12:3; I Corinthians 3:18)**
2. Things True
3. Things Honest
4. Things Just
5. Things Pure
6. Things Lovely
7. Things of Good Report
8. Things of Virtue **(Philippians 4:8)**

One Way to Think:

Think Soberly **(Romans 12:3)**

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Five Commands to "Submit":

1. Submit One to Another **(Ephesians 5:21)**
2. Submit to God **(James 4:7)**
3. Submit to Every Ordinance of Man **(I Peter 2:13–14; Romans 13:1–8)**
4. Younger Ones Are to Submit to Their Elders **(I Peter 5:5)**
5. Wives Must Submit to Their Husbands **(Ephesians 5:22; Colossians 3:18; I Peter 3:1–6)**

Twelve "Take's":

1. Take No Anxious Thought for Necessities of Life **(Matthew 6:25, 31; Luke 12:22– 30)**
2. Take No Anxious Thought of Tomorrow **(Matthew 6:34)**
3. Take No Anxious Thought of Defense (**Matthew 10:19; Mark 13:9–11; Luke 12:11–12; 21:14)**
4. Take My Yoke upon You **(Matthew 11:29)**
5. Take Advantage of Freedom **(I Corinthians 7:21)**
6. Take the Lord's Supper in Remembrance of Christ **(I Corinthians 11:24–26)**
7. Take the Shield of Faith **(Ephesians 6:16)**
8. Take the Helmet of Salvation **(Ephesians 6:17)**
9. Take the Sword of the Spirit **(Ephesians 6:17)**
10. Take Oversight of the Flock Willingly **(I Peter 5:2)**
11. Take Oversight of the Flock without Thought of Personal Gain **(I Peter 5:2)**
12. Take a Humble Seat **(Luke 14:8)**

Eighteen "Take Heed's":

1. Take Heed That You Do Not Alms to Be Seen by People **(Matthew 6:1)**
2. Take Heed Not to Despise Little Ones **(Matthew 18:10)**
3. Take Heed Not to Be Deceived **(Matthew 24:4; Mark 13:5; Luke 21:8)**
4. Take Heed What You Hear **(Mark 4:24)**
5. Take Heed How You Hear **(Luke 8:18)**
6. Take Heed to Walk in the Light **(Luke 11:35)**

7. Take Heed to Rebuke and Forgive **(Luke 17:3)**
8. Take Heed Not to Get Drunk **(Luke 21:34)**
9. Take Heed Not to Surfeit **(Luke 21:34)**
10. Take Heed Not to Be Overcome with Cares **(Luke 21:34)**
11. Take Heed to Yourselves **(Matthew 13:9; Luke 17:3; 21:34; Acts 20:28)**
12. Take Heed to the Flock of God **(Acts 20:28)**
13. Take Heed Lest You Misuse Your Liberty **(I Corinthians 8:9)**
14. Take Heed Lest You Fall **(I Corinthians 10:12; Romans 11:21)**
15. Take Heed to Your Ministry **(Colossians 4:17)**
16. Take Heed That You Destroy Not One Another **(Galatians 5:15)**
17. Take Heed to Yourself and Your Doctrine **(I Timothy 4:16)**
18. Take Heed Not to Backslide **(Hebrews 3:12)**

Two Ways Not to Walk:

1. As Sinners **(Ephesians 4:17)**
2. As Fools **(Ephesians 5:15)**

Four "Thou Shalt's":

1. Thou Shalt Worship God Only **(Matthew 4:10; Luke 4:8)**
2. Thou Shalt Serve God Only **(Matthew 4:10; Luke 4:8)**
3. Thou Shalt Love Neighbours as Yourself **(Matthew 5:43; 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14)**
4. Thou Shalt Love God Wholeheartedly **(Matthew 22:37; Mark 12:30; Luke 10:27)**

Eight "Thou Shalt Not's":

1. Thou Shalt Not Tempt the Lord **(Matthew 4:7; Luke 4:12)**
2. Thou Shalt Not Murder **(Matthew 5:21; 19:18; Mark 10:19; Luke 18:20; Romans 13:9)**
3. Thou Shalt Not Commit Adultery **(Matthew 5:27-28; 19:18; Luke 18:20; Romans 13:9)**
4. Thou Shalt Not Pray to Be Seen by People **(Matthew 6:5)**

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5. Thou Shalt Not Steal **(Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9)**
6. Thou Shalt Not Bear False Witness **(Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9)**
7. Thou Shalt Not Covet **(Romans 13:9)**
8. Thou Shalt Not Muzzle the Ox Treading Corn **(I Corinthians 9:9; I Timothy 5:18)**

Seven Things to Walk In:

1. The Spirit **(Galatians 5:16)**
2. Love **(Ephesians 5:2)**
3. The Light **(Ephesians 5:8–9; I John 1:7)**
4. Watchfulness **(Ephesians 6:18)**
5. Christ **(Colossians 2:6-7; II Corinthians 5:17)**
6. Wisdom **(Colossians 4:5)**
7. Honesty **(I Thessalonians 4:12)**

200 Miscellaneous Commands:

1. A Bishop Must Be (See characteristics of **I Timothy 3:2–7; Titus 1:6–9)**
2. Abhor What Is Evil **(Romans 12:9)**
3. Abide in Christ **(John 15:4)**
4. Abide with Worthy Ones **(Matthew 10:11–13; Mark 6:10; Luke 9:4; 10:5–8)**
5. Accuse None Falsely **(Luke 3:14)**
6. Add to Christian Graces **(II Peter 1:5–7)**
7. Admit Your Own Unprofitableness **(Luke 17:10)**
8. Admonish One Another (**Colossians 3:16)**
9. Admonish the Unruly **(II Thessalonians 3:15)**
10. Agree with Your Adversary **((Matthew 5:25)**
11. Allow No Liberty to Ensnare You to Commit Sin **(I Corinthians 10:25–30)**
12. Allow No Lust of Evil in Your Body **(I Thessalonians 4:5)**
13. Allow No Cursing and Blessing from the Same Mouth **(James 3:10)**
14. Anoint Your Head and Wash Face When Fasting **(Matthew 6:17)**

15. Arm Yourself with a Mind to Suffer for Christ **(I Peter 4:1)**
16. Avenge Not Yourself **(Roman 12:19)**
17. Awake from Death to Light **(Ephesians 5:14)**
18. Bear One Another's Burdens **(Galatians 6:2)**
19. Behave Like Men **(I Corinthians 16:13)**
20. Bid No False Teacher "Godspeed" **(II John 1:10–11)**
21. Bring Proof of Your Repentance **(Matthew 3:8; Luke 3:8)**
22. Bring Your Children up in the Lord **(Ephesians 6:4)**
23. Build up Your Faith **(Jude 20)**
24. Call the Poor to Your Feast **(Luke 14:13)**
25. Children, Obey Your Parents **(Ephesians 6:1; Colossians 3:20)**
26. Cleanse the Lepers **(Matthew 10:8)**
27. Cleanse Your Hands, You Sinners **(James 4:8)**
28. Cleave to Good **(Romans 12:9)**
29. Collect Just Dues Only **(Luke 3:13)**
30. Come out from among Them **(II Corinthians 6:17)**
31. Command and Teach These Things **(I Timothy 4:11; 6:2)**
32. Commit the Truth to Faithful Teachers **(II Timothy 2:2)**
33. Confess Your Faults One to Another **(James 5:16)**
34. Count It All Joy When You Are Tempted **(James 1:2)**
35. Cut off Offending Members **(Matthew 5:29–30; 18:8–9)**
36. Deacons Must Be (according to **I Timothy 3:8–12)**
37. Defraud Not **(Mark 10:19)**
38. Desire Spiritual Gifts **(I Corinthians 14:1)**
39. Desire the Milk of the Word **(I Peter 2:2)**
40. Despise Not Prophesyings **(I Thessalonians 5:20)**
41. Destroy None with Non-Essentials **(Romans 14:15; I Corinthians 8:13)**
42. Draw Near to God **(James 4:8)**
43. Eat Your Own Bread in Quietness **(II Thessalonians 3:12)**
44. Earnestly Contend for Faith **(Jude 1:3)**
45. Edify Yourselves with Singing **(Ephesians 5:19)**
46. Edify One Another **(I Thessalonians 5:11)**
47. Enter the Strait (Narrow) Gate **(Matthew 7:13; Luke 13:24)**
48. Examine Yourself as to Faith **(II Corinthians 13:5)**
49. Exercise in Godliness **(I Timothy 4:7–8)**
50. Exhort Servants to Obey **(Titus 2:9–10)**
51. Exhort One Another Daily **(Hebrews 3:13)**

52. Fear Not **(Luke 12:32)**
53. Fight the Good Fight of Faith **(I Timothy 6:12)**
54. Follow Peace and Holiness **(Hebrews 12:14)**
55. Forbear One Another **(Colossians 3:13)**
56. Forbid Not Children **(Matthew 19:14; Mark 10:14; Luke 18:16)**
57. Forbid Not Tongues **(I Corinthians 14:39)**
58. Forget Not to Share **(Hebrews 13:16)**
59. Forgive 490 Times **(Matthew 18:22)**
60. Forgive **(Matthew 11:25-26; Luke 6:37; Ephesians 4:32; Colossians 3:13)**
61. Fret Not in Servitude **(II Corinthians 7:21)**
62. Gird up Loins of Mind **(I Peter 1:13)**
63. Give Place to Wrath **(Romans 12:19)**
64. Give Your Enemy a Drink of Water **(Romans 12:20)**
65. Give No Occasion to the Adversary **(I Timothy 5:14)**
66. Glorify God in Your Body and Spirit **(II Corinthians 6:20; cp. Romans 12:1–2)**
67. Grieve Not the Holy Spirit **(Ephesians 4:30)**
68. Grow in Grace and Knowledge **(II Peter 3:18)**
69. Grudge Not against Another **(James 5:9)**
70. Harden Not Your Hearts **(Hebrews 3:8–15)**
71. Hate Flesh-Spotted Garments **(Jude 23)**
72. Have No Respect of Persons (Partiality, Prejudice) **(I Timothy 5:21)**
73. Have the Same Love **(Philippians 2:2)**
74. Have No Fellowship with Works of Darkness **(Ephesians 5:11)**
75. Heal the Sick **(Matthew 10:8; Luke 10:9)**
76. Help Propagate Truth **(III John 8)**
77. Humble Yourselves **(James 4:10; I Peter 5:6)**
78. Husbands, Love Your Wives **(Ephesians 5:25, 28; Colossians 3:19; I Peter 3:7)**
79. Husbands, Be Not Bitter against Your Wives **(Colossians 3:19)**
80. Instruct Rebels in Meekness **(II Timothy 2:25)**
81. Intreat Others according to **I Timothy 5:1–2**
82. Judge Not **(Matthew 7:1; Luke 6:37)**

83. Have Faith before God for Things Not Condemned in Scripture **(Romans 14:22– 23)**
84. Know How to Control Your Body **(I Thessalonians 4:4)**
85. Lay Not up Your Treasures on Earth **(Matthew 6:19)**
86. Lay up Your Treasures in Heaven **(Matthew 6:20; Luke 12:33–34)**
87. Lay Hold on Eternal Life **(I Timothy 6:12)**
88. Leave Your Parents and Cleave to Your Wife **(Matthew 19:5; Mark 10:7; Ephesians 5:31)**
89. Lend, Hoping for Nothing Back **(Luke 6:35)**
90. Lie Not **(Colossians 3:9)**
91. Lift up Hands That Hang Down **(Hebrews 12:12)**
92. Look Not Everyone on Your Own Things Only **(Philippians 2:4)**
93. Look Diligently Not to Fail of Grace **(Hebrews 12:15)**
94. Look Diligently Lest Any Root of Bitterness Defile **(Hebrews 12:15)**
95. Look Diligently Lest Any Be a Fornicator **(Hebrews 12:16–17)**
96. Look to Yourselves Not to Lose Reward **(II John 8)**
97. Look for Mercy unto Eternal Life **(Jude 21)**
98. Lust Not after Evil Things **(I Corinthians 10:6)**
99. Make a Tree Good or Corrupt **(Matthew 12:33)**
100. Make No Provision for Lusts **(Romans 13:14)**
101. Make Full Proof of Ministry **(II Timothy 4:5)**
102. Make Straight Paths **(Hebrews 12:13)**
103. Mark Troublemakers **(Romans 16:17; Philippians 3:17)**
104. Mark the Unruly **(II Thessalonians 3:14)**
105. Marvel Not If You Are Hated by the World **(I John 3:13)**
106. Masters, Be Good to Servants **(Ephesians 5:9; Colossians 4:1)**
107. Meditate upon Things of **I Timothy 4:15**
108. Mind Not the High Things **(Romans 12:16)**
109. Minister as Good Stewards **(I Peter 4:10)**
110. Mortify Offending Physical Members **(Colossians 3:5; Romans 8:12–13)**
111. Neither Be of Doubtful Mind **(Luke 12:29)**
112. No Man Is to Defraud His Brother **(I Thessalonians 4:6)**

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113. Neglect Not Spiritual Gifts **(I Timothy 4:14; cp. II Timothy 1:6)**
114. Obey Your Leaders **(Hebrews 13:17)**
115. Offer the Other Cheek **(Matthew 5:39; Luke 6:29)**
116. Ordain No One in a Hurry **(I Timothy 5:22)**
117. Owe Nothing but Love **(Romans 13:8)**
118. Overcome Evil with Good **(Romans 12:21)**
119. Pass the Time in Fear **(I Peter 1:17)**
120. Pay Your Taxes **(Romans 13:6)**
121. Pay Just Dues **(Romans 13:7)**
122. Praise the Lord **(Romans 15:11)**
123. Preach **(Matthew 10:7, 27; Mark 16:15; II Timothy 4:2)**
124. Present Your Body to God **(Romans 12:1)**
125. Provide Things Honestly **(Romans 12:17)**
126. Provoke Not Your Children to Wrath **(Ephesians 6:4; Colossians 3:21)**
127. Purge out the Old Leaven (Evil Influence) **(I Corinthians 5:7)**
128. Purify Your Hearts of Doubt **(James 4:8)**
129. Put Others in Remembrance of the Essentials **(II Timothy 2:14)**
130. Quench Not the Spirit **(I Thessalonians 5:19)**
131. Raise the Dead **(Matthew 10:8)**
132. Receive (Accept) Weak Brethren **(Romans 14:1)**
133. Receive One Another **(Romans 15:7)**
134. Receive the Word with Meekness **(James 1:21)**
135. Reckon Yourself as Dead to Sin **(Romans 6:11)**
136. Reckon Yourself as Alive to God **(Romans 6:11)**
137. Recognize the Truth **(I Corinthians 10:15)**
138. Redeem the Time **(Ephesians 5:16; Colossians 4:5)**
139. Reject Heretics **(Titus 3:10)**
140. Refuse to Support Young Widows from Church Funds **(I Timothy 5:11)**
141. Remind People of the Seven Things of **Titus 3:1–2**
142. Render No Evil for Evil **(I Peter 3:9; Romans 12:17)**
143. Repent **(Matthew 3:2; 4:17; Mark 1:15; Acts 2:38; 3:19; Revelation 2:16; 3:19)**
144. Resist Not Evil **(Matthew 5:38–39)**
145. Resist the Devil **(James 4:7; I Peter 5:9)**

146. Restore Backslider in Meekness, Considering Your Own Life **(Galatians 6:1)**
147. Run to Obtain **(I Corinthians 9:24)**
148. Salute None by the Way **(Luke 10:4)**
149. Salute Your Leaders **(Hebrews 13:24)**
150. Sanctify God in Your Heart **(I Peter 3:15)**
151. Save Some with Fear **(Jude 23)**
152. Search the Scriptures **(John 5:39)**
153. Seek Not Eats and Drinks **(Luke 12:29)**
154. Sell to Help the Needy **(Luke 12:33)**
155. Serve the Lord **(Romans 12:1)**
156. Servants, Obey Masters **(Ephesians 6:5–8; Colossians 3:22–25; I Peter 2:18)**
157. Set the Least to Judge **(I Corinthians 6:4)**
158. Set Your Affections Above **(Colossians 3:2)**
159. Shake off the Dust of Your Feet **(Matthew 10:14; Mark 6:11; Luke 9:5; 10:10– 11)**
160. Show Charity to Other Ministers **(Luke 9:49–50)**
161. Show Yourself as a Pattern **(Titus 2:7)**
162. Show Four Things of **Titus 2:7–8**
163. Sin Not **(I Corinthians 15:34)**
164. Sing with Grace in Heart **(Colossians 3:16)**
165. Shun Vain Babblings **(II Timothy 2:16)**
166. Speak and Do Things in View of the Judgment Day **(James 2:12)**
167. Speak Truth **(Ephesians 4:25)**
168. Speak Sound Doctrine **(Titus 2:1)**
169. Speak No Evil of Your Brethren **(James 4:11)**
170. Stablish Your Hearts **(James 5:8)**
171. Strengthen Your Feeble Knees **(Hebrews 12:12)**
172. Strive Together for the Gospel Faith **(Philippians 1:27)**
173. Study to Be Quiet **(I Thessalonians 4:11)**
174. Study (Be Diligent) to Show Yourself Approved **(II Timothy 2:15)**
175. Support the Weak **(I Thessalonians 5:14)**
176. See That No One Renders Evil for Evil **(I Thessalonians 5:14)**
177. Swear Not **(James 5:12; Matthew 5:33–36)**
178. Tarry One for Another **(I Corinthians 11:33)**

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179. Tarry for Power **(Luke 24:49; Acts 1:4–8)**
180. Teach One Another **(Colossians 3:16)**
181. Teach No Other Doctrine Than the Truth **(I Timothy 1:3)**
182. Tell Your Brother His Fault Alone First **(Matthew 18:15–17)**
183. Trust God for Your Needs as You Work **(Matthew 10:9; Luke 9:3; 10:4)**
184. Understand the Will of God **(Ephesians 5:17)**
185. Use Not Your Liberty as an Occasion to Sin **(Galatians 5:13; I Peter 1:16)**
186. Use Hospitality without Grudging **(I Peter 4:9)**
187. Warn the Unruly **(I Thessalonians 5:14)**
188. Watch and Pray **(Matthew 24:42; 25:13; Mark 13:33, 35; 14:38; Luke 21:36; Ephesians 6:18; Colossians 4:2)**
189. Watch in All Things **(II Timothy 4:5; I Corinthians 16:13)**
190. Weep with Others **(Romans 12:15)**
191. Withdraw from Disorderly Brethren **(II Thessalonians 3:6, 14)**
192. Withdraw from Evil People **(I Timothy 6:3–6)**
193. Wives of Deacons Must Be **(See I Timothy 3:11)**
194. Wives, Submit to Your Husbands **(Ephesians 5:22; Colossians 3:18; I Peter 3:1– 6)**
195. Work with Your Own Hands **(I Thessalonians 4:11)**
196. Work, or Do Not Eat **(II Thessalonians 3:10–11)**
197. Work out Your Own Salvation **(Philippians 2:12)**
198. Yield Not Your Members to Sin **(Romans 6:13)**
199. Yield Yourself to God **(Romans 6:13)**
200. Yield Your Members to Righteousness **(Romans 6:13)**

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BIOGRAPHY

Dr. Justin G. Prock has spent twenty years in management in the retail, legal, and restaurant fields in the United States. Dr. Prock is currently a professor at Pyeongtaek University in Pyeongtaek, South Korea, where he teaches English and English and Culture, which includes Bible prophecy, current events, economics, history, and political science. Dr. Prock holds a bachelor's in history from Tennessee Technological University, a Master's in Biblical Studies, a Master's of Divinity, and a Doctorate in Biblical Studies with an emphasis in Eschatology from Louisiana Baptist University, a Certificate in Kingdom Studies from the National Bible College in Durham, England, a Certificate in Christian Education from The American Institute of Theology, and four Certificates of Mastery from the Bible Mastery Boot Camp.

Dr. Prock has grown up in the Episcopal Church; however, because of the beliefs of that denomination, Dr. Prock's family has left the church and spent several years "church hopping." However, Yahweh has gotten a hold of Dr. Prock, and he was "born again" on January 6, 2003, at U-Turn for Christ, a ministry of Calvary Chapel, and has been a student of the Bible ever since.

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